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SELECTIONS
FROM VARIOUS
GREEK AUTHORS
FOR
THE FIRST YEAR IN COLLEGE;

With Explanatory Notes,
AND
REFERENCES TO GOODWIN'S GREEK GRAMMAR, AND TO HADLEY'S
LARGER AND SMALLER GRAMMARS.
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P R E F A C E.

IN the preparation of this work two objects have been aimed at, —a comprehensive view of the Greek language in its principal forms, and a general survey of the leading events in the history of the Greeks.

The authors, as well as the events of which they write, are arranged in the chronological order. It may not seem to the teacher expedient to follow this order with his class; nor is it at all necessary, in the use of this work. The editors in their own teaching propose to begin with the *Memorabilia*, to be followed by the passage from the *Phaedo*; then to turn either to Herodotus or to Homer, —some may prefer to take the old Ionic, others the new Ionic, first, —and after these, to Thucydides; then again to the later Attic of Demosthenes, and finally to the Common Dialect.

A course of historic reading, in connection with most of the selections in this work, is contemplated by the editors, and cannot be too strongly urged: in connection with Homer, the first and second books of Smith's *History*, extending down to the year 500 b. c.; with Herodotus, the third book, on the Persian Wars; with Thucydides, the fourth book, on the Athenian Supremacy and the Peloponnesian War; with Xenophon and Plato, Grote's chapter on Socrates, Vol. VIII. ch. lxviii.; with Demosthenes and Arrian, Smith's *History*, the fifth and sixth books, on the Spartan and Theban Supremacies, and on the Macedonian Supremacy. Should this amount of work prove

too great for a single year, the judicious teacher will make his own selections from it.

A large part of the Notes have already been used by classes in this University, and many of them have been suggested by the actual wants of the learner. As the work is designed for the youngest of the four college classes, many slight suggestions have been made that would be quite unnecessary for the more advanced student. The wants, also, of the average learner — not of the most clever, the exceptional few — have been kept in mind. Very much in the way of historical and geographical explanation is purposely left to the good judgment of the teacher or the research of the learner; while special attention has been given to those grammatical difficulties which lie directly in the path of the young student. Some years of experience in the class-room has led to the conviction that the course of study in Greek has generally in our American schools been unnecessarily and quite unprofitably difficult; and that to this cause, in large measure, may be attributed the so common disparagement of Greek in comparison with the other studies of the collegiate curriculum. Under this conviction, it has been the aim of the editors to avoid in these selections those passages that were too difficult for the young student, and to furnish abundant help, where help is really needed. It will be observed that the references to the grammars are very frequent. These are designed rather as guide-boards to those who have the resolution to go on foot; they cannot be used as "ponies" or "coaches" to those who love to ride. If the student should provide himself with each of the grammars referred to, adding to these Taylor's Kühner and Crosby, and then, where a really difficult point arises, carefully consult them all, he would be well repaid in the increased thoroughness and independence of his scholarship.

It is supposed that every classical student will have at hand an ancient atlas (Long, Findlay, or Kiepert), a dictionary of

antiquities, and a classical dictionary. These are almost as indispensable as a grammar and lexicon ; and frequent references are accordingly made to them. It is hoped also that every class-room will be furnished with good wall-maps of Greece and Rome, those of Kiepert or of Guyot. All such aids are important to the highest success of both teacher and student.

Some minor points in the accentuation may be noticed by the critical student as discrepancies ; for example, the change of the acute to the grave accent before a comma, in some parts of the work, and the retention of the acute in the same position, in other parts. On this, and other similar points, the editors have simply followed the text which they profess to adopt as a standard.

The senior editor has been laid under great obligations to both students and teachers for criticisms and the correction of errors in several previous works. He cannot but hope that the same friendly criticism and aid may be extended to this new work.

UNIVERSITY OF CHICAGO, August, 1872.

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SELECTIONS FROM HOMER'S ODYSSEY.

(Dindorf's Text. Teubner.)

BOOK I.

Θεῶν ἀγορά. Ἀθηνᾶς παραίνεστις πρὸς Τηλέμαχον.

"Αιδρα μοι ἔννεπε, Μοῦσα, πολύτροπον, ὃς μάλα πολλὰ
πλάγχθη, ἐπεὶ Τροίης ἵερὸν πτολίεθρον ἐπερσεν·
πολλῶν δ' ἀνθρώπων ἵδεν ἄστεα καὶ νόον ἔγνω,
πολλὰ δ' ὅγ' ἐν πόντῳ πάθεν ἄλγεα ὃν κατὰ θυμὸν,
ἀρνύμενος ἦν τε ψυχὴν καὶ νόστον ἐταίρων. 5
ἀλλ' οὐδὲ ὡς ἐτάρους ἐρρύσατο, ἔμενός περ·
αὐτῶν γάρ σφετέρησιν ἀτασθαλίησιν ὅλοντο·
νήπιοι, δὲ κατὰ βοῦς Ὄπερίους Ἡελίου
ἥσθιον· αὐτὰρ δὲ τοῖσιν ἀφείλετο νόστιμον ἥμαρ. 10
τῶν ἀμόθεν γε, θεὰ, θύγατερ Διὸς, εἰπὲ καὶ ἡμῖν.

"Ειδέναι τοι τοιούτους οὐδεὶς πάντες, οἵσιοι φύγον αἰπὺν ὅλεθρον,
οἵκοι ἔσαν, πόλεμον τε πεφευγότες ἡδὲ θάλασσαν·
τὸν δὲ οἶνον, νόστου κεχρημένον ἡδὲ γυναικός,
νύμφη πότνι ἔρυκε Καλυψὼ, δῆτα θεάων,
ἐν σπέσσῃ γλαφυροῖσι, λιλαιομένῃ πόσιν εἶναι. 15
ἀλλ' ὅτε δὴ ἔτος ἥλθε, περιπλομένων ἐνιαυτῶν,
τῷ οἵ ἐπεκλώσαντο θεοὶ οἰκόνδε νέεσθαι
εἰς Ἰθάκην, οὐδὲ ἔνθα πεφυγμένος ἦεν ἀέθλων,
καὶ μετὰ οἶσι φίλοισι. θεοὶ δὲ ἐλέαιρον ἀπαντες
νόσφι Ποσειδάωνος· ὃ δὲ ἀσπερχὲς μενέανεν
ἀντιθέω Ὄδυσσῃ πάρος ἦν γαῖαν ἵκέσθαι. 20

Αλλ' ὁ μὲν Αἰθίοπας μετεκίαθε τηλόθ' ἔοντας —
 Αἰθίοπας, τὸ διχθὰ δεδαίαται, ἔσχατοι ἀνδρῶν,
 οἱ μὲν δυσομένου Υπερίονος, οἱ δ' ἀνιόντος —
 ἀντιόων ταύρων τε καὶ ἀρνειῶν ἑκατόμβης. 25
 ἐνθ' ὅγε τέρπετο δαιτὶ παρήμενος· οἱ δὲ δὴ ἄλλοι
 Ζηνὸς ἐνὶ μεγάροισιν Ολυμπίου ἀθρόοι θῆσαν.
 τοῖσι δὲ μύθων ἥρχε πατὴρ ἀνδρῶν τε θεῶν τε·
 μνήσατο γὰρ κατὰ θυμὸν ἀμύμονος Αἰγίσθοιο,
 τόν ρ' Αγαμεμνονίδης τηλεκλυτὸς ἔκταν' Ορέστης. 30
 τοῦ δγ' ἐπιμνησθεὶς ἐπέ ἀθανάτοισι μετηόδα·

“Ω πόποι, οῖνον δή νυ θεοὺς βροτὸν αἰτιόωνται.
 ἐξ ἡμέων γάρ φασι κάκ' ἔμμεναι· οἱ δὲ καὶ αὐτοὶ
 σφῆσιν ἀτασθαλίησιν ὑπέρμορφον ἄλγε ἔχουσιν,
 ὡς καὶ νῦν Αἴγισθος ὑπέρμορφον Ατρείδαο” 35
 γῆμ ἄλοχον μνηστὴν, τὸν δ' ἔκτανε νοστήσαντα,
 εἰδὼς αἰπὺν ὄλεθρον· ἐπεὶ πρό οἱ εἴπομεν ἡμεῖς,
 Ερμείαν πέμψαυτες, ἐνσκοπον Αργειφόντην,
 μῆτ' αὐτὸν κτείνειν μῆτε μνάσθαι ἄκοιτιν·
 ἐκ γὰρ Ορέσταο τίσις ἔσσεται Ατρείδαο,
 ὅπποτ' ἀν ἡβήσῃ τε καὶ ἦς ἴμείρεται αἴης.
 ὡς ἔφαθ' Ερμείας, ἀλλ' οὐ φρένας Αἰγίσθοιο.
 πειθ' ἀγαθὰ φρονέων· νῦν δ' ἀθρόα πάντ' ἀπέτισεν.”

Τὸν δ' ἡμεύβετ' ἐπειτα θεὰ γλαυκῶπις Αθήνη
 “ῳ πάτερ ἡμέτερε Κρονίδη, ὑπατε κρειόντων, 45
 καὶ λίην κενός γε ἐοικότι κείται ὄλεθρῳ·
 ὡς ἀπόλοιτο καὶ ἄλλος ὅτις τοιαῦτά γε ρέξοι.
 ἄλλα μοι ἀμφ' Οδυσῆῃ δαΐφρονι δαίεται ἥτορ,
 δυσμάρῳ, δις δὴ δηθὰ φίλων ἀπο πήματα πάσχει
 νήσῳ ἐν ἀμφιρύτῃ, διθι τ' ὀμφαλός ἐστι θαλάσσης, 50
 νῆσος δεινόρηεσσα, θεὰ δ' ἐν δώματα ναίει,
 Ατλαντος θυγάτηρ ὄλοοφρονος, διστε θαλάσσης

πάσης βένθεα οἶδεν, ἔχει δέ τε κίονας αὐτὸς
μακρὰς, ἀλλὰ γαῖάν τε καὶ οὐρανὸν ἀμφὶς ἔχουσιν.
τοῦ θυγάτηρ δύστηνον ὀδυρόμενον κατερύκει, 55
αἰὲν δὲ μαλακοῖσι καὶ αἰμυλίοισι λόγοισιν
θέλγει, δύπως Ἰθάκης ἐπιλήσεται· αὐτὸρ 'Οδυσσεὺς,
ιέμενος καὶ καπνὸν ἀποθρώσκοντα νοῆσαι
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ἐντρέπεται φίλον ἥτορ, 'Ολύμπιε. οὐ νύ τ' 'Οδυσσεὺς 60
'Αργείων παρὰ ηνυσὶ χαρίζετο ἵερὰ ρέξων
Τρούη ἐν εὐρείῃ; τί νύ οἱ τόσον ὀδύσσαο, Ζεῦ;

Τὴν δ' ἀπαμειβόμενος προσέφη νεφεληγερέτα Ζεύς
“τέκινον ἐμὸν, ποιόν σε ἔπος φύγεν ἔρκος ὁδόντων.
πῶς ἀν ἔπειτ' 'Οδυσῆος ἐγὼ θείοιο λαθοίμην, 65
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ἀθανάτοισιν ἔδωκε, τοὶ οὐρανὸν εὐρὺν ἔχουσιν.
ἀλλὰ Ποσειδάων γαιόχος ἀσκελὲς αἰὲν
Κύκλωπος κεχόλωται, δὲν ὀφθαλμοῦ ἀλάωσεν,
ἀντίθεον Πολύφημον, δους κράτος ἔσκε μέγιστον 70
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Φόρκυνος θυγάτηρ, ἀλλὰ ἀτρυγέτοις μέδοντος,
ἐν σπέσσι γλαφυροῖσι Ποσειδάωνι μιγεῖσα.
ἐκ τοῦ δὴ 'Οδυσῆα Ποσειδάων ἐνοσίχθων
οὔτι κατακτείνει, πλάξει δ' ἀπὸ πατρίδος αἴης. 75
ἀλλ' ἄγεθ', ἡμεῖς οἴδε περιφραζώμεθα πάντες
νόστον, δύπως ἔλθησι· Ποσειδάων δὲ μεθήσει
δὲν χόλον· οὐ μὲν γάρ τι δυνήσεται ἀντία πάντων
ἀθανάτων ἀέκητι θεῶν ἐριδαινέμεν οἶος.”

Τὸν δ' ἡμείβετ' ἔπειτα θεὰ γλαυκῶπις 'Αθήνη 80
“ὦ πάτερ ἡμέτερε Κρονίδη, ύπατε κρειόντων,
εἴ μὲν δὴ οὐντο φίλον μακάρεσσι θεοῖσιν,
νοστῆσαι 'Οδυσῆα δαίφρονα δηδε δόμονδε,

Ἐρμείαν μὲν ἔπειτα, διάκτορον Ἀργειφόντην,
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νόστον Ὀδυσσῆος ταλασίφρονος, ὡς κε νέηται.
αὐτὰρ ἐγὼν Ἰθάκην ἐσελεύσομαι, ὅφρα οἱ νίδν
μᾶλλον ἐποτρύνω, καὶ οἱ μένος ἐν φρεσὶ θείω,
εἰς ἀγορὴν καλέσαντα καρηκομόωντας Ἀχαιοὺς 90
πᾶσι μνηστήρεσσιν ἀπειπέμεν, οὔτε οἱ αἰεὶ⁹⁵
μῆλ’ ἀδινὰ σφάζονται καὶ εἰλίποδας ἔλικας βοῦς.
πέμψω δ’ ἐσ Σπάρτην τε καὶ ἐσ Πύλου ἡμαθόεντα,
νόστον πευσόμενον πατρὸς φίλου, ἦν που ἀκούσῃ,
ηδ’ ἵνα μιν κλέος ἐσθλὸν ἐν ἀνθρώποισιν ἔχησιν.” 95

BOOK IX.

Κυκλώπεια.

Ἡμος δ’ ἡριγένεια φάνη ροδοδάκτυλος Ἡώς, 152
νῆσον θαυμάζοντες ἐδινεόμεσθα κατ’ αὐτήν.
ῳρσαν δὲ νύμφαι, κοῦραι Διὸς αἰγιόχοιο,
αἴγας ὄρεσκφοις, ἵνα δειπνήσειαν ἑταῖροι. 155
αὐτίκα καμπύλα τόξα καὶ αἰγανέας δολιχαύλους
εἰλόμεθ’ ἐκ νηῶν, διὰ δὲ τρίχα κοσμηθέντες
βάλλομεν· αἴψα δ’ ἔδωκε θεὸς μενοεικέα θήρην.
νῆες μέν μοι ἔποντο δυώδεκα, ἐς δὲ ἑκάστην 160
ἐννέα λάγχανον αἴγες· ἐμοὶ δὲ δέκ’ ἔξελον οἴω.
ὡς τότε μὲν πρόπταν ἡμαρ ἐς ἡέλιον καταδύντα
ἡμεθα δαιινύμενοι κρέα τ’ ἄσπετα καὶ μέθυ ηδύ.
οὐ γάρ πω νηῶν ἔξεφθιτο οὖνος ἐρυθρὸς,
ἀλλ’ ἐνέην· πολλὸν γὰρ ἐν ἀμφιφορεῦσιν ἔκαστοι

ἡφύσαμεν Κικούων ίερὸν πτολίεθρον ἐλόντες. 165
 Κυκλώπων δ' ἐσ γαῖαν ἐλεύστομεν ἐγγὺς ἐόντων,
 καπνόν τ' αὐτῶν τε φθογγὴν ὅνων τε καὶ αὐγῶν.
 ἥμος δ' ἡέλιος κατέδυν καὶ ἐπὶ κνέφας ἥλθεν,
 δὴ τότε κοιμήθημεν ἐπὶ ρηγμῖνι θαλάσσης.
 ἥμος δ' ἡριγένεια φάνη ρόδοδάκτυλος Ἡώς,
 καὶ τότ' ἐγὼν ἀγορῆν θέμενος μετὰ πᾶσιν ἔειπον. 170
 “”Αλλοι μὲν νῦν μίμνετ', ἐμοὶ ἐρίηρες ἔταιροι·
 αὐτὰρ ἐγὼ σὺν νηὶ τ' ἐμῇ καὶ ἐμοῖς ἔτάροισιν
 ἐλθὼν τῶνδ' ἀνδρῶν πειρίσσεμαι, οἵτινές εἰσιν,
 οἵ τ' οἵγ' ὑβρισταί τε καὶ ἄγριοι οὐδὲ δίκαιοι,
 ηὲ φιλόξεινοι, καὶ σφιν νόος ἐστὶ θεουδῆς.” 175
 “Ως εὐπὼν ἀνὰ νηὸς ἐβην, ἐκέλευσα δ' ἔταιρους
 αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
 οἱ δ' αἰνὴν εἰσβαίνον καὶ ἐπὶ κληῖσι καθίζον,
 ἔξῆς δ' ἐξόμενοι πολιην ἄλα τύπτον ἐρετμοῖς. 180
 ἀλλ' ὅτε δὴ τὸν χώρον ἀφικόμεθ' ἐγγὺς ἐόντα,
 ἔνθα δ' ἐπ' ἐσχατιῆ σπέος εἴδομεν, ἄγχι θαλάσσης,
 ὑψηλὸν, δάφνησι κατηρεφές. ἔνθα δὲ πολλὰ
 μῆλ', διέεις τε καὶ αἴγεις ιανεσκον· περὶ δ' αὐλὴ
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 μακρῆσίν τε πίτυσιν ἵδε δρυσὶν ὑψικόμοισιν.
 ἔνθα δ' ἀνὴρ ἐνίανε πελώριος, ὃς ρά τε μῆλα
 οῖος ποιμαίνεσκεν ἀπόπροθεν· οὐδὲ μετ' ἄλλους
 πωλεῖτ', ἀλλ' ἀπάνευθεν ἐὼν ἀθεμίστια ἥδη.
 καὶ γὰρ θαῦμ' ἐτέτυκτο πελώριον, οὐδὲ ἐφίκει 190
 ἀνδρί γε σιτοφάγῳ, ἀλλὰ ρίῳ ὑλήεντι
 ὑψηλῶν ὄρέων, ὅτε φαίνεται οἷον ἀπ' ἄλλων.
 Δὴ τότε τοὺς ἄλλους κελόμην ἐρίηρας ἔταιρους
 αὐτοῦ πάρη νητέ τε μένειν καὶ νῆα ἐρυσθαι·
 αὐτὰρ ἐγὼ κρίνας ἔτάρων δυοκαΐδεκ' ἀρίστους 195

βῆν· ἀτὰρ αἴγεον ἀσκὸν ἔχον μέλανος οἴνοιο,
ιδέος, ὃν μοι ἔδωκε Μάρων, Εὐάνθεος νιὸς,
ἱρεὺς Ἀπόλλωνος, ὃς Ἰσμαρον ἀμφιβεβίκει,
οὗνεκά μιν σὺν παιδὶ περισχόμεθ' ἡδὲ γυναικὶ²⁰⁰
ἀξόμενοι· φέκει γάρ ἐν ἄλσεϊ δευδρήεντι
Φοίβον Ἀπόλλωνος. ὁ δέ μοι πόρεν ἀγλαὰ δῶρα·
χρυσοῦ μέν μοι δῶκ' εὐεργέος ἐπτὰ τάλαντα,
δῶκε δέ μοι κρητῆρα πανάργυρον, αὐτὰρ ἔπειτα
οἶνον ἐν ἀμφιφορεῦσι δυώδεκα πᾶσιν ἀφύσσας
ιδὸν ἀκηράσιον, θεῖον ποτίν· οὐδέ τις αὐτὸν
ἥειδη δμώων οὐδ' ἀμφιπόλων ἐνὶ οἴκῳ,
ἀλλ' αὐτὶς ἄλοχός τε φίλη ταμίη τε μι' οἴη.²⁰⁵
τὸν δ' ὅτε πίνοιεν μελιηδέα οἶνον ἐρυθρὸν,
ἐν δέπας ἐμπλήσας ὑδατος ἀνὰ εἴκοσι μέτρα
χειν', ὁδμὴ δ' ἡδεῖα ἀπὸ κρητῆρος ὁδώδει,
θεσπεσίη· τότ' ἀν οὔτοι ἀποσχίσθαι φίλου θεν.²¹⁰
τοῦ φέρον ἐμπλήσας ἀσκὸν μέγαν, ἐν δὲ καὶ ἡα
κωρύκῳ· αὐτίκα γάρ μοι δίστατο θυμὸς ἀγήνωρ
ἄνδρ' ἐπελεύσεσθαι μεγάλην ἐπιειμένον ἀλκῆν,
ἄγριου, οὕτε δίκας εὐδότα οὔτε θέμιστας.²¹⁵

Καρπαλίμως δ' εἰς ἄντρον ἀφικόμεθ', οὐδέ μιν ἔνδον
εὑρομεν, ἀλλ' ἐνόμενε νομὸν κάτα πίονα μῆλα.
ἐλθόντες δ' εἰς ἄντρον ἐθηεύμεσθα ἔκαστα·
ταρσοὶ μὲν τυρῶν βρίθον, στείνοντο δὲ σηκοὶ²²⁰
ἀρνῶν ἡδ' ἐρίφων· διακεκριμέναι δὲ ἔκασται
ἔρχατο, χωρὶς μὲν πρόγονοι, χωρὶς δὲ μέτασσαι,
χωρὶς δ' αὐθ' ἔρσαι· ναῖον δ' ὄρφῳ ἄγγεα πάντα,
γαιολοί τε σκαφίδες τε, τετυγμένα, τοῖς ἐνάμελγεν.
ἔνθ' ἐμὲ μὲν πρώτισθ' ἔταροι λίσσοντ' ἐπέεσσιν
τυρῶν αἰνυμένους ἵέναι πάλιν, αὐτὰρ ἔπειτα²²⁵
καρπαλίμως ἐπὶ νῆα θοὴν ἐρίφους τε καὶ ἄρνας

σηκῶν ἐξελάσαντας ἐπιπλεῖν ἀλμυρὸν ὕδωρ·
ἀλλ’ ἐγὼ οὐ πιθόμην—ἢ τ’ ἀν πολὺ κέρδιον ἦεν—
ὅφερ’ αὐτόν τε ἵδοιμι, καὶ εἴ μοι ξείνια δοίη.
οὐδ’ ἄρ’ ἔμελλα’ ἐτάροισι φανεὶς ἐρατευὸς ἔσεσθαι. 220

Ἐνθα δὲ πῦρ κηαντες ἐθύσαμεν ἡδὲ καὶ αὐτοὶ²³⁵
τυρῶν αἰνύμενοι φάγομεν, μένομέν τέ μιν ἔνδον
ἡμενοι, εἶος ἐπῆλθε νέμων φέρε δ’ ὅβριμον ἄχθος
ὑλης ἀζαλέης, ἵνα οἱ ποτιδόρπιον εἴη.
ἐντοσθεν δ’ ἄντροιο βαλῶν ὀρυμαγδὸν ἐθηκεν·
ἡμεῖς δὲ δεισαντες ἀπεσσύμεθ’ ἐς μυχὸν ἄντρου.
αὐτὰρ ὅγ’ εἰς εὐρὺ σπέος ἥλασε πίονα μῆλα,
πάντα μάλ’ ὅστ’ ἡμελγε, τὰ δ’ ἄρσενα λεῖπε θύρηφιν,
ἀρνειούς τε τράγους τε, βαθείης ἔκτοθεν αὐλῆς.
αὐτὰρ ἐπειτ’ ἐπέθηκε θυρεὸν μέγαν ὑψόσ’ ἀείρας, 240
ὅβριμον· οὐκ ἀν τόνγη δύω καὶ εὔκοσ’ ἄμαξαι
ἐσθλαὶ τετράκυκλοι ἀπ’ οὐδεος ὀχλίσσειαν.
τόσσην ἥλιβατον πέτρην ἐπέθηκε θύρησιν.
ἔζομενος δ’ ἡμελγεν δίσ καὶ μηκάδας αἴγας,²⁴⁵
πάντα κατὰ μοῖραν, καὶ νπ’ ἔμβρυον ἥκεν ἐκάστη.
αὐτίκα δ’ ἡμισυ μὲν θρέψας λευκοῖ γάλακτος
πλεκτοῖς ἐν ταλάρουσιν ἀμησάμενος κατέθηκεν,
ἡμισυ δ’ αὐτ’ ἔστησεν ἐν ἄγγεσιν, ὅφρα οἱ εἴη
πίνειν αἰνυμένῳ καὶ οἱ ποτιδόρπιον εἴη.
αὐτὰρ ἐπειδὴ σπεῦσε πονησάμενος τὰ ἀ ἔργα,²⁵⁰
καὶ τότε πῦρ ἀνέκαιε καὶ εἰσιδεν, εἴρετο δ’ ἡμέας.
“²⁵⁵Ω ξένοι, τίνες ἐστέ; πόθεν πλεῖθ’ ὑγρὰ κέλευθα;
ἢ τι κατὰ πρῆξιν ἢ μαψιδίως ἀλάλησθε
οἴμι τε ληῖστῆρες ὑπεὶρ ἄλα, τοίτ’ ἀλόωνται
ψυχὰς παρθέμενοι, κακὸν ἀλλοδαποῖσι φέροντες;
“Ως ἐφαθ’, ἡμῖν δ’ αὐτε κατεκλάσθη φίλοιν ἥτορ
δεισάντων φθόγγον τε βαρὺν αὐτόν τε πέλωρον.

ἀλλὰ καὶ ὡς μιν ἔπεσσιν ἀμειβόμενος προσέειπον·

“Ἡμεῖς τοι Τροίηθεν ἀποπλαγχθέντες Ἀχαιοὶ 260

παντοῖοις ἀνέμοισιν ὑπὲρ μέγα λαῖτμα θυλιστός,

οἴκαδε ἱέμενοι, ἄλλην ὄδὸν, ἄλλα κέλευθα

ἥλθομεν· οὕτω που Ζεὺς ἥθελε μητίσασθαι.

λαοὶ δ' Ἀτρεΐδεω Ἀγαμέμνονος εὐχόμεθ' εἶναι,

τοῦ δὴ νῦν γε μέγιστον ὑπουράνιον κλέος ἐστίν·

τόσσην γὰρ διέπερσε πόλιν καὶ ἀπώλεσε λαοὺς 285

πολλούς· ἡμεῖς δ' αὐτει κιχανόμενοι τὰ σὰ γοῦνα

ἱκούμεθ', εἴ τι πόροις ξεινήιον ἡὲ καὶ ἄλλως

δοίης δωτίνην, ἥτε ξείνων θέμις ἐστίν.

ἄλλ' αἰδεῖο, φέριστε, θεούς· ίκέται δέ τοί εἰμεν.

Ζεὺς δ' ἐπιτιμήτωρ ίκετάων τε ξείνων τε,

ξείνιος, δις ξείνοισιν ἀμὲν αἰδοίοισιν ὀπηδεῖν.” 270

“Ως ἐφάμην, ὁ δέ μ' αὐτίκ' ἀμείβετο νηλέῃ θυμῷ

“ νήπιός εἰς, ὁ ξεῖν', ἡ τηλόθεν εἰλήλουθας,

ὅς με θεοὺς κέλεαι ἡ δειδίμεν η ἀλέασθαι·

οὐ γὰρ Κύκλωπες Διὸς αἰγιόχου ἀλέγουσιν 275

οὐδὲ θεῶν μακάρων, ἐπεὶ πολὺ φέρτεροί εἰμεν.

οὐδ' ἀν ἐγὼ Διὸς ἔχθος ἀλευάμενος πεφιδοίμην

οὔτε σεῦ οὐθ' ἐτάρων, εἴ μὴ θυμός με κελεύοι.

ἄλλα μοι εἴφ' ὅπη ἔσχεις ἵων εὐεργέα ιῆα,

η που ἐπ' ἐσχατῆς ἡ καὶ σχεδὸν, ὅφρα δαείω.” 280

“Ως φάτο πειράζων, ἐμὲ δ' οὐ λάθεν εἰδότα πολλὰ,

ἄλλα μιν ἄψορρον προσέφην δολίοις ἐπέεσσιν·

“ Νέα μέν μοι κατέαξε Ποσειδάων ἐνοσίχθων,

πρὸς πέτρησι βαλὼν ὑμῆς ἐπὶ πείρασι γαίης,

ἄκρη προσπελάσας· ἄνεμος δ' ἐκ πόντου ἔνεικεν· 285

αὐτὰρ ἐγὼ σὺν τοῖσδε ὑπέκφυγον αἰπὺν ὅλεθρον.”

“Ως ἐφάμην, ὁ δέ μ' οὐδὲν ἀμείβετο νηλέῃ θυμῷ,

ἄλλ' ὅγ' ἀναίξας ἐτάρους ἐπὶ χεῖρας ἵαλλεν,

σὺν δὲ δύω μάρψας ὥστε σκύλακας ποτὶ γαίη
 κόπτει· ἐκ δ’ ἐγκέφαλος χαμάδις ρέει, δεῦνε δὲ γαίαν. 290
 τοὺς δὲ διὰ μελεῦστι ταμών ὠπλίσσατο δόρπον·
 ἥσθιε δ’ ὥστε λέων ὁρεσίτροφος, οὐδ’ ἀπέλειπεν,
 ἐγκατά τε σάρκας τε καὶ ὁστέα μυελόεντα.
 ἥμειν δὲ κλαίοντες ἀνεσχέθομεν Διὸς χεῖρας,
 σχέτλια ἔργ’ ὄροσστες· ἀμηχανίη δ’ ἔχει θυμόν. 295
 αὐτὰρ ἐπεὶ Κύκλωψ μεγάλην ἐμπλήσατο νηδὸν
 ἀνδρόμεα κρέας ἔδων καὶ ἐπ’ ἄκρητον γάλα πίνων,
 κεῖτ’ ἔντοσθ’ ἄντροι τανυσσάμενος διὰ μῆλων.
 τὸν μὲν ἐγὼ βούλευσα κατὰ μεγαλήτορα θυμὸν
 ἀσσονὶ ἵων, ξέφος ὅξεν ἐρυσσάμενος παρὰ μηροῦ,
 οὐτάμεναι πρὸς στῆθος, δόθι φρένες ἥπαρ ἔχουσιν,
 χείρ’ ἐπιμασσάμενος· ἔτερος δέ με θυμὸς ἔρυκεν.
 αὐτοῦ γάρ κε καὶ ἄμμες ἀπωλόμεθ’ αἰπὺν δλεθρον·
 οὐ γάρ κεν δυνάμεσθα θυράων ὑψηλάων
 χερσὶν ἀπώσασθαι λίθον ὅβριμον, δν προσέθηκεν. 300
 ὡς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ διαν.
 Ἡμος δ’ ἡρυγένεια φάνη ρόδοδάκτυλος Ἡῶς,
 καὶ τότε πῦρ ἀνέκαιε καὶ ἥμελγε κλυτὰ μῆλα,
 πάντα κατὰ μοῖραν, καὶ ὑπ’ ἐμβρυον ἥκεν ἐκύστη.
 αὐτὰρ ἐπειδὴ σπεῦσε πονησάμενος τὰ ἀ ἔργα, 310
 σὺν δ’ ὅγε δὴ αὐτε δύω μάρψας ὠπλίσσατο δεῖπνον.
 δεῖπνήσας δ’ ἄντρους ἐξήλασε πίονα μῆλα,
 ρηὶδίως ἀφελῶν θυρεὸν μέγαν· αὐτὰρ ἐπειτα
 ἀψ ἐπέθηχ’, ὡσεὶ τε φαρέτρη πῶμ’ ἐπιθείη.
 πολλῇ δὲ ροίζῳ πρὸς ὄρος τρέπε πίονα μῆλα 315
 Κύκλωψ· αὐτὰρ ἐγὼ λιπόμην κακὰ βισσοδομεύων,
 εἴ πως τισαίμην, δοίη δέ μοι εὐχος Αθίνη.
 ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.
 Κύκλωπος γὰρ ἐκειτο μέγα ρόπαλον παρὰ σηκῷ,

χλωρὸν ἐλαῖνεον· τὸ μὲν ἔκταμεν, ὅφρα φοροίη
 αὐναυθέν. τὸ μὲν ἄμμες ἐτσκομεν εἰσορόωντες 320
 ὅσσον θ' ἵστὸν ηὴδος ἐεικοσόροιο μελαίνης,
 φορτίδος εὐρείης, ητ' ἐκπεράᾳ μέγα λαῖτμα·
 τόσσον ἔην μῆκος, τόσσον πάχος εἰσοράσθαι.
 τοῦ μὲν ὅσον τὸ δργυιαν ἔγων ἀπέκοψα παραστὰς, 325
 καὶ παρέθηχ' ἐτάροισιν, ἀποξῦσαι δ' ἐκέλευσα·
 οἱ δ' ὁμαλὸν ποίησαν· ἔγω δ' ἐθόωσα παραστὰς
 ἄκρον, ἄφαρ δὲ λαβὼν ἐπυράκτεον ἐν πυρὶ κηλέω.
 καὶ τὸ μὲν εὖ κατέθηκα κατακρύψας ὑπὸ κόπρῳ,
 η̄ ρά κατὰ σπείους κέχυτο μεγάλ' ἥλιθα πολλή· 330
 αὐτὰρ τοὺς ἄλλους κλήρῳ πεπαλάσθαι ἄνωγον,
 ὅστις τολμήσειεν ἐμοὶ σὺν μοχλὸν ἀείρας
 τρῦψαι ἐν ὀφθαλμῷ, ὅτε τὸν γλυκὺς ὑπνος ἰκάνοι.
 οἱ δ' ἐλαχὸν τοὺς ἄν κε καὶ ἥθελον αὐτὸς ἐλέσθαι,
 τέσσαρες, αὐτὰρ ἔγῳ πέμπτος μετὰ τοῖσιν ἐλέγμην. 335
 ἐσπέριος δ' ἥλθεν καλλίτριχα μῆλα νομεύων·
 αὐτίκα δ' εἰς εὐρὺ σπέος ἥλασε πίονα μῆλα,
 πάντα μάλ', οὐδέ τι λείπε βαθείης ἔκτοθεν αὐλῆς,
 η̄ τι δισάμενος, η̄ καὶ θεὸς ὡς ἐκέλευσεν.
 αὐτὰρ ἔπειτ' ἐπέθηκε θυρεὸν μέγαν ὑψόσ' αείρας, 340
 ἔξομενος δ' ἥμελγεν δῆς καὶ μηκάδας αἰγας,
 πάντα κατὰ μούραν, καὶ ὑπ' ἔμβρυον ἥκεν ἐκάστη.
 αὐτὰρ ἐπειδὴ σπεῦσε πονησάμενος τὰ ἀ ἔργα,
 σὺν δ' ὅγε δὴ αὐτε δύω μάρφας ὠπλίσσατο δόρπον.
 καὶ τότ' ἔγῳ Κύκλωπα προσηύδων ἄγχι παραστὰς, 345
 κισσύβιον μετὰ χερσὶν ἔχων μέλανος οἴνοιο.
 “Κύκλωψ, τῇ, πίε οἶνον, ἐπεὶ φάγες ἀνδρόμεα κρέα,
 ὅφρ' εἰδῆς οἶον τι ποτὸν τόδε ηῆν ἐκεκεύθει
 ἥμετέρη· σοὶ δ' αὖ λοιβὴν φέραν, εἴ μ' ἐλεήσας
 οἴκαδε πέμψειας· σὺ δὲ μαίνεαι οὐκέτ' ἀνεκτῶς.” 350

σχέτλιε, πῶς κεν τίς σε καὶ ὑστέρον ἄλλος ἵκοιτο
ἀνθρώπων πολέων; ἐπεὶ οὐ κατὰ μόραν ἔρεξας.”

“Ως ἐφάμην, ὁ δὲ δέκτο καὶ ἔκπιεν· ἥσατο δὲ αἰνῶς
ἡδὺ ποτὸν πίνων, καὶ μὲν τρεες δεύτερον αὐτις·

“Δός μοι ἔτι πρόφρων, καὶ μοι τέον οὔνομα εἰπὲ 355
αὐτίκα νῦν, ἵνα τοι δῶ ξείνιον, φέρε κε σὺ χαίρης.
καὶ γὰρ Κυκλώπεσσι φέρει ξείδωρος ἄρουρα
οἶνον ἐριστάφυλον, καὶ σφιν Διὸς ἀμβροσίαν·
ἄλλα τόδ’ ἀμβροσίης καὶ νέκταρος ἐστιν ἀπορρώξ.”

“Ως φάτ’· αὐτάρ οἱ αὐτις ἐγὼ πόρον αἰθοπα οἶνον· 363
τρὶς μὲν ἔδωκα φέρων, τρὶς δὲ ἔκπιεν ἀφραδίγησιν.
αὐτάρ ἐπεὶ Κύκλωπα περὶ φρένας ἥλυθεν οἶνος,
καὶ τότε δή μιν ἔπεσσι προσηγόρων μειλιχίουσιν·

“Κύκλωψ, εἰρωτᾶς μὲν οὔνομα κλυτόν; αὐτάρ ἐγώ τοι
ἐξερέω· σὺ δέ μοι δῶς ξείνιον, ὥσπερ ὑπέστης. 365
Οὖτις ἔμοιγά οὔνομα· Οὖτιν δέ με κικλήσκουσιν
μήτηρ ἡδὲ πατὴρ ἡδὲ ἄλλοι πάντες ἔταιροι.”

“Ως ἐφάμην, ὁ δέ μὲν αὐτίκ’ ἀμείβετο τηλέῃ θυμῷ
“Οὖτιν ἐγὼ πύματον ἔδομαι μετὰ οἰς ἐτύροισιν,
τοὺς δὲ ἄλλους πρόσθεν· τὸ δέ τοι ξεινήιον ἔσται.” 370

“Η καὶ ἀνακλινθεὶς πέσεν ὑπτιος, αὐτάρ ἔπειτα
κεῖτ’ ἀπόδοχμώσας παχὺν αὐχένα, καὶ δέ μιν ὑπνος
γῆρει πανδαμάτωρ· φάρυγος δὲ ἔξεσσυτο οἶνος
ψωμοί τέ ἀνδρόμεοι· ὁ δὲ ἐρεύγετο οἰνοβαρείων.
καὶ τότ’ ἐγὼ τὸν μοχλὸν ὑπὸ σποδοῦ ἥλασα πολλῆς, 375
εἴως θερμαίνοιτο· ἔπεσσί τε πάντας ἔταιρους
θάρσυνον, μή τίς μοι ὑποδείσας ἀναδύῃ.
ἄλλ’ ὅτε δὴ τάχ’ ὁ μοχλὸς ἐλάινος ἐν πυρὶ μέλλειν
ἄψεσθαι, χλωρός περ ἐών, διεφαίνετο δὲ αἰνῶς,
καὶ τότ’ ἐγών ἀσσον φέρον ἐκ πυρὸς, ἀμφὶ δὲ ἔταιροι 380
ἱστάνται· αὐτάρ θάρσος ἐνέπνευσεν μέγα δαιμων.

οἱ μὲν μοχλὸν ἐλόντες ἐλάῖνον, ὁξὺν ἐπ’ ἄκρῳ,
 ὁφθαλμῷ ἐνέρεισαν· ἐγὼ δ’ ἐφύπερθεν ἀερθεὶς
 δύνεον, ὡς ὅτε τις τρυπῷ δόρυν τηῖσιν ἀνὴρ
 τρυπάνῳ, οἱ δέ τ’ ἐνερθεν ὑποστείουσιν ἴμαντι 385
 ἀφάμενοι ἐκάτερθε, τὸ δὲ τρέχει ἐμμενὲς αἰεί·
 ὡς τοῦ ἐν ὁφθαλμῷ πυριήκεα μοχλὸν ἐλόντες
 δινέομεν, τὸν δ’ αἷμα περίρρεε θερμὸν ἐόντα.
 πάντα δέ οἱ βλέφαρ’ ἀμφὶ καὶ ὁφρύας εὖσεν ἀστμὴ
 γλήνης καιομένης· σφαραγεῦντο δέ οἱ πυρὶ ρίζαι. 390
 ὡς δ’ ὅτ’ ἀνὴρ χαλκεὺς πέλεκυν μέγαν ἡὲ σκέπαρνον
 εἰν ὕδατι ψυχρῷ βάπτη μεγάλα ἴαχοντα
 φαρμάσσων· τὸ γὰρ αὐτε σιδήρου γε κράτος ἔστιν·
 ὡς τοῦ σίζ’ ὁφθαλμὸς ἐλαῖνέω περὶ μοχλῷ.
 σμερδαλέον δὲ μέγ’ ϕμωξεν, περὶ δ’ ἵαχε πέτρη, 395
 ἡμεῖς δὲ δείσαντες ἀπεστύμεθ’. αὐτὰρ ὁ μοχλὸν
 ἐξέρυσ’ ὁφθαλμοῖ πεφυρμένον αἴματι πολλῷ.
 τὸν μὲν ἐπειτ’ ἔρριψεν ἀπὸ ἕο χερσὸν ἀλύων,
 αὐτὰρ ὁ Κύκλωπας μεγάλ’ ἥπνεν, οἴ ρά μιν ἀμφὶς
 ϕκεον ἐν σπήσσοι δὲ ἄκριας ἡνεμοέσσας. 400
 οἱ δὲ βοῆς ἀλούτες ἐφοίτων ἄλλοθεν ἄλλος,
 ιστάμενοι δ’ εἰρόντο περὶ σπέος ὅττι ἐ κῆδοι·

“Τίπτε τόσον, Πολύφημ’, ἀρημένος ὁδ’ ἐβόησας
 νύκτα δὲ ἀμβροσίην, καὶ ἀπίνους ἄμμε τίθησθα;
 ἦ μῆ τις σεν μῆλα βροτῶν ἀέκοντος ἐλαύνει; 405
 ἦ μῆ τις σ’ αὐτὸν κτείνῃ δόλῳ ἡὲ βίηφιν;”

Τοὺς δ’ αὐτ’ ἐξ ἄντρου προσέφη κρατερὸς Πολύφημος
 “ὦ φίλοι, Οὐτίς με κτείνει δόλῳ, οὐδὲ βίηφιν.”

Οἱ δὲ ἀπαμειβόμενοι ἐπεα πτερόεντ’ ἀγόρευον
 “εἰ μὲν δὴ μῆτις σε βιάζεται οἶον ἐόντα, 410
 νοῦσόν γ’ οὐπως ἔστι Διὸς μεγάλου ἀλέασθαι,
 ἄλλὰ σύγ’ εὐχεο πατρὶ Ποσειδάωνι ἄνακτι.”

“Ος ἄρ’ ἔφαι μπιόντες, ἐμὸν δ’ ἐγέλασσε φίλον κῆρ,
ώς ὅνομ’ ἔξαπάτησεν ἐμὸν καὶ μῆτις ἀμύμων.

Κύκλωψ δὲ στενάχων τε καὶ ὀδίων ὀδύνησιν, 415

χερσὶ ψηλαφόων, ἀπὸ μὲν λιθοῦ εἶλε θυράων,
αὐτὸς δ’ εἰνὶ θύρησι καθέζετο χεῖρε πετύσσας,
εἴ τινά που μετ’ ὄεσσι λάβοι στείχοντα θύραζε·
οὗτῳ γάρ που μ’ ἥλπετ’ ἐνὶ φρεσὶ νήπιον εἶναι.

αὐτὰρ ἐγὼ βούλευον, δπως δχ’ ἄριστα γένοιτο, 420

εἴ τιν’ ἑταίρουσιν θανάτου λύσιν ἥδ’ ἐμοὶ αὐτῷ
εὐροίμην· πάντας δὲ δόλους καὶ μῆτιν ὑφαινούν,
ώστε περὶ ψυχῆς· μέγα γὰρ κακὸν ἐγγύθεν ἦεν.
ἥδε δέ μοι κατὰ θυμὸν ἀρίστη φαίνετο βουλή.

ἄρσενες οἵες ἥσαν ἐῦτρεφέες, δασύμαλλοι, 425

καλοί τε μεγάλοι τε, ιδυνεφεῖς εἶρος ἔχοντες·

τοὺς ἀκέων συνέεργον ἐῦτρεφέεσσι λύγοισιν,
τῆς ἔπι Κύκλωψ εὐδὲ πέλωρ, ἀθεμίστια εἰδὼς,
σύντρεις αἰνύμενος· ὁ μὲν ἐν μέσῳ ἄνδρα φέρεσκεν,
τὼ δ’ ἐτέρω ἐκάτερθεν ἵτην σώοντες ἑταίρους. 430

τρεῖς δὲ ἔκαστον φῶτ’ διεις φέρον· αὐτὰρ ἔγωγε—

ἀρνεῖος γὰρ ἔην, μῆλων δχ’ ἄριστος ἀπάντων—

τοῦ κατὰ νῶτα λαβὼν, λασίην ὑπὸ γαστέρ’ ἐλυσθεὶς

κείμην· αὐτὰρ χερσὶν ἀδότου θεσπεσίοιο

νωλεμέως στρεφθεὶς ἔχόμην τετληότι θυμῷ.

ώς τότε μὲν στενάχοντες ἐμείναμεν Ἡῶ δῖαιν.

“²Ημος δ’ ἡριγένεια φάνη ρόδοδάκτυλος Ἡῶς,

καὶ τότ’ ἔπειτα νομόνδ’ ἔξεσσυτο ἄρσενα μῆλα,

θήλειαι δ’ ἐμέμηκον ἀνήμελκτοι περὶ σηκούς·

οὕθατα γὰρ σφαραγεῦντο. ἄναξ δ’ ὀδύνησι κακῆσιν 440

τειρόμενος πάντων δῖων ἐπεμαίετο νῶτα

ορθῶν ἐσταότων· τὸ δὲ νήπιος οὐκ ἐνόησεν,

ώς οἱ ὑπ’ εἰροπόκων δῖων στέρνοισι δέδεντο.

νστατος ἀρνειὸς μῆλων ἔστειχε θύραζε,
λάχνῳ στεινόμενος καὶ ἐμοὶ πυκινὰ φρουρέοντι. 445
τὸν δ' ἐπιμασσάμενος προσέφη κρατερὸς Πολύφημος
“Κριε πέπον, τί μοι ὅδε διὰ σπέος ἔσσυνο μῆλων
νστατος; οὐτὶ πάρος γε λελειμμένος ἔρχεαι οἰῶν,
ἀλλὰ πολὺ πρώτος νέμεαι τέρεν' ἄνθεα ποίης
μακρὰ βιβάς, πρώτος δὲ ρὸς ποταμῶν ἀφικάνεις, 450
πρώτος δὲ σταθμόνδε λιλαίεις ἀπονέεσθαι
ἔσπεριος· νῦν αὐτε πανύστατος. ἡ σύγ' ἄνακτος
ὸφθαλμὸν ποθέεις, τὸν ἀνὴρ κακὸς ἔξαλάωσεν
σὺν λυγροῖς ἑτάροισι, δαμασσάμενος φρένας οἴνῳ,
Οὐτις, ὃν οὖπω φημὶ πεφυγμένον εἶναι ὅλεθρον. 455
εὶ δὴ ὁμοφρονέοις ποτιφωνήεις τε γένοιο
εἰπεῖν ὅππη κεῖνος ἐμὸν μένος ηλασκάζει.
τῷ κέ οἱ ἐγκεφαλός γε διὰ σπέος ἄλλυδις ἄλλῃ
θεινομένου ράιοιτο πρὸς οὖδει, κὰδ δέ κ' ἐμὸν κῆρ
λωφήσειε κακῶν, τά μοι οὐτιδανὸς πόρεν Οὐτις.” 460

“Ως εἰπὼν τὸν κριὸν ἀπὸ ἔο πέμπε θύραζε.
ἐλθόντες δ' ἡβαιὸν ἀπὸ σπείους τε καὶ αὐλῆς
πρώτος ὑπ' ἀρνειοῦ λυσόμην, ὑπέλυσα δ' ἔταιρους.
καρπαλίμως δὲ τὰ μῆλα ταναύποδα, πίονα δημῳ,
πολλὰ περιτροπέοντες ἐλαύνομεν ὄφρ' ἐπὶ νῆα 465
ἰκόμεθ'. ἀσπάσιοι δὲ φίλοις ἑτάροισι φάνημεν,
οἱ φύγομεν θάνατον· τοὺς δὲ στενάχοντο γοῶντες.
ἀλλ' ἐγὼ οὐκ εἴων, ἀνὰ δ' ὄφρύσι νεῦον ἐκάστῳ
κλαίειν· ἀλλ' ἐκέλευσα θοῶς καλλίτριχα μῆλα
πόλλος ἐν νηὶ βαλόντας ἐπιπλεῦν ἀλμυρὸν ὕδωρ. 470
οἱ δ' αἰψὺς εἴσβαινον καὶ ἐπὶ κληῆσι καθίζον·
ἔξῆς δ' ἐξόμενοι πολιην ἄλλα τύπτον ἐρετμοῖς.
ἀλλ' ὅτε τόσσον ἀπῆν ὅσσον τε γέγωνε βοήσας,
καὶ τότ' ἐγὼ Κύκλωπα προσηγόρων κερτομίοισιν·

“Κύκλωψ, οὐκ ἄρ’ ἔμελλες ἀνάλκιδος ἀνδρὸς ἔταιρους 475
ἔδμεναι ἐν σπῆῃ γλαφυρῷ κρατερῷφι βίηφιν.
καὶ λίην σέγ’ ἔμελλε κυκήσεσθαι κακὰ ἔργα,
σχέτλι’, ἐπεὶ ξείνους οὐχ ἄξεο σῷ ἐνὶ οἴκῳ
ἔσθεμεναι· τῷ σε Ζεὺς τίσατο καὶ θεοὶ ἄλλοι.”

“Μηδέ φύμην, ὁ δ’ ἔπειτα χολώσατο κηρόθι μᾶλλον. 480
ἡκε δ’ ἀπορρήξας κορυφὴν ὅρεος μεγάλοιο,
καὶ δ’ ἔβαλε προπάροιθε νεὸς κυανοπράφροιο.
[τυτθὸν ἔδευθσεν δ’ οἰηίον ἄκρον ἵκεσθαι.]
ἔκλυσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης.
τὴν δ’ αἰψ’ ἡπειρόνδε παλιρρόθιον φέρε κῦμα, 485
πλημυρὶς ἐκ πόντοιο, θέμωσε δὲ χέρσον ἵκεσθαι.
αὐτὰρ ἐγὼ χείρεσσι λαβὼν περιμήκεα κοντὸν
ώσα παρέξ· ἔταροισι δ’ ἐποτρύνας ἐκέλευσα
ἐμβαλέειν κώπης, ἵν’ ὑπὲκ κακότητα φύγοιμεν,
κρατὶ κατανεύων· οἱ δὲ προπεσόντες ἔρεσσον. 490
ἀλλ’ ὅτε δὴ δὶς τόσσον ἄλλα πρήσσοντες ἀπῆμεν,
καὶ τότ’ ἐγὼ Κύκλωπα προστηύδων· ἀμφὶ δ’ ἔταιροι
μειλιχίοις ἐπέεσσιν ἐρήτυνον ἄλλοθεν ἄλλοις·

“Σχέτλιε, τίπτ’ ἐθέλεις ἐρεθιζέμεν ἄγριον ἄνδρα;
ὅς καὶ νῦν πόντονδε βαλὼν βέλος ἥγαγε νῆα 495
αὐτὶς ἐς ἡπειρον, καὶ δὴ φάμεν αὐτόθ’ ὀλέσθαι.
εἰ δὲ φθεγξαμένου τεν ἡ αὐδήσαντος ἄκουσεν,
σύν κεν ἄραξ’ ἡμέων κεφαλὰς καὶ νῆα δούρα
μαρμάρῳ ὀκριόεντι βαλών· τόσσον γὰρ ἵησιν.”

“Ως φάσαν, ἀλλ’ οὐ πεῖθον ἐμὰν μεγαλήτορα θυμὸν, 500
ἀλλά μιν ἄφορρον προσέφην κεκοτήότι θυμῷ·

“Κύκλωψ, αἴ κέν τίς σε καταθητῶν ἀνθρώπων
ὸφθαλμοῦ εἴρηται ἀεικελίην ἀλαωτὸν,
φύσθαι Ὀδυσσῆα πτολιπόρθιον ἐξαλαῶσαι,
νῦν Δαέρτεω, Ἰθάκη ἔνι οἴκῃ ἔχοντα.” 505

“Ως ἔφάμην, ὁ δέ μ' οἰμώξας ἡμείβετο μύθῳ.
 “ῳ πόποι, ἦ μάλα δή με παλαιάφατα θέσφαθ' ἵκάνει.
 ἔσκε τις ἐνθάδε μάντις ἀνὴρ ἡνὸς τε μέγας τε,
 Τήλεμος Εύρυμιδης, ὃς μαντοσύνη ἐκέκαστο
 καὶ μαντευόμενος κατεγήρα Κυκλώπεσσιν. 510
 ὃς μοι ἔφη τάδε πάντα τελευτήσεσθαι ὀπίσσω,
 χειρῶν ἔξ 'Οδυσῆος ἀμαρτήσεσθαι ὀπωπῆς.
 ἀλλ' αἰεὶ τινα φῶτα μέγαν καὶ καλὸν ἐδέγμην
 ἐνθάδ' ἐλεύσεσθαι, μεγάλην ἐπιειμένον ἀλκήν.
 νῦν δέ μ' ἐών ὀλίγος τε καὶ οὐτιδανὸς καὶ ἄκικυς 515
 ὀφθαλμοῦ ἀλάωσεν, ἐπεὶ μ' ἐδαμάσσατο οἴνῳ.
 ἀλλ' ἄγε δεῦρ', 'Οδυσεῦ, ἵνα τοι πὰρ ξείνια θείω,
 πομπήν τ' ὀτρύνω δόμεναι κλυτὸν ἐννοσύγαιον.
 τοῦ γὰρ ἔγὼ παῖς εἴμι, πατὴρ δ' ἐμὸς εὐχεταὶ εἶναι.
 αὐτὸς δ', αἴ κ' ἐθέλησ', ἵησεται, οὐδέ τις ἄλλος 520
 οὔτε θεῶν μακάρων οὔτε θυητῶν ἀνθρώπων.”

“Ως ἔφατ', αὐτὰρ ἔγώ μιν ἀμειβόμενος προσέειπον
 “αἱ γὰρ δὴ ψυχῆς τε καὶ αἰώνος σε δυναίμην
 εὖνυ ποιήσας πέμψαι δόμον "Αἰδος εἴσω,
 ως οὐκ ὀφθαλμόν γ' ἵησεται οὐδ' ἐνοστίχθων." 525

“Ως ἔφάμην, ὁ δ' ἐπείτα Ποσειδάνι άνακτι
 εὐχετο, χεῖρ' ὀρέγων εἰς οὐρανὸν ἀστερόεντα.
 “Κλῦθι, Ποσείδαν ουαῖοχε, κυανοχαῖτα.
 εἰ ἐτεόν γε σός εἴμι, πατὴρ δ' ἐμὸς εὐχεῖαι εἶναι,
 δός μη 'Οδυσσῆα πτολιπόρθιον οἴκαδ' ἵκεσθαι 530
 [νιὸν Λαέρτεω, 'Ιθάκη ἔνι οἰκί' ἔχοντα].
 ἀλλ' εἴ οἱ μοῖρ' ἐστὶ φίλους τ' ἵδειν καὶ ἵκεσθαι
 οἴκον ἐϋκτίμενον καὶ ἐην ἐς πατρίδα γαῖαν,
 ὅψε κακῶς ἔλθοι, ὀλέσας ἀπὸ πάντας ἔταιρους,
 νηὸς ἐπ' ἀλλοτρίης, εἴροι δ' ἐν πήματα οἴκῳ.” 535

“Ως ἔφατ' εὐχόμενος, τοῦ δ' ἔκλυε κυανοχαίτης.

αὐτῷ δὴ ἐξαῦτις πολὺ μείζονα λᾶν ἀείρας
 ἥκ' ἐπιδυνήσας, ἐπέρεισε δὲ ἵν' ἀπέλεθρον,
 καὶ δ' ἔβαλεν μετόπισθε νέὸς κυανοπρῷοιο
 τύτθον, ἐδεύησεν δ' οἰητὸν ἄκρον ἵκεσθαι. 540

ἐκλύσθη δὲ θάλασσα κατερχομένης ὑπὸ πέτρης.
 τὴν δὲ πρόσω φέρε κῦμα, θέμωσε δὲ χέρσον ἵκεσθαι
 ἀλλ' ὅτε δὴ τὴν νῆσον ἀφικόμεθ', ἔνθα περ ἄλλατ
 νῆες ἐνσελμοι μένον ἀθρόαι, ἀμφὶ δ' ἑταῖροι
 εἴατ' ὀδυρόμενοι, ἡμέας ποτιδέγμενοι αἰεὶ, 545
 νῆα μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν ἐν ψαμάθοισιν,
 ἐκ δὲ καὶ αὐτοὶ βῆμεν ἐπὶ ρηγμῖνι θαλάσσης.
 μῆλα δὲ Κύκλωπος γλαφυρῆς ἐκ νηὸς ἐλόντες
 δαστάμεθ', ὡς μήτις μοι ἀτεμβόμενος κίοι ἵσης. 550
 ἀρνεῖον δ' ἐμοὶ οὐφὲ ἐϋκνήμιδες ἑταῖροι
 μῆλων δαιομένων δόσαν ἔξοχα. τὸν δ' ἐπὶ θινὸν
 Ζηνὶ κελαινεφέει Κρονίδη, ὃς πᾶσιν ἀνάσσει,
 ρέξας μηρὶ ἔκαιον. ὁ δ' οὐκ ἐμπάξετο ἵρων,
 ἀλλ' ἄρα μερμήριξεν ὅπως ἀπολοίατο πᾶσαι 555
 νῆες ἐνσελμοι καὶ ἐμοὶ ἐρίηρες ἑταῖροι.
 ὃς τότε μὲν πρόπαν ἡμαρ ἐς ἡέλιον καταδύντα
 ἡμεθα δαινύμενοι κρέα τ' ἄσπετα καὶ μέθυ ἡδύ.
 ἡμος δ' ἡέλιος κατέδυ καὶ ἐπὶ κνέφας ἥλθεν,
 δὴ τότε κοιμήθημεν ἐπὶ ρηγμῖνι θαλάσσης. 560
 ἡμος δ' ἡριγένεια φάνη ρόδοδάκτυλος Ἡώς,
 δὴ τότε ἐγὼν ἐτάροισιν ἐποτρύνας ἐκέλευσα
 αὐτούς τ' ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
 οὶ δ' αἰψύ ἐισβαινον καὶ ἐπὶ κληῆσι καθῆξον,
 ἐξῆς δ' ἐξόμενοι πολιὴν ἄλα τύπτον ἐρετμοῖς.
 "Ενθεν δὲ προτέρω πλέομεν ἀκαχήμενοι ἥτορ,
 ἄσμενοι ἐκ θανάτου, φίλους ὀλέσαντες ἑταῖρους. 565

ΒΟΟΚ ΧΙ.

Νέκυια.

Αὐτὰρ ἐπεί ρ' ἐπὶ τῇ κατήλθομεν ἥδε θάλασσαν,
 τῇ μὲν ἀρ πάμπρωτον ἐρύσσαμεν εἰς ἄλλα δῖαν,
 ἐν δ' ἵστον τιθέμεσθα καὶ ἵστια τῇ μελαίνῃ,
 ἐν δὲ τὰ μῆλα λαβόντες ἐβήσαμεν, ἀν δὲ καὶ αὐτοὶ⁵
 βαίνομεν ἀχνύμενοι, θαλερὸν κατὰ δάκρυ χέοντες.
 ἡμῖν δ' αὖ μετόπισθε νεὸς κυανοπρῷοιο
 ἵκμενον οὐρον ἔει πλησίστιον, ἐσθλὸν ἑταῖρον,
 Κίρκη ἐπλόκαμος, δεινὴ θεὸς αὐδήσσα.
 ἡμεῖς δ' ὅπλα ἔκαστα πονησάμενοι κατὰ τῇ
 ἡμεθα· τὴν δ' ἄνεμός τε κυβερνήτης τ' ἵθυνεν.¹⁰
 τῆς δὲ πανημερίης τέταθ' ἵστια ποντοπορούσης·
 δύσετό τ' ἡέλιος, σκιόσωντό τε πᾶσαι ἀγνιατ.

Ἡ δ' ἐς πείραθ' ἵκανε βαθυρρόσου Ὀκεανοῖο.
 ἔνθα δὲ Κιμμερίων ἀνδρῶν δῆμός τε πόλις τε,
 ἡέρι καὶ νεφέλῃ κεκαλυμμένοι· οὐδέ ποτ' αὐτοὺς¹⁵
 Ἡέλιος φαέθων καταδέρκεται ἀκτίνεσσιν,
 οὐθ' ὅπότ' ἀν στείχησι πρὸς οὐρανὸν ἀστερόεντα,
 οὐθ' ὅτ' ἀν ἀψὲ ἐπὶ γαῖαν ἀπ' οὐρανόθεν προτράπηται,
 ἀλλ' ἐπὶ νῦξ ὀλοὴ τέταπαι δειλοῖσι βροτοῖσιν.
 τῇ μὲν ἔνθ' ἐλθόντες ἐκέλσαμεν, ἐκ δὲ τὰ μῆλα²⁰
 εἰλόμεθ· αὐτοὶ δ' αὐτε παρὰ ρόον Ὀκεανοῖο
 ἥσμεν, ὅφρ' ἐς χῶρον ἀφικόμεθ' διν φράσε Κίρκη.

Ἐνθ' ιερῆια μὲν Περιμήδης Εὐρύλοχός τε
 ἔσχον· ἐγὼ δ' ἄορ δέξαντες ἐρυσσάμενος παρὰ μηροῦ
 βόθρον δρυξ' δσσον τε πυγούσιον ἔνθα καὶ ἔνθα,²⁵
 ἀμφ' αὐτῷ δὲ χοὶν χεόμην πᾶσιν νεκύεσσιν,
 πρῶτα μελικρήτῳ, μετέπειτα δὲ ἥδεοντες,

τὸ τρίτον αὖθ' ὕδατι· ἐπὶ δ' ἄλφιτα λευκὰ πάλυνον.
 πολλὰ δὲ γουνούμην τεκύων ἀμενηνὰ κάρηνα,
 ἐλθὼν εἰς Ἰθάκην στεῖραν βοῦν, ἥτις ἀρίστη, 30
 ρέξειν ἐν μεγάροισι πυρήν τ' ἐμπλησέμεν ἐσθλῶν,
 Τειρεσίη δ' ἀπάνευθεν δῖν ιερευσέμεν οἴφ
 παμμέλαν', δις μῆλοισι μεταπρέπει ἡμετέροισιν.
 τοὺς δ' ἐπεὶ εὐχωλῆσι λιτῆσί τε, ἔθνεα νεκρῶν,
 ἐλλισάμην, τὰ δὲ μῆλα λαβὼν ἀπεδειροτόμησα 35
 ἐς βόθρον, ρέε δ' αἷμα κελαινεφές· αἱ δ' ἀγέροντο
 ψυχαὶ ὑπὲξ Ἐρέβευς νεκύων κατατεθνηώτων.
 [νύμφαι τ' ἡτθεοί τε πολύτλητοί τε γέροντες
 παρθενικαί τ' ἀταλὰν νεοπενθέα θυμὸν ἔχουσαι·
 πολλοὶ δ' οὐτάμενοι χαλκήρεσιν ἐγχείησιν,
 ἄνδρες ἀρητάτοι βεβροτωμένα τεύχε' ἔχοντες· 40
 οἱ πολλοὶ περὶ βόθρον ἐφοίτων ἄλλοθεν ἄλλος
 θεσπεσίη ἵαχῆ· ἐμὲ δὲ χλωρὸν δέος ἥρει.]
 δὴ τότ' ἐπειθ' ἐτάροισιν ἐποτρύνας ἐκέλευσα
 μῆλα, τὰ δὴ κατέκειτ' ἐσφαγμένα νηλέι χαλκῷ, 45
 δείραντας κατακῆαι, ἐπεύξασθαι δὲ θεοῖσιν,
 ἵφθιμῳ τ' Ἀΐδη καὶ ἐπαινῇ Περσεφονείῃ·
 αὐτὸς δὲ ξίφος δέξν ἐρυσσάμενος παρὰ μηροῦ
 ἥμην, οὐδὲ εἴων νεκύων ἀμενηνὰ κάρηνα
 αἴματος ἀσσον ἴμεν, πρὶν Τειρεσίαο πυθέσθαι. 50

“Ηλθε δ' ἐπὶ ψυχὴν Πηληγιάδεω Ἀχιλῆος 467
 καὶ Πατροκλῆος καὶ ἀμύμονος Ἀντιλόχου
 Άλαντός θ', δις ἄριστος ἔην εἰδός τε δέμας τε
 τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα. 470
 ἔγνω δὲ ψυχή με ποδώκεος Αἰακίδαο,
 καὶ ρ' ὀλοφυρομένη ἐπεα πτερόεντα προσηνύδα·
 “Διογενὲς Δαιρτιάδη, πολυμῆχαν Ὀδυσσεύ,

σχέτλιε, τίπτ' ἔτι μεῖζον ἐνὶ φρεσὶ μῆσεαι ἔργον;
πῶς ἔτλης ⁷Αἰδόσδε κατελθέμεν, ἔνθα τε νεκρὸς 475
ἀφραδέες ναίουσι, βροτῶν εἴδωλα καμόντων;”

“Ως ἔφατ’, αὐτῷρ ἐγώ μιν ἀμειβόμενος προσέειπον
“ὦ Ἀχιλεῦ, Πηλέος υἱὲ, μέγα φέρτατ’ Ἀχαιῶν,
ἡλθον Τειρεσίαο κατὰ χρέος, εἴ τινα βουλὴν
εἴποι, δπως Ἰθάκην ἐς παιπαλόεσσαν ἰκούμην. . . . 480
οὐ γάρ πω σχεδὸν ἡλθον Ἀχαιῶδος, οὐδέ πω ἀμῆς
γῆς ἐπέβην, ἀλλ’ αἰὲν ἔχω κακά· σειο δ’, Ἀχιλλεῦ,
οὐτὶς ἀνὴρ προπάροιθε μακάρτατος οὐτ’ ἄρ’ ὀπίσσω.
πρὶν μὲν γάρ σε ζωὸν ἐτίομεν ἵσα θεοῖσιν
’Αργεῖοι, νῦν αὖτε μέγα κρατέεις νεκύεσσιν 485
ἐνθάδ’ ἐών· τῷ μῆτι θανὼν ἀκαχίζειν, Ἀχιλλεῦ.”

“Ως ἔφάμην, ὁ δέ μ’ αὐτίκ’ ἀμειβόμενος προσέειπεν
“μὴ δή μοι θάνατόν γε παραύδα, φαιδιμ’ Ὁδυσσεῦ.
βουλοίμην κ’ ἐπάρουρος ἐὼν θητευέμεν ἄλλῳ,
ἀνδρὶ παρ’ ἀκλήρῳ, φῷ μὴ βίοτος πολὺς εἴη, 490
ἢ πᾶσιν νεκύεσσι καταφθιμένοισιν ἀνάσσειν.
ἀλλ’ ἄγε μοι τοῦ παιδὸς ἀγανοῦ μῦθον ἐνίσπει,
ἢ ἔπειτ’ ἐς πόλεμον πρόμοις ἔμμεναι ἡὲ καὶ οὐκί.
εἰπὲ δέ μοι, Πηλῆος ἀμύμονος εἴ τι πέπυσσαι,
ἢ ἔτ’ ἔχει τιμὴν πολέσιν μετὰ Μυρμιδόνεσσιν, 495
ἢ μιν ἀτιμάζουσιν ἀν’ Ἑλλάδα τε Φθίην τε,
οὕνεκά μιν κατὰ γῆρας ἔχει χείρας τε πόδας τε.
οὐ γὰρ ἐγὼν ἐπαρωγὸς ὑπ’ αὐγὰς ἡλιόιο,
τοῖος ἐὼν οἰός ποτ’ ἐνὶ Τροίῃ εὐρείη
πέφνον λαὸν ἄριστον, ἀμύνων ’Αργείοισιν.
εἴ τοιόσδ’ ἔλθοιμι μίνυνθά περ ἐς πατέρος δῶ,
τῷ κέ τεῳ στύξαιμι μένος καὶ χείρας ἀάπτους,
οὐ κείνον βιόωνται ἔεργουσίν τ’ ἀπὸ τιμῆς.” 500
“Ως ἔφατ’, αὐτῷρ ἐγώ μιν ἀμειβόμενος προσέειπον

“ἥτοι μὲν Πηλῆος ἀμύμονος οὕτι πέπυσμαι,
αὐτάρ τοι παιδός γε Νεοπτολέμοιο φίλοιο
πᾶσαν ἀληθείην μυθήσομαι, ὡς με κελεύεις.
αὐτὸς γάρ μιν ἐγὼ κοίλης ἐπὶ νηὸς ἐτσης
ἥγαγον ἐκ Σκύρου μετ' ἐϋκνήμιδας Ἀχαιούς.
ἥτοι δτ' ἀμφὶ πόλιν Τροίην φραζοίμεθα βουλὰς,
αἰὲν πρῶτος ἔβαζε καὶ οὐχ ἡμάρτανε μύθων.
Νέστωρ τ' ἀντίθεος καὶ ἐγὼ νικάσκομεν οἴω.
αὐτάρ δτ' ἐν πεδίῳ Τρώων μαρναίμεθα χαλκῷ,
οὔποτ' ἐνὶ πληθυν μένεν ἀνδρῶν οὐδ' ἐν ὁμίλῳ,
ἀλλὰ πολὺ προθέεσκε, τὸ δν μένος οὐδενὶ εἴκων.
πολλοὺς δ' ἄνδρας ἔπεφνεν ἐν αἰνῇ δηϊοτῆτι.
πάντας δ' οὐκ ἀν ἐγὼ μυθήσομαι οὐδ' ὀνομήνω,
ὅσσον λαὸν ἔπεφνεν ἀμύνων Ἀργείοισι,
ἀλλ' οἶν τὸν Τηλεφίδην κατενήρατο χαλκῷ,
ἥρω' Εὐρύπυλον. πολλοὶ δ' ἀμφὶ αὐτὸν ἔταῖροι
Κήτειοι κτείνοντο γυναιών εἴνεκα δώρων.
κείνον δὴ κάλλιστον ἵδον μετὰ Μέμνονα δῖον.
αὐτάρ δτ' εἰς ὑππον κατεβαίνομεν, δν κάμ' Ἐπείος,
Ἀργείων οἱ ἄριστοι, ἐμοὶ δ' ἐπὶ πάντ' ἐτέταλτο,
[ἥμὲν ἀνακλῖναι πυκινὸν λόχον ἡδ' ἐπιθεῖναι.]
ἐνθ' ἄλλοι Δαναῶν ἡγήτορες ἡδὲ μέδοντες
δάκρυνά τ' ὡμόργυνυντο τρέμον θ' ὑπὸ γυνία ἐκύστον.
κείνον δ' οὔποτε πάμπαν ἐγὼν ἵδον ὀφθαλμοῖσιν
οὔτ' ὡχρήσαντα χρόα κάλλιμον οὔτε παρειῶν
δάκρυν ὀμορξάμενον. δέ με μάλα πόλλα ἵκέτευεν
ἱππόθεν ἐξίμεναι ξίφεος δ' ἐπεμαίετο κώπην
καὶ δόρυ χαλκοβαρὲς, κακὰ δὲ Τρώεσσι μενοίνα.
ἀλλ' ὅτε δὴ Πριάμοιο πόλιν διεπέρσαμεν αἰπῆν,
μοῖραν καὶ γέρας ἐσθλὸν ἔχων ἐπὶ νηὸς ἔβαινεν
ἀσκηθῆς, οὔτ' ἀρ βεβλημένος ὁξεῖ χαλκῷ.
525
530
535

οὐτ' αὐτοσχεδίην οὐτασμένος, οἶδι τε πολλὰ
γίγνεται ἐν πολέμῳ· ἐπιμὰξ δέ τε μαίνεται "Αρης."

Ὄς ἐφάμην, ψυχὴ δὲ ποδώκεος Αἰακίδαο
φοίτα μακρὰ βιβάσα κατ' ἀσφοδέλον λειμῶνα,
γηθοσύνη δὲ οἱ υἱοὶ ἔφην ἀριδείκετον εἶναι.

540

Αἱ δὲ ἄλλαι ψυχὴν νεκύων κατατεθνηώτων
ἔστασαν ἀχνύμεναι, εἴροντο δὲ κῆδε ἑκάστη.
οἵ δὲ Αἴαντος ψυχὴ Τελαμωνιάδαο
νόσφιν ἀφεστήκει, κεχολωμένη ἐνεκα νίκης,
τήν μιν ἐγὼ νίκησα δικαζόμενος παρὰ νησὶν
τεύχεσιν ἀμφ' Ἀχιλῆος· ἔθηκε δὲ πότνια μήτηρ.
[παιδεῖς δὲ Τρώων δίκασαν καὶ Παλλὰς Ἀθήνη.]
ώς δὴ μὴ ὄφελον νικᾶν τοιῷδ' ἐπ' ἀέθλῳ.
τοίην γὰρ κεφαλὴν ἐνεκ' αὐτῶν γαῖα κατέσχεν,
Αἴανθ', δος περὶ μὲν εἰδος, περὶ δὲ ἔργα τέτυκτο
τῶν ἄλλων Δαναῶν μετ' ἀμύμονα Πηλείωνα.
τὸν μὲν ἐγὼν ἐπέεσσι προσηγόρων μειλιχίοισιν.

545

“Αἴαν, παῖ Τελαμῶνος ἀμύμονος, οὐκ ἄρ' ἔμελλες
οὐδὲ θανῶν λήσεσθαι ἐμοὶ χόλου εἴνεκα τευχέων
οὐλομένων; τὰ δὲ πῆμα θεοὶ θέσαν Ἀργείοισιν,
τοῖος γάρ σφιν πύργος ἀπώλεο· σείο δὲ Ἀχαιοὶ⁵⁵⁵
ἴσον Ἀχιλῆος κεφαλῆν Πηληγιάδαο.
ἀχνύμεθα φθιμένοι διαμπερές· οὐδέ τις ἄλλος
αἴτιος, ἀλλὰ Ζεὺς Δαναῶν στρατὸν αἰχμητάων
ἐκπάγλως ἤχθηρε, τείν δὲ ἐπὶ μοῖραν ἔθηκεν.
ἄλλ' ἄγε δεῦρο, ἄναξ, ὦν ἔπος καὶ μῦθον ἀκούσης
ἡμέτερον· δάμασον δὲ μένος καὶ ἀγήνορα θυμόν.”

560

Ὄς ἐφάμην, δέ μὲν διδένει ἀμείβετο, βῆ δὲ μετ' ἄλλας
ψυχὰς εἰς Ἐρεβος νεκύων κατατεθνηώτων.
ἐνθα χ' ὄμως προσέφη κεχολωμένος, ἦ κεν ἐγὼ τόν.
ἄλλα μοι ἤθελε θυμὸς ἐνὶ στήθεσσι φίλοισιν

565

τῶν ἄλλων ψυχὰς ἵδεειν κατατεθνηώτων.

Ἐνθ' ἦτοι Μίνωα ἵδον, Διὸς ἀγλαὸν νέον,
χρύσεον σκῆπτρον ἔχοντα, θεμιστεύοντα νέκυσσιν,
ἡμενον· οἱ δέ μιν ἀμφὶ δίκας εἴροντο ἄνακτα,
ἡμενοι ἐσταότες τε, κατ' εὐρυπυλὲς Ἀιδος δῶ. 570

Τὸν δὲ μετ' Ὀρίωνα πελώριον εἰσενόησα
θῆρας δόμοῦ εἰλεῦντα κατ' ἀσφοδελὸν λειμῶνα,
τοὺς αὐτὸς κατέπεφνεν ἐν οἰοπόλοισιν ὄρεσσιν,
χερσὶν ἔχων ρόπαλον παγχάλκεον, αἰὲν ἀγέες. 575

Καὶ Τιτύον ἑδον, Γαῖας ἐρικυδόνος νέον,
κείμενον ἐν δαπέδῳ· ὁ δ' ἐπ' ἐννέα κεῖτο πέλεθρα,
γῦπε δέ μιν ἐκάτερθε παρημένω ἥπαρ ἔκειρον,
δέρτρον ἔσω δύνοντες· ὁ δ' οὐκ ἀπαμύνετο χερσῖν.
Δητὼ γάρ ήλκησε, Διὸς κυδρὴν παράκοιτιν, 580
Πυθώδ' ἐρχομένην διὰ καλλιχόρου Πανοπῆος.

Καὶ μὴν Τάνταλον εἰσεῖδον χαλέπ' ἄλγε' ἔχοντα,
ἐσταότ' ἐν λίμνῃ· ἡ δὲ προσέπλαξε γενείῳ.
στεῦτο δὲ διψάων, πιέειν δ' οὐκ εἶχεν ἐλέσθαι·
οσσάκι γάρ κύψει ὁ γέρων πιέειν μενεαίνων, 585
τοσσάχ' ὕδωρ ἀπολέσκετ' ἀναβροχὲν, ἀμφὶ δὲ ποσσὶν
γαῖα μέλαινα φάνεσκε, καταξήνασκε δὲ δαίμων.
δένδρεα δ' ὑψιπέτηλα κατὰ κρῆθεν χέε καρπὸν,
ὄγχαι καὶ ροιαὶ καὶ μηλέαι ἀγλαόκαρποι
συκέαι τε γλυκεραὶ καὶ ἐλαῖαι τηλεθώσαι. 590
τῶν ὁπότ' ίθύσει ὁ γέρων ἐπὶ χερσὶ μάσασθαι,
τὰς δ' ἄνεμος ρίπτασκε ποτὶ νέφεα σκιόεντα.

Καὶ μὴν Σίσυφον εἰσεῖδον κρατέρ' ἄλγε' ἔχοντα,
λᾶαν βαστάζοντα πελώριον ἀμφοτέρησιν.
ἦτοι ὁ μὲν σκηριπτόμενος χερσὶν τε ποσίν τε 595
λᾶαν ἄνω ὥθεσκε ποτὶ λόφου· ἀλλ' ὅτε μέλλοι
ἄκρον ὑπερβαλέειν, τότ' ἀποστρέψασκε κραταιός.

αῦτις ἔπειτα πέδονδε κυλίνδετο λᾶας ἀναιδῆς.
 αὐτὰρ ὅγ' ἀψ ὕστασκε τιταινόμενος, κατὰ δ' ἴδρῳς
 ἔρρεεν ἐκ μελέων, κονίη δ' ἐκ κρατὸς ὄρώρει, 600

Τὸν δὲ μετ' εἰσενόησα βίην Ἡρακληίην,
 εἴδωλον· αὐτὸς δὲ μετ' ἀθανάτουσι θεοῖσιν
 τέρπεται ἐν θαλίῃς καὶ ἔχει καλλίσφυρον Ἡβῆν
 [παῖδα Διὸς μεγάλοιο καὶ Ἡρῆς χρυσοπεδίλουν].
 ἀμφὶ δέ μιν κλαγγὴ νεκύων ἦν οἰωνῶν ὡς, 605
 πάντοστι ἀτυχομένων· οὐδὲ ἔρεμνῆ νυκτὶ ἐοικὼς,
 γυμνὸν τόξον ἔχων καὶ ἐπὶ νευρῆφιν ὀἰστὸν,
 δεινὸν παππαίνων, αἰεὶ βαλέοντι ἐοικώς.
 ομερδαλέος δέ οἱ ἀμφὶ περὶ στήθεστιν ἀορτὴρ
 χρύσεος ἦν τελαμῶν, ἵνα θέσκελα ἔργα τέτυκτο, 610
 ἄρκτοι τὸ ἀγρότεροι τε σύνες χαροποί τε λέοντες,
 ὑσμῖναι τε μάχαι τε φόνοι τὸ ἀνδροκτασίαι τε.
 μὴ τεχνησάμενος μηδὲ ἄλλο τι τεχνήσαιτο,
 ὃς κείνον τελαμῶνα ἔη ἐγκάτθετο τέχνη.
 ἔγνω δ' αὐτίκα κείνος, ἐπεὶ ἵδειν ὄφθαλμοισιν, 615
 καὶ μὲν ὄλοφυρόμενος ἔπεια πτερόεντα προσηύδα.
 “Διογενὲς Λαερτιάδη, πολυμήχαν’ Ὀδυσσεῦ,
 ἀ δεῖλ’, ἡ τινὰ καὶ σὺ κακὸν μόρον ἡγηλάζεις,
 δύνπερ ἔγὼν ὀχίεσκον υπὸ αὐγὰς ἡελίοιο.
 Ζηνὸς μὲν παῖς ἡα Κρονίονος, αὐτὰρ ὄιζὺν 620
 εἶχον ἀπειρεσίην· μάλα γὰρ πολὺ χείροιν φωτὶ¹
 δεδμήμηην, οὐδὲ μοι χαλεποὺς ἐπετέλλετ’ ἀεθλούς.
 καί ποτέ μὲν ἐνθάδ’ ἔπεμψε κύν’ ἄξοντ’· οὐ γὰρ ἔτ’ ἄλλον
 φράζετο τοῦδέ γέ μοι χαλεπώτερον εἶναι ἀεθλον.
 τὸν μὲν ἔγὼν ἀνίνεικα καὶ ἤγαγον ἐξ Ἀΐδαο· 625
 ‘Ερμείας δέ μὲν ἔπεμψεν ἵδε γλαυκῶπις Ἀθήνη.’

‘Ως εἰπὼν δὲ μὲν αῦτις ἔβη δόμον Ἀΐδος εἴσω,
 αὐτὰρ ἔγὼν αὐτοῦ μένον ἔμπεδον, εἴ τις ἔτ’ ἔλθοι

ἀνδρῶν ἡρώων, οὐδὲ τὸ πρόσθεν ὅλοντο.
καὶ νῦ καὶ ἔτι προτέρους ἵδον ἀνέρας, οὓς ἔθελόν περ. 630
[Θησέα Πειρίθοον τε, θεῶν ἐρικυδέα τέκνα.]
ἀλλὰ πρὸν ἐπὶ ἔθνε ἀγείρετο μυρία τεκρῶν
ἡχῆ θεσπεσίη· ἐμὲ δὲ χλωρὸν δέος γέρει,
μή μοι Γοργείην κεφαλὴν δεινοῖο πελώρου
ἐξ Ἀΐδος πέμψειν ἀγανὴ Περσεφόνεια. 635
αὐτίκ’ ἔπειτ’ ἐπὶ νῆα κιῶν ἐκέλευνον ἑταίρους
αὐτούς τὸν ἀμβαίνειν ἀνά τε πρυμνήσια λῦσαι.
οἱ δὲ αἰγαὶ εἰσβαῖνον καὶ ἐπὶ κληῆσι καθίζονται,
τὴν δὲ κατ’ Ωκεανὸν ποταμὸν φέρε κῦμα ρόοιο,
πρῶτα μὲν εἰρεσίη, μετέπειτα δὲ κάλλιμος οὐρος. 640

BOOK ΧΧΙΙ.

'Οδυσσέως ὑπὸ Πηνελόπης ἀναγνωρισμός.

Γρηγὸς δὲ εἰς ὑπερῷ ἀνεβήσετο καγχαλόωσα,
δεσπόινη ἐρέοντα φίλον πόσιν ἔνδον ἐόντα.
γούνατα δὲ ἐρρώσαντο, πόδες δὲ ὑπερικταίνοντο.
στῆδε δὲ ἦρε κεφαλῆς καὶ μιν πρὸς μῦθον ἔειπεν.
“Ἐγρεο, Πηνελόπεια, φίλον τέκος, ὅφρα ἵδηαι 5
ὅφθαλμοῖσι τεοῖσι τάτ’ ἔλδει τῆματα πάντα.
ἥλθε τὸν οὐκον ἴκανεται, ὀψὲ περ ἐλθών.
μνηστῆρας δὲ ἔκτεινεν ἀγήνορας, οἵτε οἱ οὐκον
κῆδεσκον καὶ κτήματ’ ἔδον βιώντο τε παῖδα.”
Τὴν δὲ αὐτέ της προσέειπε περίφρων Πηνελόπεια 10
“μαῖα φίλη, μάργην σε θεοὶ θέσαν, οἵτε δύνανται
ἀφρονα ποιῆσαι καὶ ἐπίφρονά περ μάλιστα,
καὶ τε χαλιφρονέοντα σαοφροσύνης ἐπέβησαν.
οἵ τε περ ἔβλαψαν· πρὸν δὲ φρένας αἰσίμη γῆσθα.

τίπτε με λωβεύεις πολυπειθέα θυμὸν ἔχουσαν 15
 ταῦτα παρὲξ ἐρέουσα καὶ ἐξ ὑπνου μ' ἀνεγείρεις
 ἥδεος, ὃς μ' ἐπέδησε φίλα βλέφαρ' ἀμφικαλύψας;
 οὐ γάρ πω τοιόνδε κατέδραθον, ἐξ οὗ Ὁδυσσεὺς
 ὥχετ' ἐποφόμενος Κακοῖλιον οὐκ ὀνομαστήν.
 ἀλλ' ἄγε νῦν καταβῆθι καὶ ἀψ ἔρχεν μεγαρόνδε. 20
 εὶ γάρ τις μ' ἄλλη γε γυναικῶν, αἴ μοι ἔστιν,
 ταῦτ' ἐλθοῦντ' ἥγγειλε καὶ ἐξ ὑπνου ἀνέγειρεν,
 τῷ κε τάχα στυγερῶς μιν ἔγὼν ἀπέπεμψα νέεσθαι
 αὐτὶς ἔσω μέγαρον· σὲ δὲ τοῦτο γε γῆρας ὄνήσει.”

Τὴν δ' αὐτε προσέειπε φίλη τροφὸς Εὐρύκλεια 25
 “οὗτι σε λωβεύω, τέκνον φίλον, ἀλλ' ἔτυμόν τοι
 ἥλθ' Ὁδυσσεὺς καὶ οἶκον ἱκάνεται, ώς ἀγορεύω,
 ὁ ἔεινος, τὸν πάντες ἀτίμων ἐν μεγάροισιν.
 Τηλέμαχος δ' ἄρα μιν πάλαι ἥδεεν ἐνδον ἔόντα,
 ἀλλὰ σαοφροσύνησι νοήματα πατρὸς ἔκευθεν, 30
 ὅφρ' ἀνδρῶν τίσαιτο βίην ὑπερηνορεόντων.”

“Ως ἔφαθ', ή δ' ἔχάρη καὶ ἀπὸ λέκτροιο θοροῦσα
 γρηὴν περιπλέχθη, βλεφάρων δ' ἀπὸ δάκρυον ἥκεν·
 καὶ μιν φωνήσασ' ἔπεια πτερόεντα προσηύδα.

“Εἰ δ' ἄγε δή μοι, μαῖα φίλη, νημερτὲς ἐνίσπεις, 35
 εὶ ἐτεὸν δὴ οἶκον ἱκάνεται, ώς ἀγορεύεις,
 ὅππως δὴ μνηστῆροιν ἀναιδέσι χεῖρας ἔφῆκεν
 μοῦνος ἔὼν, οἱ δ' αἰὲν ἀολλέες ἐνδον ἔμμυνον.”

Τὴν δ' αὐτε προσέειπε φίλη τροφὸς Εὐρύκλεια 40
 “οὐκ ἵδον, οὐ πυθόμην, ἀλλὰ στόνον οἶον ἄκουσα
 κτεινομένων· ἡμεῖς δὲ μυχῷ θαλάμων εὐπήκτων
 ἥμεθ' ἀτυχόμεναι, σανδέες δ' ἔχον εὖ ἀραρῦναι,
 πρίν γ' ὅτε δή με σὸς νιὸς ἀπὸ μεγάροιο κάλεσσεν
 Τηλέμαχος· τὸν γάρ ρα πατὴρ προέηκε καλέσσαι.
 εὖρον ἔπειτ' Ὁδυσῆα μετὰ κταμένοισι νέκυσσιν 45

έσταοθ'· οἱ δέ μιν ἀμφὶ, κραταίπεδον οὐδας ἔχοντες,
κείατ' ἐπ' ἀλλήλοισιν· ἵδοντά κε θυμὸν ἴανθης
[αἴματι καὶ λύθρῳ πεπαλαγμένον ὥστε λέοντα].
νῦν δ' οἱ μὲν δὴ πάντες ἐπ' αὐλείησι θύρῃσιν
ἀθρόοι, αὐτὰρ ὁ δῶμα θεοῖσι τοις περικαλλὲς,
πῦρ μέγα κηάμενος· σὲ δέ με πρόσηκε καλέσσαι.
ἀλλ' ἔπει, ὅφρα σφῶν ἐνύφροσύνης ἐπιβῆτον
ἀμφοτέρω φίλον ἥτορ, ἐπεὶ κακὰ πολλὰ πέποσθε.
νῦν δ' ἥδη τόδε μακρὸν ἔέλδωρ ἐκτετέλεσται.
ἥλθε μὲν αὐτὸς ζωὸς ἐφέστιος, εὗρε δὲ καὶ σὲ
καὶ παῦδ' ἐν μεγάροισι· κακῶς δ' οὐπέρ μιν ἔρεζον
μνηστῆρες, τοὺς πάντας ἐτίσατο φέννη οὐκών.”

Τὴν δ' αὐτέ της προσέειπε περίφρων Πηνελόπεια
“μαῖα φίλη, μήπω μέγ' ἐπεύχεο καγχαλόωσα.
οἰσθα γὰρ ὡς κ' ἀσπαστὸς ἐνὶ μεγάροισι φανεῖη
πᾶσι, μάλιστα δ' ἐμοὶ τε καὶ νέει, τὸν τεκόμεσθα.
ἀλλ' οὐκ ἔσθ' δῦδε μῦθος ἐτήτυμος, ὡς ἀγορεύεις,
ἀλλά τις ἀθανάτων κτείνε μνηστῆρας ἀγανοὺς,
νέβριν ἀγαστάμενος θυμαλγέα καὶ κακὰ ἔργα.
οὔτινα γὰρ τίεσκον. ἐπιχθονίων ἀνθρώπων,
οὐ κακὸν οὐδὲ μὲν ἐσθλὸν, δτις σφέας εἰσαφίκοιτο.
τῷ δὲ ἀτασθαλίας ἐπαθον κακόν· αὐτὰρ Ὁδυσσεὺς
ῶλεσε τηλοῦν ούστοιν Ἀχαιόδος, ὕλετο δ' αὐτός.”

Τὴν δ' ἥμειβετ' ἔπειτα φίλη τροφὸς Εὐρύκλεια
“τέκνον ἐμὸν, ποιόν σε ἔπος φύγεν ἔρκος ὁδόντων,
ἥ πόσιν ἔνδον ἔόντα παρ' ἐσχάρη οὐποτ' ἐφησθα
οἴκαδ' ἐλεύσεσθαι· θυμὸς δέ τοι αἰὲν ἀπιστος.
ἀλλ' ἄγε τοι καὶ σῆμα ἀριφραδὲς ἄλλο τι εἴπω,
οὐλὴν, τήν ποτέ μιν σὺς ἥλασε λευκῷ ὁδόντι.
τὴν ἀπονίξουσα φρασάμην, ἐθελον δέ σοι αὐτῇ
εἰπέμεν· ἀλλά με κεῖνος ἐλὼν ἐπὶ μάστακα χερσὸν

οὐκ ἔα εἰπέμεναι πολυιδρείησι νόοιο.
ἀλλ’ ἔπει τοῦτο ἐγὼν ἐμέθεν περιδόσομαι αὐτῆς,
αὐτοῦ κέν σ’ ἔξαπάφω, κτείναι μὲν οἰκτίστῳ ὀλέθρῳ.”

Τὴν δ’ ἡμείβετ’ ἔπειτα περίφρων Πηνελόπεια 80
“μαῖα φίλη, χαλεπόν σε θεῶν αἰειγενετάων
δήνεα εἴρυσθαι, μάλα περ πολύιδριν ἐοῦσαν.
ἀλλ’ ἔμπης ἵομεν μετὰ παιῶν, ὅφρα ἵδωμαι
ἀνδρας μυηστῆρας τεθνήτας, ηδ’ ὃς ἔπεφνεν.”

“Ως φαμένη κατέβαιν’ ὑπερώϊα· πολλὰ δέ οἱ κῆρ 85
ῷρμαιν, ἡ ἀπάνευθε φίλον πόσιν ἔξερεείνοι,
ἡ παρστᾶσα κύσειε κάρη καὶ χείρε λαβούσα.
ἡ δ’ ἔπει εἰσῆλθεν καὶ ὑπέρβη λάινον οὐδὸν,
ἔζετ’ ἔπειτ’ Οδυσσῆος ἐναντίη, ἐν πυρὸς αὐγῇ,
τοίχου τοῦ ἑτέρου· οὐδὲν δέ οἱ κῆρος κίονα μακρὴν 90
ἥστο κάτω ὁρόων, ποτιδέγμενος εἴ τι μιν εἴποι
ἰφθίμη παράκοιτις, ἔπει τίδεν ὀφθαλμοῖσιν.
ἡ δ’ ἀνεῳ δὴν ἥστο, τάφος δέ οἱ ἥτορ ἵκανεν.
ὄψει δ’ ἄλλοτε μέν μιν ἐνωπαδίως ἐσίδεσκεν,
ἄλλοτε δ’ ἀγνώσασκε κακὰ χροὶ εἴματ’ ἔχοντα. 95

Τηλέμαχος δ’ ἐνένιπεν ἔπος τ’ ἔφατ’ ἔκ τ’ ὀνόμαζεν.

“Μῆτερ ἐμὴ, δύσμητερ, ἀπημέα θυμὸν ἔχουσα,
τίφθος οὔτω πατρὸς νοσφίζει, οὐδὲ παρ’ αὐτὸν
ἔξομένη μύθοισιν ἀνείρει, οὐδὲ μεταλλάξ;
οὐ μέν καὶ ἄλλη γ’ ὅδε γυνὴ τετληότι θυμῷ 100
ἀνδρὸς ἀφεσταίη, ὃς οἱ κακὰ πολλὰ μογήσας
ἔλθοι ἐεικοστῷ ἔτει ἐς πατρίδα γαῖαν.
σοὶ δ’ αἰεὶ κραδίη στερεωτέρη ἐστὶ λίθοιο.”

Τὸν δ’ αὐτεῖ προσέειπε περίφρων Πηνελόπεια 105
“τέκνον ἐμὸν, θυμός μοι ἐνὶ στήθεσσι τέθηπεν,
οὐδέ τι προσφάσθαι δύναμαι ἔπος οὐδὲ ἐρέεσθαι
οὐδὲ εἰς ωπα ἵδεσθαι ἐναντίον. εἰ δὲ ἔτεον δὴ

ἔστιν Ὁδυσσεὺς καὶ οἶκον ἱκάνεται, οὐ μάλα νῦν
γνωσόμεθ' ἀλλήλων καὶ λώιον· ἔστι γὰρ ἡμῖν
σήμαθ', οὐ δὲ καὶ νῦν κεκρυμμένα ἔδμεν ἀπ' ἄλλων.” ¹¹⁰

“Ως φάτο, μείδησεν δὲ πολύτλας δῖος Ὁδυσσεὺς,
αἰψία δὲ Τηλέμαχον ἔπεια πτέροσέντα προσηύδα.

“Τηλέμαχ', οὗτοι μητέρ' ἐνὶ μεγάροισιν ἔασον
πειράζειν ἐμέθεν· τάχα δὲ φράσεται καὶ ἄρειον.
νῦν δ' ὅττι ρυπόω, κακὰ δὲ χροὶ εἴματα εἴμαι,
τούνεκ' ἀτιμάζει με καὶ οὕπω φησὶ τὸν εἶναι.
ἡμεῖς δὲ φραζώμεθ' ὅπως ὅχ' ἄριστα γένηται.
καὶ γάρ τις θ' ἔνα φῶτα κατακτείνας ἐνὶ δήμῳ,
φέ μὴ πολλοὶ ἔωσιν ἀοστητῆρες ὀπίσσω,
φεύγει πηούς τε προλιπὼν καὶ πατρίδα γαῖαν. ¹²⁰
ἡμεῖς δ' ἔρμα πόληος ἀπέκταμεν, οὐ μέγ' ἄριστοι
κούρων εἰνὶ Ἰθάκη· τὰ δέ σε φράζεσθαι ἄνωγα.”

Τον δ' αὖ Τηλέμαχος πεπνυμένος ἀντίον ηῦδα
“αὐτὸς ταῦτά γε λεῦσσε, πάτερ φίλε· σὴν γὰρ ἀρίστην
μῆτιν ἐπ' ἀνθρώπους φάσ' ἔμμεναι, οὐδέ τέ τοι ¹²⁵
ἄλλος ἀνὴρ ἐρίσειε καταθυητῶν ἀνθρώπων.

[ἡμεῖς δ' ἔμμεμαώτες ἀμ' ἐψόμεθ', οὐδέ τέ φημι
ἀλκῆς δευήσεσθαι, δοση δύναμις γε πάρεστιν.]”

Τὸν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὁδυσσεύς
“τοιγὰρ ἐγών ἐρέω ὡς μοι δοκεῖ εἶναι ἄριστα. ¹³⁰
πρῶτα μὲν ἀρ πολύσασθε καὶ ἀμφιέσασθε χιτῶνας,
διμωὰς δ' ἐν μεγάροισιν ἀνώγετε εὔμαθ' ἐλέσθαι·
αὐτὰρ θείος ἀοιδὸς ἔχων φόρμιγγα λίγειαν
ἡμῖν ἱγείσθω φιλοπαίγμονος ὀρχηθμοῖο,
ὅς κέν τις φαίη γάμον ἔμμεναι ἐκτὸς ἀκούων, ¹³⁵
ἢ ἀν' ὁδὸν στείχων, ηδὲ οὐ περιναιετάουσιν.
μὴ πρόσθε κλέος εὐρὺν φόνον κατὰ ἀστυν γένηται
ἀνδρῶν μυηστήρων, πρίν γ' ἡμέας ἐλθέμεν ἔξω

ἀγρὸν ἐς ἡμέτερον πολυδένδρεον· ἐνθα δ' ἐπειτα
φρασσόμεθ' ὅτι κε κέρδος Ὀλύμπιος ἐγγυαλίξῃ.” 140

“Ως ἔφαθ’, οἱ δ’ ἄρα τοῦ μάλα μὲν κλύνον ἡδ’ ἐπίθοντο.
πρῶτα μὲν οὖν λούσαντο καὶ ἀμφέσαντο χιτῶνας,
ὅπλισθεν δὲ γυναικες· δ’ ἐλετο θεῖος ἀοιδὸς
φόρμιγγα γλαφυρὴν, ἐν δέ σφισυν ὥμερον ὁρσεν
μολπῆς τε γλυκερῆς καὶ ἀμύμονος ὀρχηθμοῖο. 145
τοῖσιν δὲ μέγα δῶμα περιστεναχίζετο ποσσὶν
ἀνδρῶν παιξόντων καλλιξώνων τε γυναικῶν.
ῶδε δέ τις ἐπεσκε δόμων ἔκτοσθεν ἀκούων·

“⁹Η μάλα δή τις ἔγημε πολυμνήστην βασίλειαν·
σχετλίη, οὐδ’ ἐτλη πόσιος οὖν κουριδίοιο
εἴρυσθαι μέγα δῶμα διαμπερὲς, εἶος ἵκοιτο.” 150

“Ως ἄρα τις ἐπεσκε, τὰ δ’ οὐκ ἵσαν ώς ἐτέτυκτο.
αὐτὰρ Ὀδυσσῆα μεγαλήτορα φέντε οἴκῳ
Εὐρυνόμη ταμίη λοῦσεν καὶ χρῖσεν ἐλαίφ,
ἀμφὶ δέ μιν φάρος καλὸν βάλεν ἡδὲ χιτῶνα. 155
αὐτὰρ καὶ κεφαλῆς κάλλος πολὺ χεῦεν Ἀθήνη
[μείζονά τ’ εἰσιδέειν καὶ πάσσονα· καὶ δὲ κάρητος
οὐλας ἦκε κόμας, ὑακυνθίνῳ ἄνθει ὁμοίας.
ώς δ’ ὅτε τις χρυσὸν περιχεύεται ἀργύρῳ ἀνήρ
ἴδρις, δὸν Ἡφαιστος δέδαεν καὶ Παλλὰς Ἀθήνη
τέχνην παντοίην, χαρίεντα δὲ ἐργα τελείει.
ώς μὲν τῷ περίχειε χάριν κεφαλῆ τε καὶ ὕμοις.]
ἐκ δ’ ἀσαμίνθουν βῆ δέμας ἀθανάτοισιν ὄμοιος.
ἀψ δ’ αὐτις κατ’ ἄρ’ ἔξετ’ ἐπὶ θρόνου ἐνθεν ἀνέστη,
ἀντίον ἦς ἀλόχου, καὶ μιν πρὸς μῆθον ἔειπεν. 165

“Δαιμονίη, περὶ σοίγε γυναικῶν θηλυτεράων
κῆρ ἀτέραμνον ἐθηκαν Ὀλύμπια δώματ’ ἔχοντες.
οὐ μέν κ’ ἄλλη γ’ ὡδε γυνὴ τετληότι θυμῷ
ἀνδρὸς ἀφεσταίη, ὃς οἱ κακὰ πολλὰ μογήσας

ἔλθοι ἔεικοστῳ ἔτει ἐς πατρίδα γαῖαν.
 ἀλλ' ἄγε μοι, μαῖα, στόρεσον λέχος, ὅφρα καὶ αὐτὸς
 λέξομαι· ἦ γὰρ τῇγε σιδῆρος ἐν φρεσὶ θυμός.”

Τὸν δ' αὐτε προσέειπε περίφρων Πηνελόπεια
 “δαιμόνι, οὗτ' ἄρ τι μεγαλίζομαι οὗτ' ἀθερίζω
 οὔτε λίγην ἄγαμαι, μάλα δ' εὐ̄ οἴδ' οῖος ἔησθα
 ἔξ Ιθάκης ἐπὶ νηὸς ἵων δολιχηρέτμοιο.
 ἀλλ' ἄγε οἱ στόρεσον πυκνὸν λέχος, Εὐρύκλεια,
 ἐκτὸς ἐνσταθέος θαλάμου, τόν ρ' αὐτὸς ἐποίει·
 ἔνθα οἱ ἐκθεῖσαι πυκνὸν λέχος ἐμβάλετ' εὐνὴν,
 κώεα καὶ χλαιίνας καὶ ρήγεα σιγαλόεντα.”

“Ως ἄρ' ἔφη πόσιος πειρωμένη· αὐτὰρ Ὁδυσσεὺς
 ὀχθήσας ἄλοχον προσεφώνεε κεδνὰ ἴδυναν·
 “Ὤ γύναι, ἦ μάλα τοῦτο ἔπος θυμαλγές ἔειπες·
 τίς δέ μοι ἄλλοσε θῆκε λέχος; χαλεπὸν δέ κεν εἴη
 καὶ μάλι ἐπισταμένῳ, ὅτε μὴ θεὸς αὐτὸς ἐπελθὼν
 ρηὶδίως ἐθέλων θείη ἄλλῃ ἐνὶ χώρῃ·
 ἀνδρῶν δ' οὐ κέν τις ξωδὸς βροτὸς, οὐδὲ μάλι ἱβῶν,
 ρεῖα μετοχλίσσειεν, ἐπεὶ μέγα σῆμα τέτυκται
 ἐν λέχει ἀσκητῷ· τὸ δ' ἔγω κάμον οὐδέ τις ἄλλος.

οὔτω τοι τόδε σῆμα πιφαύσκομαι· οὐδέ τι οἶδα,
 ἦ μοι ἔτ' ἔμπεδόν ἔστι, γύναι, λέχος, ἦε τις ἥδη
 ἀνδρῶν ἄλλοσε θῆκε, ταμὼν ὑπὸ πυθμέν' ἐλαίης.”

“Ως φάτο, τῆς δ' αὐτοῦ λύτο γούνατα καὶ φίλον ἥτορ,
 σήματ' ἀναγνούσης τά οἱ ἔμπεδα πέφραδ' Ὁδυσσεύς·
 δακρύσασα δ' ἔπειτ' ίθὺς δράμεν, ἀμφὶ δὲ χεῖρας
 δειρῇ βάλλει Ὁδυσσῆς· κάρη δ' ἔκυος ἥδε προσηγόδα·

“Μή μοι, Ὁδυσσεῦ, σκύζευ, ἐπεὶ τά περ ἄλλα μάλιστα
 ἀνθρώπων πέπνυσσο· θεοὶ δ' ὥπαξον οὔξην,
 οἱ νῶιν ἀγάσαντο παρ' ἄλληλοισι μένοντε

ἥβης ταρπῆναι καὶ γήραος οὐδὸν ἵκεσθαι.
 αὐτὰρ μὴ νῦν μοι τόδε χώεο μηδὲ νεμέσσα,
 οὖνεκά σ' οὐ τὸ πρῶτον, ἐπεὶ ἵδον, ὥδ' ἀγάπησα. 215
 αἰὲν γάρ μοι θυμὸς ἐνὶ στήθεσσι φίλοισιν
 ἐρρίγει μή τις με βροτῶν ἀπάφοιτ' ἐπέεσσιν
 ἐλθών· πολλοὶ γάρ κακὰ κέρδεα βουλεύουσιν.
 [οὐδέ κεν Ἀργείη Ἐλένη, Διὸς ἐκγεγανῖα,
 ἀνδρὶ παρ' ἀλλοδαπῷ ἐμίγη φιλότητι καὶ εὐνῆ,
 εἰς ἥδη ὅ μιν αὐτις Ἀρήσιοι υῖες Ἀχαιῶν 220
 αξέμεναι οἰκούνδε φίλην ἐς πατρίδ' ἔμελλον.
 τὴν δ' ἥτοι ρέξαι θεὸς ὥρορεν ἔργον ἀεικές·
 τὴν δ' ἄτην οὐ πρόσθεν ἐῳδεῖ γκάτθετο θυμῷ
 λυγρῆν, ἐξ ἥς πρῶτα καὶ ἡμέας ἵκετο πένθος.] 225
 νῦν δ', ἐπεὶ ἥδη σήματ' ἀριφραδέα κατέλεξας
 εὐνῆς ἡμετέρης, ἦν οὐ βροτὸς ἄλλος ὀπώπει,
 ἀλλ' οἷοι σύ τ' ἐγώ τε καὶ ἀμφίπολος μία μούνη,
 Ἀκτορὶς, ἦν μοι δῶκε πατὴρ ἔτι δεῦρο κιούσῃ,
 ἡ νῶιν εἴρυντο θύρας πυκνού θαλάμοιο,
 πείθεις δή μεν θυμὸν, ἀπηνέα περ μάλ' ἔόντα.” 230
 “Ως φύτο, τῷ δ' ἔτι μᾶλλον ύψος ἵμερον ὥρσε γόοιο·
 κλαίε δ' ἔχων ἄλοχον θυμαρέα, κεδνὰ ἴδυναι.
 ὡς δ' ὅτ' ἀν ἀσπάσιος γῆ νηχομένοισι φανῆῃ,
 ὅντε Ποσειδάων εὐεργέα νῆι ἐν πόντῳ
 ραίσῃ, ἐπειγομένην ἀνέμῳ καὶ κύματι πηγῷ. 235
 παῦροι δ' ἔξεφυγον πολλῆς ἀλὸς ἥπειρόνδε
 νηχόμενοι, πολλὴ δὲ περὶ χροὶ τέτροφεν ἄλμη,
 ἀσπάσιοι δ' ἐπέβαν γαίης, κακότητα φυγόντες.
 ὃς ἄρα τῇ ἀσπαστὸς ἔην πόσις εἰσοροώσῃ,
 δειρῆς δ' οὕπω πάμπαν ἀφίετο πήχεε λευκώ. 240
 καὶ νύ κ' ὁδυρομένοισι φάνη ροδοδάκτυλος Ἡώς,
 εὶ μὴ ἄρ' ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη.

νύκτα μὲν ἐν περάτῃ δολιχὴν σχέθεν, Ἡῶ δ' αὐτε^ρ
ρύσατ^ρ ἐπ' Ὁκεανῷ χρυσόθρονον, οὐδὲ ἔα ἵππους
ζεύγνυσθ^ρ ὡκύποδας, φάος ἀνθρώποισι φέροντας, 245
Λάμπον καὶ Φαέθονθ^ρ, οἴτ^ρ Ἡῶ πῶλοι ἄγοντιν.
καὶ τότ^ρ ἄρ^ρ ἦν ἄλοχον προσέφη πολύμητις Ὁδυσσεύς.

“^Ω γύναι, οὐ γάρ πω πάντων ἐπὶ πείρατ^ρ ἀέθλων
ἥλθομεν, ἀλλ' ἐτ^ρ ὅπισθεν ἀμέτρητος πόνος ἔσται,
πολλὸς καὶ χαλεπὸς, τὸν ἐμὲ χρὴ πάντα τελέσσαι. 250
ὡς γάρ μοι ψυχὴ μαντεύσατο Τειρεσίαο
ἥματι τῷ δτε δὴ κατέβην δόμον [”]Αἰδος εἰσω,
νόστον ἔταιροισιν διξήμενος ἦδ^ρ ἐμοὶ αὐτῷ.
ἀλλ' ἔρχευ, λέκτρονδ^ρ ἵομεν, γύναι, ὅφρα καὶ ἦδη
>NNπνωφ ὑπὸ γλυκερῷ ταρπώμεθα κοιμηθέντε.” 255

Τὸν δ' αὐτε^ρ προσέειπε περίφρων Πηνελόπεια.
“εὐνὴ μὲν δὴ σοίγε τότ^ρ ἔσσεται ὀππότε θυμῷ
σῷ ἐθέλης, ἐπεὶ ἄρ^ρ σε θεοὶ ποίησαν ἱκέσθαι
οἶκον ἐνκτίμενον καὶ σὴν ἐς πατρίδα γαῖαν.
ἀλλ' ἐπεὶ ἐφράσθης καὶ τοι θεὸς ἔμβαλε θυμῷ, 260
εἰπ^τ ἄγε μοι τὸν ἀεθλον, ἐπεὶ καὶ ὅπισθεν, διώ,
πεύσομαι, αὐτίκα δ' ἔστι δαήμεναι οὕτι χέρειον.”

Τὴν δ' ἀπαμειβόμενος προσέφη πολύμητις Ὁδυσσεύς.
“δαιμονίη, τί τ' ἄρ^ρ αὖ με μάλ^ρ ὀτρύνοντα κελεύεις
εἰπέμεν; αὐτὰρ ἐγὼ μυθήσομαι οὐδὲ ἐπικεύσω. 265
οὐ μέν τοι θυμὸς κεχαρήσεται· οὐδὲ γὰρ αὐτὸς
χαίρω, ἐπεὶ μάλα πολλὰ βροτῶν ἐπὶ ἄστε^ρ ἄνωγεν
ἐλθεῖν, ἐν χείρεσσιν ἔχοντ^ρ εὐῆρες ἐρετμὸν,
εἰσόκε τοὺς ἀφίκωμαι οὐδὲ οὐκ ἵσασι θάλασσαν
ἀνέρες, οὐδέ θ' ἄλεσσι μεμιγμένον εἰδαρ ἔδουσιν. 270
οὐδὲ ἄρα τοίγ^ρ ἵσασι νέας φοινικοπαρῆσι,
οὐδὲ εὐῆρε^ρ ἐρετμὰ, τάτε πτερὰ νησὶ πέλονται.
σῆμα δέ μοι τοῦδ^ρ ἔειπεν ἀριφραδὲς, οὐδέ σε κεύσω.”

ὅππότε κεν δή μοι ἔνυμβλήμενος ἄλλος ὁδίτης
 φήγ ἀθηρηλοιγὸν ἔχειν ἀγὰ φαιδίμῳ ὄμῳ,
 καὶ τότε μ' ἐν γαίῃ πήξαντ' ἐκέλευεν ἐρετμὸν,
 ἔρξανθ' ἵερὰ καλὰ Ποσειδάωνι ἄνακτι,
 ἀρνειὸν ταῦρόν τε συῶν τ' ἐπιβήτορα κάπρον,
 οἴκαδ' ἀποστείχειν, ἔρδειν θ' ἵερὰς ἐκατόμβας
 ἀθανάτοισι θεοῖσι, τοὶ οὐρανὸν εὐρὺν ἔχουσιν,
 πᾶσι μάλ' ἔξείης. θάνατος δέ μοι ἐξ ἀλὸς αὐτῷ
 ἀβληχρὸς μάλα τοῖος ἐλεύσεται, ὃς κέ με πέφνη
 γήρα' ὑπὸ λιπαρῷ ἀρημένον. ἀμφὶ δὲ λαοὶ
 ὅλβιοι ἔσσονται· τὰ δέ μοι φάτο πάντα τελεῖσθαι.”

Τὸν δ' αὖτε προσέειπε περίφρων Πηνελόπεια 285
 “εὶ μὲν δὴ γῆράς γε θεὶ τελέονσιν ἄρειον,
 ἐλπωρή τοι ἔπειτα κακῶν ὑπάλυξιν ἔσεσθαι.”

“Ως οἱ μὲν τοιαῦτα πρὸς ἀλλήλους ἀγόρευον·
 τόφρα δ' ἄρ' Εὔρυνόμη τε ἵδε τροφὸς ἔντυον εὐνὴν
 ἐσθῆτος μαλακῆς, δαΐδων ὑπὸ λαμπομενάων. 290
 αὐτὰρ ἔπει τούρεσαν πυκινὸν λέχος ἐγκονέουσαι,
 γρηὴς μὲν κείουσα πάλιν οἰκόνδε βεβήκει,
 τοῖσιν δ' Εύρυνόμη θαλαμηπόλος ἡγεμόνευεν
 ἐρχομένοισι λέχοσδε, δάος μετὰ χερσὶν ἔχουσα·
 ἐς θάλαμον δ' ἀγαγοῦσα πάλιν κίεν. οἱ μὲν ἔπειτα 295
 ἀσπάσιοι λέκτροι παλαιοὺς θεσμὸν ὕκοντο·
 αὐτὰρ Τηλέμαχος καὶ βουκόλος ἡδὲ συβώτης
 παῦσαν ἄρ' ὀρχηθμοῖο πόδας, παῦσαν δὲ γυναικάς,
 αὐτοὶ δ' εὐνάξοντο κατὰ μέγαρα σκιόεντα.

Τὸ δ' ἔπει οὖν φιλότητος ἐταρπήτην ἐρατεινῆς, 300
 τερπέσθην μύθοισι, πρὸς ἀλλήλους ἐνέποντε,
 ἡ μὲν ὅσ' ἐν μεγάροισιν ἀνέσχετο δῆτα γυναικῶν,
 ἀνδρῶν μνηστήρων ἐσορῶσ' ἀδηλον ὅμιλον,
 οἱ ἔθειν εἴνεκα πολλὰ, βόσις καὶ ἴφια μῆλα,

ἔσφαξον, πολλὸς δὲ πίθων ἡφύσσετο οἶνος· 305

αὐτὰρ ὁ διογενὴς Ὁδυσσεὺς ὅσα κγέδε' ἔθηκεν
ἀνθρώποις ὅσα τ' αὐτὸς διξύσας ἐμόγησεν,
πάντ' ἔλεγ· ή δ' ἄρ' ἐτέρπετ' ἀκούουσ', οὐδέ οἱ ὑπνος
πῆπτεν ἐπὶ βλεφάροισι πάρος καταλέξαι ἄπαντα.

"Ηρξατο δ' ὡς πρῶτον Κίκουνας δάμασ', αὐτὰρ ἔπειτα 310
ἡλθ' ἐς Λωτοφάγων ἀνδρῶν πίειραν ἄρουραν·

ἡδ' ὅσα Κύκλωψ ἔρξε, καὶ ὡς ἀπετίσατο ποινὴν
ἰφθίμων ἐτάρων, οὐδὲς οὐδέ τέλεαιρεν·

ἡδ' ὡς Αἴσολον ἵκεθ', δὲ μιν πρόφρων ὑπέδεκτο
καὶ πέμπ', οὐδέ πω αἰσα φίλην ἐς πατρίδ' ἵκεσθαι 315
ἥην, ἀλλά μιν αὖτις ἀναρπάξασα θύελλα
πόντον ἐπ' ἵχθυδεντα φέρεν μεγάλα στενάχοντα·

ἡδ' ὡς Τηλέπτυλον Δαιστρυγονίην ἀφίκανεν,
οὐ τῆμά τ' ὅλεσαν καὶ ἐύκνημιδας ἔταιρους

[πάντας· Ὁδυσσεὺς δ' οἶος ὑπέκφυγε νηὶ μελαίνῃ·] 320
καὶ Κίρκης κατέλεξε δόλον πολυμηχανήν τε,
ἡδ' ὡς εἰς Ἀΐδεω δόμουν ἥλυθεν εὐρώεντα,

ψυχῆς χρησόμενος Θηβαίου Τειρεσίαο,
νηὶ πολυκλήδι, καὶ εἰσιδε πάντας ἔταιρους
μητέρα θ', ηδὲ μιν ἔτικτε καὶ ἔτρεφε τυτθὸν ἔόντα· 325

ἡδ' ὡς Σειρήνων ἀδινάων φθόγγον ἀκουσειν,
ώς θ' ἵκετο Πλαγκτὰς πέτρας δεινήν τε Χάρυβδιν
Σκύλλην θ', ηδὲ οὐ πώποτ' ἀκήριοι ἀνδρες ἄλυξαν·

ἡδ' ὡς Ἡελίοιο βόας κατέπεφνον ἔταιροι·

ἡδ' ὡς τῆν θοὴν ἔβαλε ψολόεντι κεραυνῷ 330
Ζεὺς ὑψιβρεμέτης, ἀπὸ δ' ἔφθιθεν ἐσθλοὶ ἔταιροι
πάντες ὄμῶς, αὐτὸς δὲ κακὰς ὑπὸ κῆρας ἄλυξεν·
ώς θ' ἵκετ' Ὁγυγίην νησον νύμφην τε Καλυψώ,
ηδὲ μιν κατέρυκε, λιλαιομένη πόσιν εἶναι
ἐν σπέσσι γλαφυροῖσι, καὶ ἔτρεφεν ἡδὲ ἔφασκεν 335

θήσειν ἀθάνατον καὶ ἀγήραον ἔματα πάντα·
ἀλλὰ τῷ οὐποτε θυμὸν ἐνὶ στήθεσσιν ἔπειθεν·
ἥδ' ὡς ἐς Φαίνκας ἀφίκετο πολλὰ μογήσας,
οὐδὲ δὴ μιν περὶ κῆρι θεὸν ὡς τιμήσαντο
καὶ πέμψαν σὺν οὐτὶ φίλην ἐς πατρίδα γαῖαν, 340
χαλκόν τε χρυσόν τε ἄλις ἐσθῆτά τε δόντες.
τοῦτ' ἄρα δεύτανον εἶπεν ἔπος, ὅτε οἱ γλυκὺς ὑπνος
λυσιμελῆς ἐπάρουσε, λύων μελεδήματα θυμοῦ.
‘*Η* δ' αὐτὸς ἄλλ' ἐνόησε θεὰ γλαυκῶπις Ἀθήνη·

ὅππότε δή ρ' Ὁδυσῆα ἐέλπετο δὲν κατὰ θυμὸν 345
εὐνῆς ἥς ἀλόχου ταρπῆμεναι ἥδε καὶ ὑπνου,
αὐτίκ' ἀπ' Ὁικεανοῦ χρυσόθρονον ἡρυγένειαν
ῳρσεν, ἵν' ἀνθρώπουσι φόως φέροι. ὥρτο δ' Ὁδυσσεὺς
εὐνῆς ἐκ μαλακῆς, ἀλόχῳ δ' ἐπὶ μῆθον ἔτελλεν.

“*Ω* γύναι, ἥδη μὲν πολέων κεκορήμεθ' ἀέθλων 350
ἀμφοτέρω, σὺ μὲν ἐνθάδ' ἐμὸν πολυκηδέα νόστον
κλαίοντος· αὐτὰρ ἐμὲ Ζεὺς ἄλγεσι καὶ θεοὶ ἄλλοι
ἴμενον πεδάσκον ἐμῆς ἀπὸ πατρίδος αἴησ·

νῦν δ' ἐπεὶ ἀμφοτέρω πολυνήρατον ἴκόμεθ' εὐνὴν,
κτήματα μὲν τά μοι ἔστι, κομιζέμεν ἐν μεγάροισιν, 355
μῆλα δ' ἄ μοι μηνστῆρες ὑπερφίαλοι κατέκειραγ,
πολλὰ μὲν αὐτὸς ἐγὼ ληίστομαι, ἄλλα δ' Ἀχαιοὶ
δώσουσ', εἰσόκε πάντας ἐνιπλήσωσιν ἐπαύλους.

ἄλλ' ἥτοι μὲν ἐγὼ πολυδένδρεον ἀγρὸν ἔπειμι,
δύφομενος πατέρ' ἐσθλὸν, δ' μοι πυκινῶς ἀκάχηται· 360
σοὶ δέ, γύναι, τάδ' ἐπιτέλλω, πινυτῇ περ ἐούσῃ·
αὐτίκα γὰρ φύτις εἶσιν ἄμ' ἡελίῳ ἀνιόντι
ἀνδρῶν μηνστήρων, οὓς ἔκτανον ἐν μεγάροισιν
εἰς ὑπερῷ ἀναβάσα σὺν ἀμφιπόλοισι γυναιξὶν
ἥσθαι, μηδέ τινα προτιόστεο μηδ' ἐρέεινε.” 365

Η ρά καὶ ἀμφ' ὄμοισιν ἐδύσετο τεύχεα καλὰ,

ωρσε δὲ Τηλέμαχον καὶ βουκόλον ἥδε συβότην,
 πάντας δ' ἔντε' ἄνωγεν Ἀρήια χερσὶν ἐλέσθαι.
 οἱ δέ οἱ οὐκ ἀπίθησαν, ἐθωρήσσοντο δὲ χαλκῷ,
 ὥξαν δὲ θύρας, ἐκ δ' ἥσιον ἥρχε δ' Ὁδυσσεύς.
 ἥδη μὲν φάος ἦεν ἐπὶ χθόνα, τοὺς δ' ἄρ' Ἀθήνη
 νυκτὶ κατακρύψασα θοῶς ἐξῆγε πόληος.

HERODOTUS.

(Text of Abicht. Teubner.)

BOOK VIII. CH. 40.

40 ‘Ο δὲ Ἑλλήνων ναυτικὸς στρατὸς ἀπὸ τοῦ Ἀρτεμισίου Ἀθηναίων δεηθέντων ἐς Σαλαμῖνα κατίσχει τὰς νέας. τῶνδε δὲ εἴνεκεν προσεδείθησαν αὐτῶν σχεῖν πρὸς Σαλαμῖνα Ἀθηναῖοι, ὃντας παῖδας τε καὶ γυναῖκας ὑπεξαγάγωνται ἐκ τῆς Ἀττικῆς, πρὸς δὲ καὶ βουλεύσωνται τὸ ποιητέον αὐτοῖσι ἔσται. ἐπὶ γὰρ τοῖσι κατήκουσι πρήγμασι βουλὴν ἔμελλον ποιήσεσθαι ως ἐψευσμένοι γνώμης. δοκέοντες γὰρ εὐρήσειν Πελοποννησίους πανδημεὶ ἐν τῇ Βοιωτίῃ ὑποκατημένους τὸν βάρβαρον τῶν μὲν εὑρον οὐδὲν ἔόν, οἱ δὲ ἐπυνθάνοντο τὸν Ἰσθμὸν αὐτὸν τειχέοντας, τὴν Πελοπόννησον περὶ πλείστου τε ποιευμένους περιεῖναι καὶ ταύτην ἔχοντας ἐν φυλακῇ, τὰ δὲ ἄλλα ἀπιέναι. ταῦτα πυνθανόμενοι οὕτω δὴ προσεδείθησάν σφεων σχεῖν πρὸς τὴν Σαλαμῖνα. Οἱ μὲν δὴ ἄλλοι κατέσχον ἐς τὴν Σαλαμῖνα, Ἀθηναῖοι δὲ ἐς τὴν ἑωστῶν. μετὰ δὲ τὴν ἄπιξιν κήρυγμα ἐποιήσαντο, Ἀθηναίων τῇ τις δύναται σώζειν τὰ τέκνα τε καὶ τοὺς οἰκέτας. ἐνθαῦτα οἱ μὲν πλεῖστοι ἐς Τροιζῆνα ἀπέστειλαν, οἱ δὲ ἐς Αἴγιναν, οἱ δὲ ἐς Σαλαμῖνα. ἔσπευσαν δὲ ταῦτα ὑπεκθέσθαι, τῷ χρηστηρίῳ τε βουλόμενοι ὑπηρετέειν καὶ δὴ καὶ τοῦδε εἴνεκεν οὐκ ἥκιστα. λέγοντες

Αθηναῖοι ὅφιν μέγαν φύλακον τῆς ἀκροπόλιος ἐνδιαιτᾶσθαι ἐν τῷ ἵρῳ. λέγουσί τε ταῦτα καὶ δὴ καὶ ὡς ἐόντι ἐπιμήνια ἐπιτελέουσι προτιθέντες· τὰ δὲ ἐπιμήνια μελιτόεσσα ἐστι. αὕτη δὲ ἡ μελιτόεσσα ἐν τῷ πρόσθε αἰεὶ χρόνῳ ἀναισιμουμένη τότε ἦν ἄφανστος. σημηνάσης δὲ ταῦτα τῆς ἵρείης μᾶλλον τι οἱ Ἀθηναῖοι καὶ προθυμότερον ἐξέλιπτον τὴν πόλιν ὡς καὶ τῆς θεοῦ ἀπολελοιπυῆς τὴν ἀκρόπολιν. ὡς δέ σφι πάντα ὑπέξεκέτο, ἐπλωον ἐς τὸ στρατόπεδον.

Ἐπεὶ δὲ οἱ ἀπ' Ἀρτεμισίου ἐς Σαλαμῖνα κατέσχον ⁴² τὰς νέας, συνέρρεε καὶ ὁ λοιπὸς πυνθανόμενος ὁ τῶν Ἐλλήνων ναυτικὸς στρατὸς ἐκ Τροιζῆνος· ἐς γὰρ Πώγωνα τὸν Τροιζηνίων λιμένα προεύρητο συλλέγεσθαι. συνελέχθησάν τε δὴ πολλῷ πλεῦνες νέες ἡ ἐπ' Ἀρτεμισίῳ ἐναυμάχεον, καὶ ἀπὸ πολίων πλεύνων. ναύαρχος μὲν νυν ἡντὸς ὅσπερ ἐπ' Ἀρτεμισίῳ, Εὐρυβιάδης Εὐρυκλειδεώ ἀνὴρ Σπαρτιάτης, οὐ μέντοι γένεος γε τοῦ βασιληίου ἐών. νέας δὲ πολλῷ πλείστας τε καὶ ἄριστα πλωούσας παρείχοντο Ἀθηναῖοι. . . .

Ως δὲ ἐς τὴν Σαλαμῖνα συνῆλθον οἱ στρατηγοὶ ⁴³ ἀπὸ τῶν εἰρημένων πολίων, ἐθουλεύοντο, προθέντος Εὐρυβιάδεω γνῶμην ἀποφαίνεσθαι τὸν βουλόμενον, δοκέοι ἐπιτηδεώτατον εἶναι ναυμαχίην ποιέεσθαι τῶν αὐτοὶ χωρέων ἐγκρατέες εἰσί· ἡ γὰρ Ἀττικὴ ἀπείτο ἥδη, τῶν δὲ λοιπέων πέρι προετίθεε. αἱ γνῶμαι δὲ τῶν λεγόντων αἱ πλεῖσται συνεξέπιπτον πρὸς τὸν Ἰσθμὸν πλάσαντας ναυμαχέειν πρὸ τῆς Πελοποννήσου, ἐπιλέγοντες τὸν λόγον τόνδε, ὡς ἦν νικηθέωσι τῇ ναυμαχίῃ, ἐν Σαλαμῖνι μὲν ἐόντες πολιορκήσονται ἐν νήσῳ, ἵνα σφι τιμωρίη οὐδεμία ἐπιφανή-

σεται, πρὸς δὲ τῷ Ἰσθμῷ ἐς τοὺς ἑωυτῶν ἔξοισον-
 50 ται. Ταῦτα τῶν ἀπὸ Πελοποννήσου στρατηγῶν
 ἐπιλεγομένων ἐληλύθεε ἀνὴρ Ἀθηναῖος ἀγγέλλων
 ἥκειν τὸν βάρβαρον ἐς τὴν Ἀττικὴν καὶ πᾶσαν αὐ-
 τὴν πυρπολέεσθαι. ὁ γὰρ διὰ Βοιωτῶν τραπόμενος _{κω}
 στρατὸς ἀμα Ξέρξη, ἐμπρήσας Θεσπιέων τὴν πόλιν
 αὐτῶν ἐκλελοιπότων ἐς Πελοπόννησον καὶ τὴν Πλα-
 ταιέων ὡσαύτως, ἥκε τε ἐς τὰς Ἀθήνας καὶ πάντα
 ἕκεινα ἐδῆνον. ἐνέπρησε δὲ Θέσπειάν τε καὶ Πλά-
 51 ταιαν πυθόμενος Θηβαίων, δτι οὐκ ἐμήδιζον. Ἀπὸ
 δὲ τῆς διαβάσιος τοῦ Ἑλλησπόντου, ἔνθεν πορεύε-
 σθαι ἥρξαντο οἱ βάρβαροι, ἔνα αὐτοῦ διατρίψαντες
 μῆνα, ἐν τῷ διέβαινον ἐς τὴν Εὐρώπην, ἐν τρισὶ
 ἑτέροισι μησὶ ἐγένοντο ἐν τῇ Ἀττικῇ, Καλλιαδέω
 ἄρχοντος Ἀθηναίοισι. καὶ αἱρέονται ἐρῆμον τὸ ἄστυ,
 καὶ τινας ὀλίγους εὑρίσκουσι τῶν Ἀθηναίων ἐν τῷ
 ἵρῳ ἐόντας, ταμίας τε τοῦ ἵρου καὶ πένητας ἀνθρώ-
 πους, ὃν φριξάμενοι τὴν ἀκρόπολιν θύρησί τε καὶ
 ξύλοισι ἥμύνοντο τοὺς ἐπιόντας, ἀμα μὲν ὑπὸ ἀσθε-
 νείης βίου οὐκ ἐκχωρήσαντες ἐς Σαλαμῖνα, πρὸς δὲ
 αὐτοὶ δοκέοντες ἔξευρηκέναι τὸ μαντήον, τὸ δὲ Πυθίη
 σφι ἔχρησε, τὸ ξύλινον τεῖχος ἀνάλωτον ἔσεσθαι, καὶ
 αὐτὸ δὴ τούτο εἶναι τὸ κρησφύγετον κατὰ τὸ μαν-
 52 τήον, καὶ οὐ τὰς νέας. Οἱ δὲ Πέρσαι ιζόμενοι ἐπὶ
 τὸν καταντίον τῆς ἀκροπόλιος ὅχθον, τὸν Ἀθηναῖοι
 καλέονται Ἀρήιον πάγον, ἐποιούρκεον τρόπον τοιόνδε.
 δκως στυπεῖον περὶ τοὺς δίστοὺς περιθέντες ἄψειαν,
 ἐτόξευον ἐς τὸ φράγμα. ἐνθαῦτα Ἀθηναίων οἱ πο-
 λιορκεόμενοι ὅμως ἥμύνοντο, καὶ περ ἐς τὸ ἔσχατον
 κακοῦ ἀπιγμένοι καὶ τοῦ φράγματος προδεδωκότος.
 οὐδὲ λόγους τῶν Πεισιστρατιδέων προσφερόντων περὶ

όμολογίης ἐνεδέκοντο, ἀμυνόμενοι δὲ ἄλλα τε ἀντεμη-
χανέοντο καὶ δὴ καὶ προσιόντων τῶν βαρβάρων πρὸς
τὰς πύλας ὀλοιτρόχους ἀπίεσαν ὥστε Ξέρξην ἐπὶ
χρόνον συχνὸν ἀπορίησι ἐνέχεσθαι οὐ δυνάμενόν σφεας
έλειν. Χρόνῳ δ' ἐκ τῶν ἀπόρων ἐφάνη δὴ τις ἔσοδος ⁵³
τοῖσι βαρβάροισι. ἔδεε γὰρ κατὰ τὸ θεοπρόπιον
πᾶσαν τὴν Ἀττικὴν τὴν ἐν τῇ ἡπείρῳ γενέσθαι ὑπὸ
Πέρσησι. ἔμπροσθε δὲν πρὸ τῆς ἀκροπόλιος, ὅπισθε
δὲ τῶν πυλέων καὶ τῆς ἀνόδου, τῇ δὴ οὔτε τις ἐφύ-
λασσε οὔτ' ἀν ἥλπισε μή κοτέ τις κατὰ ταῦτα ἀνα-
βαίη ἀνθρώπων, ταύτη ἀνέβησάν τινες κατὰ τὸ ἱρὸν
τῆς Κέκροπος θυγατρὸς Ἀγλαύρου, καίτοι περ ἀπο-
κρήμνου ἐόντος τοῦ χώρου. ὡς δὲ εἶδον αὐτοὺς ἀνα-
βεβηκότας οἱ Ἀθηναῖοι ἐπὶ τὴν ἀκρόπολιν, οἱ μὲν
ἐρρίπτεον ἐώντοὺς κατὰ τοῦ τείχεος κάτω καὶ διεφθεί-
ροντο, οἱ δὲ ἐς τὸ μέγαρον κατέφευγον. τῶν δὲ
Περσέων οἱ ἀναβεβηκότες πρῶτον μὲν ἐτράποντο πρὸς
τὰς πύλας, ταύτας δὲ ἀνοίξαντες τους ἵκέτας ἐφό-
νευον. ἐπεὶ δέ σφι πάντες κατέστρωντο, τὸ ἱρὸν
συλήσαντες ἐνέπρησαν πᾶσαν τὴν ἀκρόπολιν. Σχὼν ⁵⁴
δὲ παντελέως τὰς Ἀθήνας Ξέρξης ἀπέπεμψε ἐς Σοῦσα
ἄγγελον ἵππεα Ἀρταβάνῳ ἀγγελέοντα τὴν παρεούσαν
σφι εὐπρηξίην. ἀπὸ δὲ τῆς πέμψιος τοῦ κήρυκος
δευτέρῃ ἡμέρῃ συγκαλέσας Ἀθηναίων τοὺς φυγάδας,
ἐώντῳ δὲ ἐπομένους, ἐκέλευε τρόπῳ τῷ σφετέρῳ θῦσαι
τὰ ἱρὰ ἀναβάντας ἐς τὴν ἀκρόπολιν, εἴτε δὴ δὲν δψιν
τινὰ ἰδὼν ἐνυπνίου ἐνετέλλετο ταῦτα, εἴτε καὶ ἐνθύ-
μιόν οἱ ἐγένετο ἐμπρῆσαντι τὸ ἱρόν. οἱ δὲ φυγάδες
τῶν Ἀθηναίων ἐποίησαν τὰ ἐντεταλμένα. Τοῦ δὲ ⁵⁵
εἶνεκεν τούτων ἐπεμνήσθη, φράσω. ἔστι ἐν τῇ ἀκρο-
πόλι ταύτῃ Ἐρεχθέος τοῦ γηγενέος λεγομένου εἶναι

νηὸς, ἐν τῷ ἐλαίῃ τε καὶ θάλασσα ἔνι, τὰ λόγος παρ' Ἀθηναίων Ποσειδέωνά τε καὶ Ἀθηναίην ἐρίσαντας περὶ τῆς χώρης μαρτύρια θέσθαι. ταύτην ὥν τὴν ἐλαίην ἄμα τῷ ἄλλῳ ἵρῳ κατέλαβε ἐμπρησθῆναι ὑπὸ τῶν βαρβάρων· δευτέρῃ δὲ ἡμέρῃ ἀπὸ τῆς ἐμπρήσιος Ἀθηναίων οἱ θύειν ὑπὸ βασιλέος κελευόμενοι ὡς ἀνέβησαν ἐς τὸ ἵρον, ὥρεον βλαστὸν ἐκ τοῦ στελέχεος ὅσον τε πηχυαῖον ἀναδεδραμηκότα. Οὗτοι μέν νυν ταῦτα ἔφρασαν.

56 Οἱ δὲ ἐν Σαλαμῖνι "Ελληνες, ὡς σφι ἐξηγγέλθη, ὡς ἔσχε τὰ περὶ τὴν Ἀθηνάων ἀκρόπολιν, ἐς τοσούτον θόρυβον ἀπίκουντο, ὡστε ἔνιοι τῶν στρατηγῶν οὐδὲ κυρωθῆναι ἔμενον τὸ προκείμενον πρῆγμα, ἀλλ' ἐς τε τὰς νέας ἐσέπιπτον καὶ ἴστια ἡεροντο ὡς ἀποθευσόμενοι. τοῖσι τε ὑπολειπομένοισι αὐτῶν ἐκυρώθη πρὸ τοῦ Ἰσθμοῦ ναυμαχέειν. νῦξ τε ἐγίνετο, καὶ ὃ διαλυθέντες ἐκ τοῦ συνεδρίου ἐσέβαινον ἐς τὰς νέας.

57 Ἐνθαῦτα δὴ Θεμιστοκλέα ἀπικόμενον ἐπὶ τὴν νέαν εἵρετο Μηνισίφιλος ἀνὴρ Ἀθηναῖος, δ τι σφι εἴη βεβουλευμένον. πυθόμενος δὲ πρὸς αὐτοῦ, ὡς εἴη δεδογμένον ἀνάγειν τὰς νέας ἀπὸ Σαλαμῖνος, οὐδὲ περὶ μιῆς ἔτι πατρίδος ναυμαχήσεις. κατὰ γὰρ πόλις ἔκαστοι τρέψονται, καὶ οὐτε σφέας Εὐρυβιάδης κατέχειν δυνήσεται οὕτε τις ἀνθρώπων ἄλλος ὡστε μὴ οὐ διασκεδασθῆναι τὴν στρατιὴν, ἀπολέεται τε ἡ Ἑλλὰς ἀβούλησι. ἀλλ' εἴ τις ἔστι μηχανὴ, ἦθι καὶ πειρῶ διαχέαι τὰ βεβουλευμένα, ἦν καὶ δύνη ἀναγνῶσαι Εὐρύτα δὴ τῷ Θεμιστοκλέι ἥρεσε ἡ ὑποθήκη, καὶ οὐδὲν πρὸς

58 ρυθιαδην μεταβουλεύσασθαι ὡστε αὐτοῦ μένειν. Κάρ-

ταῦτα ἀμειψάμενος ἦντε ἐπὶ τὴν νέα τὴν Εύρυβιάδεω· ἀπικόμενος δὲ ἔφη ἐθέλειν οἱ κοινόν τι πρῆγμα συμμῖξαι. οὐδὲν δὲ αὐτὸν ἐστὶ τὴν νέα ἐκέλευε ἐσβάντα λέγειν, εἴ τι ἐθέλοι· ἐνθαῦτα οὐ Θεμιστοκλέης παριζόμενός οἱ καταλέγει ἐκεῖνά τε πάντα, τὰ ἡκουσε Μνησφίλου, ἐωτοῦ ποιεύμενος, καὶ ἄλλα πολλὰ προστιθεὶς, ἐστὶ δὲ ἀνέγνωσε χρητίζων ἐκ τε τῆς νεὸς ἐκβῆναι συλλέξαι τε τοὺς στρατηγοὺς ἐστὶ τὸ συνέδριον. Ως δὲ ἄρα τὸ συνελέχθησαν, πρὶν ἡ τὸν Εύρυβιάδην προθέναι τὸν λόγον τῶν ἐνεκεν συνήγαγε τοὺς στρατηγοὺς, πολλὸς ἦν οὐ Θεμιστοκλέης ἐν τοῖσι λόγοισι οἶνα κάρτα δεόμενος. λέγοντος δὲ αὐτοῦ οὐ Κορίνθιος στρατηγὸς Ἀδείμαντος οὐ Ωκύτου εἶπε· Ω Θεμιστόκλεες, ἐν τοῖσι ἀγῶσι οἱ προεξανιστάμενοι ῥαπίζονται. οὐδὲ ἀπολύόμενος ἔφη· Οἱ δέ γε ἐγκαταλευπόμενοι οὐ στεφανεῦνται. Τότε μὲν ἡπίως πρὸς τὸν Κορίνθιον ἀμείψατο, πρὸς δὲ τὸν Εύρυβιάδην ἐλεγε ἐκείνων μὲν οὐκέτι οὐδέν τῶν πρότερον λεχθέντων, ὡς ἐπεὰν ἀπαίρωσι ἀπὸ Σαλαμῖνος, διαδρήσονται· παρεόντων γὰρ τῶν συμμάχων οὐκ ἔφερε οἱ κόσμον οὐδένα κατηγορέειν· οὐδὲ ἄλλου λόγου εἴχετο, λέγων τάδε· Ἐν σοὶ νῦν ἐστὶ σῶσαι τὴν Ἑλλάδα, ἦν ἐμοὶ πείθη ναυμαχίην αὐτοῦ μένων ποιέεσθαι, μηδὲ πειθόμενος τούτων τοῖσι λόγοισι ἀναζεύξῃς πρὸς τὸν Ἰσθμὸν τὰς νέας. ἀντίθες γὰρ ἐκάτερον ἀκούσας. πρὸς μὲν τῷ Ἰσθμῷ συμβάλλων ἐν πελάγεϊ ἀναπεπταμένῳ ναυμαχίσεις, [ἐν] τὸ ἥκιστα ἥμιν σύμφορον ἐστὶ νέας ἔχουσι βαρυτέρας καὶ ἀριθμὸν ἐλάσσονας, τοῦτο δὲ ἀπολέεις Σαλαμῖνα τε καὶ Μέγαρα καὶ Αἴγιναν, ἥνπερ καὶ τὰ ἄλλα εὐτυχήσωμεν. ἅμα γὰρ τῷ ναυτικῷ αὐτῶν ἔψεται καὶ οὐ πεζὸς στρατός, καὶ οὕτω σφέας αὐτὸς ἄξεις ἐπὶ τὴν Πελο-

π πόνιησον, κινδυνεύσεις τε ἀπάση τῇ Ἑλλάδι. Ἡν δὲ τὰ ἐγὼ λέγω ποιήσης, τοσάδε ἐν αὐτοῖσι χρηστὰ εὑρήσεις· πρῶτα μὲν ἐν στεινῷ συμβάλλοντες νησὶ διάγησι πρὸς πολλὰς, ἦν τὰ οἰκότα ἐκ τοῦ πολέμου ἐκβαίνη, πολλὸν κρατήσομεν, — τὸ γὰρ ἐν στεινῷ ναυμαχέειν πρὸς ήμέων ἐστὶ, ἐν εὐρυχωρίῃ δὲ πρὸς ἐκείνων, — αὗτις δὲ Σαλαμῖς περιγίνεται, ἐς τὴν ήμιν ὑπεκκέεται τέκνα τε καὶ γυναῖκες. καὶ μὲν καὶ τόδε ἐν αὐτοῖσι ἔνεστι, τοῦ καὶ περιέχεσθε μάλιστα· ὁμοίως αὐτοῦ τε μένων προναυμαχήσεις Πελοποννήσου καὶ πρὸς τῷ Ἰσθμῷ, οὐδέ σφέας, εἴπερ εὖ φρονέεις, ἄξεις πι ἐπὶ τὴν Πελοπόννησον. Ἡν δέ γε καὶ τὰ ἐγὼ ἐλπίζω γένηται καὶ νικήσωμεν τῇσι νησὶ, οὔτε ὑμῖν ἐς τὸν Ἰσθμὸν παρέσονται οἱ βάρβαροι οὔτε προβήσονται ἐκαστέρω τῆς Ἀττικῆς, ἀπίστι τε οὐδεὶς κόσμῳ, Μεγάροισί τε κερδανέομεν περιεοῦσι καὶ Αἰγαίη καὶ Σαλαμῖνι, ἐν τῇ ήμιν καὶ λόγιον ἐστι τῶν ἐχθρῶν κατύπερθε γενέσθαι. οἰκότα μέν νυν βουλευομένοισι ἀνθρώποισι ὡς τὸ ἐπίπαν ἐθέλει γίνεσθαι, μὴ δὲ οἰκότα βουλευομένοισι οὐκ ἐθέλει οὐδὲ ὁ θεὸς προσειχωρέειν πρὸς τὰς ἀνθρωπητὰς γνώμας. Ταῦτα λέγοντος Θεμιστοκλέος αὗτις ὁ Κορίνθιος Ἀδείμαντος ἐπεφέρετο, σιγᾶν τε κελεύων τῷ μή ἐστι πατρὶς, καὶ Εὐρυβιάδην οὐκ ἐῶν ἐπιψηφίζειν ἀπόλι ἀνδρὶ· πόλιν γὰρ τὸν Θεμιστοκλέα παρεχόμενον οὔτω ἐκέλευε γνώμας συμβάλλεσθαι. ταῦτα δέ οἱ προέφερε, δτι ήλωκεσάν τε καὶ κατείχοντο αἱ Ἀθῆναι. τότε δὴ ὁ Θεμιστοκλέης ἐκεῖνόν τε καὶ τοὺς Κορινθίους πολλά τε καὶ κακὰ ἔλεγε, ἔωντοῖσι τε ἐδήλουν λόγῳ ὡς εἴη καὶ πόλις καὶ γῆ μέξων ἥπερ ἐκείνοισι, ἐστ' ἀν διηκόσιαι νέες σφι ἔωσι πεπληρωμέναι· οὐδαμοὺς γὰρ

Ἐλλήνων αὐτοὺς ἐπιόντας ἀποκρούσεσθαι. Σημαίνων ε²
 δὲ ταῦτα τῷ λόγῳ διέβαινε ἐς Εὐρυβιάδην, λέγων
 μᾶλλον ἐπεστραμμένα· Σὺ εὶ μενέεις αὐτοῦ καὶ μένων
 ἔσεαι ἀνὴρ ἀγαθός· εἰ δὲ μὴ, ἀνατρέψεις τὴν Ἐλλά-
 δα· τὸ πᾶν γὰρ ἡμῖν τοῦ πολέμου φέροντι αἱ νέες.
 ἀλλ’ ἐμοὶ πείθεο. εἰ δὲ ταῦτα μὴ ποιήσεις, ἡμεῖς
 μὲν, ὡς ἔχομεν, ἀναλαβόντες τοὺς οἰκέτας κομιεύμεθα
 ἐς Σίριν τὴν ἐν Ἰταλίῃ, ἥπερ ἡμετέρη τέ ἐστι ἐκ
 παλαιοῦ ἔτι, καὶ τὰ λόγια λέγει ὑπ’ ἡμέων αὐτὴν
 δεῖν κτισθῆναι· ὑμεῖς δὲ συμμάχων τοιῶνδε μουνω-
 θέντες μεμνήσεσθε τῶν ἐμῶν λόγων. Ταῦτα δὲ Θε- ε³
 μιστοκλέος λέγοντος ἀνεδιδάσκετο Εὐρυβιάδης. δοκέειν
 δέ μοι, ἀρρωδήσας μάλιστα τοὺς Ἀθηναίους ἀνεδι-
 δάσκετο, μή σφεας ἀπολίπωσι, ἥν πρὸς τὸν Ἰσθμὸν
 ἀνάγῃ τὰς νέας. ἀπολιπόντων γὰρ Ἀθηναίων, οὐκέ-
 τι ἐγίνοντο ἀξιόμαχοι οἱ λοιποί. ταῦτην δὲ αἰρέεται
 τὴν γνώμην αὐτοῦ μένοντας διαναυμαχέειν. Οὗτοι μὲν ε⁴
 οἱ περὶ Σαλαμίνα ἐπεισ ἀκροβολισάμενοι, ἐπείτε Εὐ-
 ρυβιάδῃ ἔδοξε, αὐτοῦ παρεσκευάζοντο ὡς ναυμαχή-
 σοντες. ἡμέρη τε ἐγίνετο καὶ ἄμα τῷ ἡλίῳ ἀνίστηται
 σεισμὸς ἐγένετο ἐν τε τῇ γῇ καὶ τῇ θαλάσσῃ. ἔδοξε
 δέ σφι εὐξασθαι τοῖσι θεοῖσι καὶ ἐπικαλέσασθαι τοὺς
 Αἰακίδας συμμάχους. ὡς δέ σφι ἔδοξε, καὶ ἐποίειν
 ταῦτα· εὐξάμενοι γὰρ πᾶσι τοῖσι θεοῖσι αὐτόθεν μὲν
 ἐκ Σαλαμίνος Ἀἴαντά τε καὶ Τελαμῶνα ἐπεκαλέοντο,
 ἐπὶ δὲ Αἰακὸν καὶ τοὺς ἄλλους Αἰακίδας νέα ἀπέστελ-
 λον ἐς Αἴγιναν.

Ἐφη δὲ Δικαῖος ὁ Θεοκύδεος ἀνὴρ Ἀθηναῖος, φυγάς ε⁵
 τε καὶ παρὰ Μήδοισι λόγιμος γενόμενος τοῦτον τὸν
 χρόνον, ἐπείτε ἐκείρετο ἡ Ἀττικὴ χώρη ὑπὸ τοῦ πεζοῦ
 στρατοῦ τοῦ Ξέρξεω ἐοῦσα ἐρῆμος Ἀθηναίων, τυχεῖν

τότε ἐών ἄμα Δημαρήτῳ τῷ Λακεδαιμονίῳ ἐν τῷ Θρι-
ασίῳ πεδίῳ, ἵδεν δὲ κονιορτὸν χωρέοντα ἀπὸ Ἐλευ-
σίνος ὡς ἀνδρῶν μάλιστά κη τρισμυρίων, ἀποθωμάζειν
τέ σφεας τὸν κονιορτὸν ὅτεών κοτε εἴη ἀνθρώπων,
καὶ πρόκατε φωνῆς ἀκούειν, καὶ οἱ φαίνεσθαι τὴν
φωνὴν εἶναι τὸν μυστικὸν ἰακχον. εἶναι δ' ἀδαήμονα
τῶν ἵρων τῶν ἐν Ἐλευσίνι γινομένων τὸν Δημάρητον,
εἴρεσθαι τε αὐτὸν, ὃ τι τὸ φθειγγόμενον εἴη τοῦτο.
αὐτὸς δὲ εἶπαι Δημάρητε, οὐκ ἔστι δκῶς οὐ μέγα
τι σίνος ἔσται τῇ βασιλέος στρατιῇ. τάδε γὰρ ἀρί-
δηλα ἐρήμου ἐούσης τῆς Ἀττικῆς, ὅτι θεῖον τὸ φθει-
γγόμενον, ἀπὸ Ἐλευσίνος ἵὸν ἐς τιμωρίην Ἀθηναίοισί^{τε}
καὶ τοῖσι συμμάχοισι. καὶ ἦν μέν γε κατασκήψῃ
ἐς τὴν Πελοπόννησον, κίνδυνος αὐτῷ τε βασιλεῖ καὶ
τῇ στρατιῇ τῇ ἐν τῇ ἡπείρῳ ἔσται, ἦν δὲ ἐπὶ τὰς
νέας τράπηται τὰς ἐν Σαλαμῖνι, τὸν ναυτικὸν στρατὸν
κινδυνεύειν βασιλεὺς ἀποβαλέειν. τὴν δὲ ὄρτὴν ταύτην
ἄγουσι Ἀθηναῖοι ἀνὰ πάντα ἔτεα τῇ Μητρὶ καὶ τῇ
Κούρῃ, καὶ αὐτῶν τε ὁ βουλόμενος καὶ τῶν ἄλλων
Ἐλλήνων μνεύται καὶ τὴν φωνὴν, τῆς ἀκούεις, ἐν
ταύτῃ τῇ ὄρτῇ ἰακχάζουσι. Πρὸς ταῦτα εἰπεῖν Δημά-
ρητον. Σίγα τε καὶ μηδενὶ ἄλλῳ τὸν λόγον τοῦτον
εἴπης. ἦν γάρ τοι ἐς βασιλέα ἀνενειχθῆ τὰ ἔπεα
ταῦτα, ἀποβαλέεις τὴν κεφαλὴν, καὶ σε οὔτε ἐγὼ
δυνήσομαι ρύσασθαι οὔτ' ἄλλος ἀνθρώπων οὐδὲ εἴς.
ἄλλ' ἔχ' ἥσυχος, περὶ δὲ στρατιῆς τῆσδε θεοῖσι μελή-
σει. Τὸν μὲν δὴ ταῦτα παραινέειν, ἐκ δὲ τοῦ κονι-
ορτοῦ καὶ τῆς φωνῆς γενέσθαι νέφος καὶ μεταρσιωθὲν
φέρεσθαι ἐπὶ Σαλαμῖνος ἐπὶ τὸ στρατόπεδον τὸ τῶν
Ἐλλήνων. οὕτω δὲ αὐτοὺς μαθεῖν, ὅτι τὸ ναυτικὸν τὸ
Ξέρξεω ἀπολέεσθαι μέλλοι. Ταῦτα μὲν Δικαῖος ὁ

Θεοκύδεος ἔλεγε, Δημαρήτου τε καὶ ἄλλων μαρτύρων καταπτόμενος.

Οἱ δὲ ἐς τὸν Ξέρξεω ναυτικὸν στρατὸν ταχθέντες, ⁶⁶ ἐπειδὴ ἐκ Τρηχίνος θηγσάμενοι τὸ τρῶμα τὸ Λακωνικὸν διέβησαν ἐς τὴν Ἰσταίαν, ἐπισχόντες ίμέρας τρεῖς ἐπλωον δὶ Εὐρίπου, καὶ ἐν ἐτέρησι τρισὶ ίμέρησι ἐγένοντο ἐν Φαλήρῳ. ὡς μὲν ἐμοὶ δοκέειν, οὐκ ἐλύσσοντες ἐόντες ἀριθμὸν ἐσέβαλον ἐς τὰς Ἀθήνας, κατά τε ἥπειρον καὶ τῆσι νησὶ ἀπικόμενοι, ἢ ἐπί τε Σηπιάδα ἀπίκοντο καὶ ἐς Θερμοπύλας. ἀντιθήσω γὰρ τοῖσι τε ὑπὸ τοῦ χειμῶνος αὐτῶν ἀπολομένοισι καὶ τοῖσι ἐν Θερμοπύλῃσι καὶ τῇσι ἐπὶ Ἀρτεμισίῳ ναυμαχίῃσι τούσδε τοὺς τότε οὔκω ἐπομένους βασιλέis, Μηλιέας τε καὶ Δωριέας καὶ Λοκροὺς καὶ Βοιωτοὺς πανστρατῆ ἐπομένους πλὴν Θεσπιέων τε καὶ Πλαταιέων, καὶ μάλα Καρυστίους τε καὶ Ἀνδρίους καὶ Τηνίους τε καὶ τοὺς λοιποὺς νησιώτας πάντας πλὴν τῶν πέντε πολίων, τῶν ἐπεμνήσθην πρότερον τὰ οὐνόματα. δσῳ γὰρ δὴ προέβαινε ἐσωτέρω τῆς Ἑλλάδος ὁ Πέρσης, τοσούτῳ πλέω ἔθνεα ὁι εἴπετο. Ἐπεὶ στῶν ἀπίκατο ἐς τὰς Ἀθήνας πάντες οὗτοι πλὴν Παρίων (Πάριοι δὲ ὑπολειφθέντες ἐν Κύθνῳ ἐκαραδόκεον τὸν πόλεμον κῆ ἀποβήσεται), οἱ δὲ λοιποὶ ὡς ἀπίκοντο ἐς τὸ Φάληρον, ἐνθαῦτα κατέβη αὐτὸς Ξέρξης ἐπὶ τὰς νέας, ἔθλων σφι συμμῖξαι τε καὶ πυθέσθαι τῶν ἐπιπλωόντων τὰς γνώμας. ἐπεὶ δὲ ἀπικόμενος προΐζετο, παρῆσαν μετάπεμπτοι οἱ τῶν ἔθνέων τῶν σφετέρων τύραννοι καὶ ταξίαρχοι ἀπὸ τῶν νεῶν, καὶ ἵζοντο ὡς σφι βασιλεὺς ἐκάστῳ τιμὴν ἐδεδώκεε, πρῶτος μὲν ὁ Σιδώνιος βασιλεὺς, μετὰ δὲ ὁ Τύριος, ἐπὶ δὲ ὁλλοι. ὡς δὲ κόσμῳ ἐπεξῆς ἵζοντο, πέμψας Ξέρξης Μαρδό-

νιον εἰρώτα, ἀποπειρεόμενος ἐκάστου, εὶς ναυμαχίην
εἰς ποιέοιτο. Ἐπεὶ δὲ περιὼν εἰρώτα ὁ Μαρδόνιος ἀρξά-
μενος ἀπὸ τοῦ Σιδωνίου, οἱ μὲν δὴ ἄλλοι κατὰ τῶντὸν
γνώμην ἐξεφέροντο, κελεύοντες ναυμαχίην ποιέεσθαι,
ι Ἀρτεμισίη δὲ τάδε ἔφη· Εἰπαί μοι πρὸς βασιλέα,
Μαρδόνιε, ὡς ἔγὼ τάδε λέγω· οὔτε κακίστην γενο-
μένην ἐν τῇσι ναυμαχίησι τῇσι πρὸς Εὐβοίη οὔτε
ἐλάχιστα ἀποδεξαμένην, δέσποτα, τὴν ἐύσταν γνώμην
με δίκαιον ἔστι ἀποδείκνυσθαι, τὰ τυγχάνω φρονέουσα
ἄριστα ἐς πρήγματα τὰ σά. καὶ τοι τάδε λέγω,
φείδεο τῶν νεῶν μηδὲ ναυμαχίην ποιέεο. οἱ γὰρ
ἄνδρες τῶν σῶν ἀνδρῶν κρέστουες τοσοῦτό εἰσι κατὰ
θάλασσαν, ὅσον ἄνδρες γυναικῶν. τί δὲ πάντως δεῖ
σε ναυμαχίησι ἀνακυνδυνεύειν; οὐκ ἔχεις μὲν τὰς
Ἀθήνας, τῶνπερ εἴνεκεν ὡρμήθησι στρατεύεσθαι, ἔχεις
δὲ τὴν ἄλλην Ἑλλάδα; ἐμποδὼν δέ τοι ἵσταται οὐ-
δεῖς· σὺ δέ τοι ἀντέστησαν, ἀπῆλλαξαν οὔτω, ὡς
π ἔκείνους ἐπρεπε. Τὴν δὲ ἔγὼ δοκέω ἀποβήσεσθαι τὰ
τῶν ἀντιπολέμων πρήγματα, τοῦτο φράσω· ἦν μὲν
μὴ ἐπειχθῆς ναυμαχίην ποιεύμενος, ἀλλὰ τὰς νέας
αὐτοῦ ἔχης πρὸς γῆ μένων, ἦ καὶ προβαίνων ἐς τὴν
Πελοπόννησον, εὐπετέως τοι, δέσποτα, χωρήσει τὰ
νοέων ἐλήλυνθας. οὐ γὰρ οἰοί τε πολλὸν χρόνον εἰσὶ⁷
τοι ἀντέχειν οἱ Ἑλληνες, ἀλλά σφεας διασκεδάς, κατὰ
πόλις δὲ ἔκαστοι φεύξονται. οὔτε γὰρ σῖτος πάρα
σφίσι ἐν τῇ νήσῳ ταύτῃ, ὡς ἔγὼ πυνθάνομαι, οὔτε
αὐτοὺς οἰκός, ἦν σὺ ἐπὶ τὴν Πελοπόννησον ἐλαύνης
τὸν πεζὸν στρατὸν, ἀτρεμέειν τοὺς ἔκειθεν αὐτῶν
ἥκοντας, οὐδέ σφι μελήσει πρὸ τῶν Ἀθηναίων ναυ-
μαχέειν. Ἡν δὲ αὐτίκα ἐπειχθῆς ναυμαχῆσαι, δει-
μαίνω, μὴ δὲ ναυτικὸς στρατὸς κακωθεὶς τὸν πεζὸν

προσδηλίσηται. πρὸς δὲ, ὡς βασιλεῦ, καὶ τόδε ἐς θυμὸν βάλεν, ὡς τοῖσι μὲν χρηστοῖσι τῶν ἀνθρώπων κακοὶ δοῦλοι φιλέουσι γίνεσθαι, τοῖσι δὲ κακοῖσι χρηστοί. σοὶ δὲ ἔοντι ἀρίστῳ ἀνδρῶν πάντων κακοὶ δοῦλοι εἰσὶ, οἱ ἐν συμμάχων λόγῳ λέγονται εἶναι, ἔοντες Αἰγύπτιοι τε καὶ Κύπριοι καὶ Κίλικες καὶ Πάμφυλοι, τῶν ὅφελός ἐστι οὐδέν. Ταῦτα λεγούσης πρὸς Μαρδόνιον, ὃσοι μὲν ἡσαν εὔνοοι τῇ Ἀρτεμισίῃ, συμφορὴν ἐποιεῦντο τοὺς λόγους ὡς κακόν τι πεισομένης πρὸς βασιλέος, ὅτι οὐκ ἐᾶ ναυμαχίην ποιέεσθαι, οἱ δὲ ἀγεόμενοί τε καὶ φθονέοντες αὐτῇ, ἅτε ἐν πρώτοισι τετιμημένης διὰ πάντων τῶν συμμάχων, ἐτέρποντο τῇ κρίσι ὡς ἀπολεομένης αὐτῆς. ἐπεὶ δὲ ἀνηνείχθησαν αἱ γυνῶμαι ἐς Εέρενην, κάρτα τε τῇ ἡσθῃ τῇ γυνώμῃ τῆς Ἀρτεμισίης, καὶ νομίζων ἔτι πρότερον σπουδαίην εἶναι τότε πολλῷ μᾶλλον αἰνεε. ὅμως δὲ τοῖσι πλέοσι πειθεσθαι ἐκέλευε, τάδε καταδόξας, πρὸς μὲν Εὐβοίη σφέας ἐθελοκακέειν ὡς οὐ παρεόντος αὐτοῦ, τότε δὲ αὐτὸς παρεσκεύαστο θηῆσασθαι ναυμαχέοντας.

Ἐπειδὴ δὲ παρήγγελλον ἀναπλώειν, ἀνῆγον τὰς τοιέας ἐπὶ τὴν Σαλαμῖνα, καὶ παρεκρίθησαν διαταχθέντες κατ' ἡσυχίην. τότε μέν νυν οὐκ ἐξέχρησέ σφι ἡ ἡμέρη ναυμαχίην ποιήσασθαι, νὺξ γὰρ ἐπεγένετο, οἱ δὲ παρεσκευάζοντο ἐς τὴν ὑστεραίην. τοὺς δὲ Ἐλληνας εἶχε δέος τε καὶ ἀρρωδόη, οὐκ ἥκιστα δὲ τοὺς ἀπὸ Πελοποννήσου. ἀρρώδεον δὲ, ὅτι αὐτοὶ μὲν ἐν Σαλαμῖνι κατήμενοι ὑπὲρ γῆς τῆς Ἀθηναίων ναυμαχέειν μέλλοιεν, νικηθέντες τε ἐν νῆσῳ ἀπολαμφθέντες πολιορκήσονται, ἀπέντες τὴν ἑωυτῶν ἀφύλακτον. Τῶν δὲ βαρβάρων ὁ πεξὸς ὑπὸ τὴν παρε-

οῦσαν νύκτα ἐπορεύετο ἐπὶ τὴν Πελοπόννησον· καίτοι τὰ δυνατὰ πάντα ἐμεμηχάνητο, ὃκως καὶ ἥπειρον μὴ ἐσβάλοιεν οἱ βάρβαροι. ὡς γὰρ ἐπύθοντο τάχιστα Πελοποννήσιοι τοὺς ἀμφὶ Λεωνίδην ἐν Θερμοπύλῃσι τετελευτηκέναι, συνδραμόντες ἐκ τῶν πολίων ἐς τὸν Ἰσθμὸν ἵζοντο, καί σφι ἐπῆν στρατηγὸς Κλεόμβροτος ὁ Ἀναξανδρίδεω, Λεωνίδεω δὲ ἀδελφεός. ἵζομενοι δὲ ἐν τῷ Ἰσθμῷ καὶ συγχώσαντες τὴν Σκιρωνίδα ὁδὸν, μετὰ τοῦτο ὡς σφι ἔδοξε βουλευομένοισι, οἰκοδόμεον διὰ τοῦ Ἰσθμοῦ τεῖχος. ἄτε δὴ ἐουσέων μυριάδων πολλέων καὶ παντὸς ἀνδρὸς ἐργαζομένου ἥνετο τὸ ἔργον· καὶ γὰρ λίθοι καὶ πλίνθοι καὶ ξύλα καὶ φορμοὶ ψάμμου πλήρεες ἐσεφορέοντο, καὶ ἐλίννον οὐδένα χρόνον οἱ βωθήσαντες ἐργαζόμενοι, οὕτε νυκτὸς οὕτε ἡμέρης. Οἱ δὲ βωθήσαντες ἐς τὸν Ἰσθμὸν παιδημεὶ οἵδε ἥσαν Ἑλλήνων, Λακεδαιμόνιοι τε καὶ Ἀρκάδες πάντες καὶ Ἡλεῖοι καὶ Κορίνθιοι καὶ Σικυώνιοι καὶ Ἐπιδαύριοι καὶ Φλιασίοι καὶ Τροιζήνιοι καὶ Ἐρμιονέες. οὗτοι μὲν ἥσαν οἱ βωθήσαντες καὶ ὑπεραρρωδέοντες τῇ Ἑλλάδι κινδυνεούσῃ, τοῖσι δὲ ἄλλοισι Πελοποννησίοισι ἐμελε οὐδέν. Ὁλύμπια δὲ καὶ Κάρνεια παροιχώκεε ἥδη. . . .

74 Οἱ μὲν δὴ ἐν τῷ Ἰσθμῷ τοιούτῳ πόνῳ συνέστασαν, ἄτε περὶ τὸν παντὸς ἥδη δρόμον θέοντες καὶ τῆσι νησὶ οὐκ ἐλπίζοντες ἐλλάμψεσθαι· οἱ δὲ ἐν Σαλαμῖνι ὅμως ταῦτα πυνθανόμενοι ἀρρωδεον, οὐκ οὕτω περὶ σφίσι αὐτοῖσι δειμαίνοντες, ὡς περὶ τῇ Πελοποννήσῳ. τέως μὲν δὴ αὐτῶν ἀνὴρ ἀνδρὶ παραστὰς σιγῇ λόγον ἐποιέετο, θῶμα ποιεύμενοι τὴν Εύρυβιάδεω ἀβουλίην, τέλος δὲ ἐξερράγη ἐς τὸ μέσον. σύλλογός τε δὴ ἐγίνετο, καὶ πολλὰ ἐλέγετο περὶ τῶν αὐτῶν, οἱ μὲν,

ώς ἐς τὴν Πελοπόννησον χρεὸν εἶη αποπλώειν καὶ περὶ ἐκείνης κινδυνεύειν, μηδὲ πρὸ χώρης δοριαλάτου μένοντας μάχεσθαι, Ἀθηναῖοι δὲ καὶ Αἰγινῆται καὶ Μεγαρέες αὐτοῦ μένοντας ἀμύνασθαι. Ἐνθαῦτα Θε-⁷⁵ μιστοκλέης ὡς ἐσσοῦτο τῇ γνώμῃ ὑπὸ τῶν Πελοπον-
νησίων, λαθὼν ἐξέρχεται ἐκ τοῦ συνεδρίου, ἐξελθὼν δὲ πέμπει ἐς τὸ στρατόπεδον τὸ Μήδων ἄνδρα πλοίῳ, ἐντειλάμενος τὰ λέγειν χρεὸν, τῷ οὖνομα μὲν ἦν Σίκιννος, οἰκέτης δὲ καὶ παιδαγωγὸς ἦν τῶν Θεμιστο-
κλέος παιδῶν, τὸν δὴ ὑστερον τούτων τῶν πρηγμάτων Θεμιστοκλέης Θεσπιέα τε ἐποίησε, ὡς ἐπεδέκοντο οἱ Θεσπιεές πολιτάς, καὶ χρήμασι ὅλβιον. ὃς τότε πλοίῳ ἀπικόμενος ἔλεγε πρὸς τοὺς στρατηγοὺς τῶν βαρβάρων τάδε. Ἐπεμψέ με στρατηγὸς ὁ Ἀθηναίων λάθρῃ τῶν ἀλλων Ἑλλήνων (τυγχάνει γὰρ φρονέων τὰ βασιλέος καὶ βουλόμενος μᾶλλον τὰ ὑμέτερα κατύπερθε γίνεσθαι ἢ τὰ τῶν Ἑλλήνων πρήγματα) φράσοντα, ὅτι οἱ Ἑλληνες δρησμὸν βουλεύονται καταρ-
ρωδηκότες, καὶ νῦν παρέχει κάλλιστον ὑμέας ἔργον ἀπάντων ἐξεργάσασθαι, ἦν μὴ περιδῆτε διαδράντας αὐτούς. οὔτε γὰρ ἀλλήλουισι ὁμοφρονέουσι οὔτ' ἔτι ἀντιστήσονται νῦν, πρὸς ἐωστούς τε σφέας ὄψεσθε ναυμαχέοντας τοὺς τὰ ὑμέτερα φρονέοντας καὶ τοὺς μή. Ὁ μὲν ταῦτά σφι σημῆνας ἐκποδῶν ἀπαλλάσσετο. ⁷⁶ τοῖσι δὲ ὡς πιστὰ ἐγίνετο τὰ ἀγγελθέντα, τοῦτο μὲν ἐς τὴν νησῖδα τὴν Ψυττάλειαν, μεταξὺ Σαλαμῖνός τε κειμένην καὶ τῆς ἡπείρου, πολλοὺς τῶν Περσέων ἀπε-
βίβασαν, τοῦτο δὲ, ἐπειδὴ ἐγίνοντο μέσαι νύκτες, ἀνῆγον μὲν τὸ ἀπ' ἐσπέρης κέρας κυκλούμενοι πρὸς τὴν Σαλαμῖνα, ἀνῆγον δὲ οἱ ἀμφὶ τὴν Κέον τε καὶ τὴν Κυνόσουραν τεταγμένοι, κατεῖχόν τε μέχρι Μου-

νυχίης πάντα τὸν πορθμὸν τῆσι νησί. τῶνδε δὲ εἴνεκεν ἀνῆγον τὰς νῆας, ἵνα δὴ τοῖσι Ἕλλησι μηδὲ φυγεῖν ἔξῃ, ἀλλ' ἀπολαμφθέντες ἐν τῇ Σαλαμῖνι, δοῖεν τίσιν τῶν ἐπ' Ἀρτεμισίῳ ἀγωνισμάτων. ἐς δὲ τὴν νησῖδα τὴν Ψυττάλειαν καλεομένην ἀπεβίβαζον τῶν Περσέων, τῶνδε εἴνεκεν, ὡς, ἐπεὰν γένηται ναυμαχίη, ἐνθαῦτα μάλιστα ἔξουσομένων τῶν τε ἀνδρῶν καὶ τῶν ναυηγίων (ἐν γάρ δὴ πόρῳ τῆς ναυμαχίης τῆς μελλούσης ἔσεσθαι ἐκέετο ἡ νῆσος), ἵνα τοὺς μὲν περιποιέωσι, τοὺς δὲ διαφθείρωσι. ἐποίευν δὲ σιγῇ ταῦτα, ὡς μὴ πυνθανοίατο οἱ ἐναντίοι. Οἱ μὲν δὴ ταῦτα τῆς νυκτὸς οὐδὲν ἀποκοιμηθέντες παραρτέοντο.

η. Χρησμοῖσι δὲ οὐκ ἔχω ἀντιλέγειν ὡς οὐκ εἰσὶ ἀληθέες, οὐ βουλόμενος ἐναργέως λέγοντας πειρᾶσθαι καταβάλλειν, ἐς τοιάδε πρήγματα ἐσβλέψας.

Αλλ' ὅταν Ἀρτέμιδος χρυσαόρου ἴερὸν ἀκτὴν νησὶ γεφυρώσωσι καὶ εἰναλίην Κυνόσουραν, ἔλπιδι μαινομένη λιπαρὰς πέρσαντες Ἀθῆνας, διὰ Δίκη σβέσσει κρατερὸν Κόρον, "Υβριος νίδν, δεινὸν μαιμώντα, δοκεῦντ' ἀνὰ πάτα πιθέσθαι. Χαλκὸς γάρ χαλκῷ συμμιξέται, αἴματι δὲ "Αρης πόντον φοινίξει. τότ' ἐλεύθερον Ἑλλάδος ἥμαρ εὐρύοπα Κρονίδης ἐπάγει καὶ πότνια Νίκη.

ἐς τοιαῦτα μὲν καὶ οὕτω ἐναργέως λέγοντι Βάκιδι ἀντιλογίης χρησμῶν πέρι οὕτε αὐτὸς λέγειν τολμέω οὕτε παρὰ ἄλλων ἐνδέκομαι.

τ8. Τῶν δὲ ἐν Σαλαμῖνι στρατηγῶν ἐγίνετο ὡθισμὸς λόγων πολλός. ἥδεσαν δὲ οὐκω, ὅτι σφέας περιεκυκλέοντο τῆσι νησὶ οἱ Βάρβαροι, ἀλλ' ὡσπερ τῆς ἡμέρης ὥρεον αὐτοὺς τεταγμένους, ἐδόκεον κατὰ χώρην εἶναι. Συνεστηκότων δὲ τῶν στρατηγῶν ἐξ Αἰ-

γίνης διέβη Ἀριστείδης ὁ Λυσιμάχου, ἀνὴρ Ἀθηναῖος μὲν, ἔξωστρακισμένος δὲ ὑπὸ τοῦ δήμου, τὸν ἐγὼ νενόμικα, πυνθανόμενος αὐτοῦ τὸν τρόπον, ἀριστον ἄνδρα γενέσθαι ἐν Ἀθήνῃσι καὶ δικαιότατον. οὗτος ὧντὴρ στὰς ἐπὶ τὸ συνέδριον ἔξεκαλέετο Θεμιστοκλέα, ἔόντα μὲν ἔωτῷ οὐ φίλον, ἔχθρὸν δὲ τὰ μάλιστα. ὑπὸ δὲ μεγάθεος τῶν παρεόντων κακῶν λήθην ἐκείνων ποιεύμενος ἔξεκαλέετο, ἔθέλων αὐτῷ συμμῖξαι. προακηκόσse δὲ, ὅτι σπεύδοιεν οἱ ἀπὸ Πελοποννήσου ἀνάγεν τὰς νέας πρὸς τὸν Ἰσθμόν. ὡς δὲ ἔξηλθε οἱ Θεμιστοκλέης, ἔλεγε Ἀριστείδης ταῦτα. Ἡμέας στασιάζειν χρεών ἐστι ἐν τε τῷ ἄλλῳ καιρῷ καὶ δὴ καὶ ἐν τῷδε περὶ τοῦ ὀκότερος ημέων πλέω ἀγαθὰ τὴν πατρίδα ἐργάσεται. λέγω δέ τοι, ὅτι ἵσον ἐστὶ πολλά τε καὶ δλίγα λέγειν περὶ ἀποπλόου τοῦ ἐνθεύτεν Πελοποννησίοισι. ἐγὼ γὰρ αὐτόπτης τοι λέγω γενόμενος, ὅτι νῦν οὐδὲ ἦν ἔθέλωσι Κορίνθιοί τε καὶ αὐτὸς Εὐρυβιάδης οἵοι τε ἔσονται ἐκπλώσαι. περιεχόμεθα γὰρ ὑπὸ τῶν πολεμίων κύκλῳ. ἀλλ' ἐσελθών σφι ταῦτα σήμηνον. Ο δὲ ἀμείβετο τοισίδε. Κάρτα τε χρηστὰ διακελεύειν καὶ εὑ ἥγγειλας. τὰ γὰρ ἐγὼ ἐδεόμην γενέσθαι, αὐτὸς αὐτόπτης γενόμενος ἥκεις. ἵσθι γὰρ ἐξ ἐμέο τὰ ποιεύμενα ὑπὸ Μήδων. ἔδεε γὰρ, ὅτε οὐκ ἐκόντες ἥθελον ἐς μάχην κατίστασθαι οἱ Ἑλληνες, ἀέκοντας παραστήσασθαι. σὺ δὲ ἐπείπερ ἥκεις χρηστὰ ἀπαγγέλλων, αὐτὸς σφι ἄγγειλον. ἦν γὰρ ἐγὼ αὐτὰ λέγω, δόξω πλάσας λέγειν καὶ οὐ πείσω ὡς οὐ ποιεύντων τῶν Βαρβάρων ταῦτα. ἀλλά σφι σήμηνον αὐτὸς παρελθὼν, ὡς ἔχει. ἐπεὰν δὲ σημήνης, ἦν μὲν πείθωνται, ταῦτα δὴ τὰ κάλλιστα, ἦν δὲ αὐτοῖσι μὴ πιστὰ γένηται, ὁμοδον ημῖν ἔσται. οὐ

γὰρ ἔτι διαδρήσονται, εἴπερ περιεχόμεθα πανταχόθεν, ⁸¹ ως σὺ λέγεις. Ταῦτα ἔλεγε παρελθὼν ὁ Ἀριστεῖδης, φάμενος ἐξ Αἰγίνης τε ἥκειν καὶ μόγις ἐκπλῶσαι λαθὼν τοὺς ἐπορμέοντας περιέχεσθαι γὰρ πᾶν τὸ στρατόπεδον τὸ Ἐλληνικὸν ὑπὸ τῶν νεῶν τῶν Ξέρξεω παραρτέεσθαί τε συνεβούλευε ώς ἀλεξησομένους. Καὶ ὁ μὲν ταῦτα εἴπας μετεστήκεε, τῶν δὲ αὐτις ἐγύνετο λόγων ἀμφισβασίη· οἱ γὰρ πλεῦνες τῶν στρατηγῶν οὐκ ἐπείθοντο τὰ ἔξαγγελθέντα. Ἀπιστεόντων δὲ τούτων ἦκε τριήρης ἀνδρῶν Τηνίων αὐτομολέονσα, τῆς ἥρχε ἀνὴρ Παναίτιος ὁ Σωσιμένεος, ἥπερ δὴ ἔφερε τὴν ἀλήθειαν πᾶσαν. διὰ δὲ τούτο τὸ ἔργον ἐνεγράφησαν Τίνιοι ἐν Δελφοῖσι ἐς τὸν τρίποδα ἐν τοῖσι τὸν βάρβαρον κατελοῦσι. σὺν δὲ ᾧν ταύτῃ τῇ νηὶ τῇ αὐτομολησάῃ ἐς Σαλαμῖνα καὶ τῇ πρότερον ἐπ' Ἀρτεμίσιον τῇ Λημνίῃ ἐξεπληροῦντο τὸ ναυτικὸν τοῦσι Ἐλλησι ἐς τὰς ὄγδωκοντα καὶ τριηκοσίας νέας. δύο γὰρ δὴ νεῶν τότε κατέδεε ἐς τὸν ἀριθμὸν.

⁸² Τοῖσι δὲ Ἐλλησι ώς πιστὰ δὴ τὰ λεγόμενα ἦν τῶν Τηνίων ρήματα, παρεσκευάζοντο ώς ναυμαχήσοντες. ἡώς τε δὴ διέφαινε, καὶ δὲ σύλλογον τῶν ἐπιβατέων ποιησάμενοι, προηγόρευε εὖ ἔχοντα μὲν ἐκ πάντων Θεμιστοκλέης, τὰ δὲ ἔπεια ἦν πάντα κρέσσω τοῖσι ἔσσοσι ἀντιτιθέμενα. δσα δὲ ἐν ἀνθρώποιν φύσι καὶ καταστάσι ἐγγίνεται, παραινέσας δὴ τούτων τὰ κρέσσω αἰρέσθαι, καὶ καταπλέξας τὴν ρῆσιν, ἐσβαίνειν ἐκέλευε ἐς τὰς νέας. Καὶ οὐτοι μὲν δὴ ἐσέβαινον, καὶ ἦκε ἡ ἀπὸ Αἰγίνης τριήρης, ἦ κατὰ τοὺς Αἰακίδας ἀπεδήμησε. ἐνθαῦτα ἀνῆγον τὰς νέας ἀπάκειτο οἱ βάρβαροι. οἱ μὲν δὴ ἄλλοι Ἐλληνες [ἐπὶ]

πρύμνην ἀνεκρούοντο καὶ ὥκελλον τὰς νέας, Ἀμεινής δὲ Παλληνεὺς ἀνὴρ Ἀθηναῖος ἔξαναχθεὶς νηὶ ἐμβάλλει. συμπλακείσης δὲ τῆς νεός καὶ οὐ δυναμένων ἀπαλλαγῆναι, οὕτω δὴ οἱ ἄλλοι Ἀμεινή βωθέοντες συνέμισγον. Ἀθηναῖοι μὲν οὕτω λέγουσι τῆς ναυμαχίης γένέσθαι τὴν ἀρχὴν, Ἀγινῆται δὲ τὴν κατὰ τοὺς Αἰακίδας ἀποδημήσασαν ἐς Αἴγιναν, ταύτην εἶναι τὴν ἄρξασαν. λέγεται δὲ καὶ τάδε, ὡς φύσμα σφι γυναικὸς ἐφάνη, φανέσαν δὲ διακελεύσασθαι ὥστε καὶ ἄπαν ἀκοῦσαι τὸ τῶν Ἐλλήνων στρατόπεδον ὀνειδίσασαν πρότερον τάδε. Ὡ δαιμόνιοι, μέχρι κόσου ἔτι πρύμνην ἀνακρούσεσθε; Κατὰ μὲν δὴ Ἀθηναίους ἐτετάχατο Φοίνικες (οὗτοι γὰρ εἶχον τὸ πρὸς Ἐλευσῖνός τε καὶ ἐσπέρης κέρας) κατὰ δὲ Λακεδαιμονίους Ἰωνες. οὗτοι δὲ εἶχον τὸ πρὸς τὴν ἡῶ τε καὶ τὸν Πειραιέα. ηθελοκάκεον μέντοι αὐτῶν κατὰ τὰς Θεμιστοκλέος ἐντολὰς ὀλίγοι, οἱ δὲ πλεῦνες οὐ. ἔχω μὲν νῦν συχνῶν οὐνόματα τριηράρχων καταλέξαι τῶν νέας Ἐλληνίδας ἑλόντων, χρήσομαι δὲ αὐτοῖσι οὐδὲν πλὴν Θεομήστορός τε τοῦ Ἀνδροδύμαντος καὶ Φυλάκου τοῦ Ἰστιαίου, Σαμίων ἀμφοτέρων. τοῦδε δὲ εἴνεκεν μέμνημαι τούτων μούνων, ὅτι Θεομήστωρ μὲν διὰ τοῦτο τὸ ἔργον Σάμου ἐτυράννευσε καταστησάντων τῶν Περσέων, Φύλακος δὲ εὐεργέτης Βασιλέος ἀνεγράφη καὶ χώρη οἱ ἐδωρήθη πολλή. οἱ δὲ εὐεργέται Βασιλέος ὄροσάγγαι καλέονται Περσιστά. Περὶ μέν νῦν τούτους οὕτω εἶχε, τὸ δὲ πλῆθος τῶν νεῶν ἐν τῇ Σαλαμῖνι ἐκεραΐζετο, αἱ μὲν ὑπὸ Ἀθηναίων διαφθειρόμεναι, αἱ δὲ ὑπὸ Αἴγινητέων. ἄτε γὰρ τῶν μὲν Ἐλλήνων σὺν κόσμῳ ναυμαχεόντων κατὰ τάξιν, τῶν δὲ βαρβάρων οὕτε τεταγμένων ἔτι οὕτε σὺν νόῳ ποιεόντων

οὐδὲν, ἔμελλε τοιοῦτό σφι συνοίσεσθαι, οἶν περ ἀπέβη.
 καίτοι ἥσάν γε καὶ ἐγένοντο ταύτην τὴν ἡμέρην μακρῷ
 ἀμείνονες αὐτοὶ ἐωτῶν ἢ πρὸς Εὐβοίην, πᾶς τις προ-
 θυμεόμενος καὶ δειμαίνων Ξέρξην, ἐδόκεε τε ἔκαστος
 ἐν ἐωτὸν θηῆσεσθαι βασιλέα. Κατὰ μὲν δὴ τοὺς ἄλ-
 λους οὐκ ἔχω μετεξετέρους εἰπεῖν ἀτρεκέως ὡς ἔκαστοι
 τῶν βαρβάρων ἢ τῶν Ἑλλήνων ἡγωνίζοντο, κατὰ δὲ
 Ἀρτεμισίην τάδε ἐγένετο, ἀπ' ὃν εὐδοκίμησε μᾶλλον
 ἔτι παρὰ βασιλέος· ἐπειδὴ γὰρ ἐς θόρυβον πολλὸν
 ἀπίκετο τὰ βασιλέος πρήγματα, ἐν τούτῳ τῷ καιρῷ
 ἡ Ἀρτεμισίης ἐδιώκετο ὑπὸ νεὸς Ἀττικῆς· καὶ ἢ οὐκ
 ἔχουσα διαφυγεῖν, ἔμπροσθε γὰρ αὐτῆς ἥσαν ἄλλαι
 νέες φίλιαι, ἡ δὲ αὐτῆς πρὸς τῶν πολεμίων μάλιστα
 ἐτύγχανε ἐοῦσα, ἔδοξε οἱ τόδε ποιῆσαι, τὸ καὶ συνή-
 νεικε ποιησάση· διωκομένη γὰρ ὑπὸ τῆς Ἀττικῆς
 φέρουσα ἐνέβαλε νηὶ φιλίῃ ἀνδρῶν τε Καλυνδέων καὶ
 αὐτοῦ ἐπιπλάσοντος τοῦ Καλυνδέων βασιλέος Δαμασι-
 θύμου. εἰ μὲν καὶ τι νεῦκος πρὸς αὐτὸν ἐγεγόνεε ἔτι
 περὶ Ἑλλήσποντον ἐόντων, οὐ μέντοι ἔγωγε ἔχω
 εἰπεῖν, οὔτε εἰ ἐκ προνοίης αὐτὰ ἐποίησε, οὔτε εἰ
 συνεκύρησε ἡ τῶν Καλυνδέων κατὰ τύχην παραπε-
 σοῦσα νηῦς· ὡς δὲ ἐνέβαλέ τε καὶ κατέδυσε, εὐτυχῆ
 χρησαμένη διπλόα ἐωτὴν ἀγαθὰ ἐργάσατο· ὅ τε γὰρ
 τῆς Ἀττικῆς νεὸς τριήραρχος ὡς εἰδέ μιν ἐμβάλλου-
 σαν τηὶ ἀνδρῶν βαρβάρων, νομίσας τὴν νέα τὴν Ἀρ-
 τεμισίης ἢ Ἑλληνίδα εἶναι ἢ αὐτομολέειν ἐκ τῶν
 βαρβάρων καὶ αὐτοῖσι ἀμύνειν, ἀποστρέψας πρὸς ἄλ-
 λας ἐτράπετο. Τοῦτο μὲν τοιοῦτο αὐτῇ συνήνεικε
 γενέσθαι διαφυγεῖν τε καὶ μὴ ἀπολέσθαι. τοῦτο δὲ
 συνέβη ὥστε κακὸν ἐργασαμένην ἀπὸ τούτων αὐτὴν
 μάλιστα εὐδοκιμῆσαι παρὰ Ξέρξην. λέγεται γὰρ βα-

σιλέα θηεύμενον μαθεῖν τὴν νέα ἐμβαλοῦσαν καὶ δῆ τινα εἶπαι τῶν παρεόντων· Δέσποτα, ὁρᾶς Ἀρτεμισίην, ὡς εὖ ἀγωνίζεται καὶ νέα τῶν πολεμίων κατέδυσε; Καὶ τὸν ἐπείρεσθαι, εἰ ἀληθέως ἐστὶ Ἀρτεμισίης τὸ ἔργον, καὶ τοὺς φάναι, σαφέως τὸ ἐπίσημον τῆς νέος ἐπισταμένους· τὴν δὲ διαφθαρεῖσαν ἡπιστέατο εἶναι πολεμίην. τά τε γὰρ ἄλλα, ὡς εἴρηται, αὐτῇ συνήνεικεν ἐς εὐτυχίην γενόμενα καὶ τὸ τῶν ἐκ τῆς Καλυνδικῆς νεὸς μηδένα ἀποσωθέντα κατήγορον γενέσθαι. Ξέρξην δὲ εἶπαι λέγεται πρὸς τὰ φραζόμενα· Οἱ μὲν ἄνδρες γεγόνασί μοι γυναῖκες, αἱ δὲ γυναῖκες ἄνδρες. Ταῦτα μὲν Ξέρξην φασὶ εἶπαι. Ἐν δὲ τῷ ⁸⁹ πόνῳ τούτῳ ἀπὸ μὲν ἔθανε ὁ στρατηγὸς Ἀριαβίγνης ὁ Δαρείου, Ξέρξεω ἐὼν ἀδελφεὸς, ἀπὸ δὲ ἄλλοι πολλοί τε καὶ οὐνομαστοὶ Περσέων καὶ Μῆδων καὶ τῶν ἄλλων συμμάχων, ὀλίγοι δέ τινες καὶ Ἐλλήνων. ἄτε γὰρ νέειν ἐπιστάμενοι, τόσι τοις αἱ νέεις διεφθείροντο, οἱ μὴ ἐν χειρῶν νόμῳ ἀπολλύμενοι ἐς τὴν Σαλαμῖνα διένεον. τῶν δὲ βαρβάρων οἱ πολλοὶ ἐν τῇ θαλάσσῃ διεφθάρησαν, νέειν οὐκ ἐπιστάμενοι. ἐπεὶ δὲ αἱ πρῶται ἐς φυγὴν ἐτράποντο, ἐνθαῦτα αἱ πλεῖσται διεφθείροντο. οἱ γὰρ ὅπισθε τεταγμένοι, ἐς τὸ πρόσθε τῆσι νηυσὶ παριέναι πειρεόμενοι ὡς ἀποδεξόμενοί τι καὶ αὐτοὶ ἔργον βασιλέϊ, τῆσι σφετέρησι νηυσὶ φευγούσῃσι περιέπιπτον. Ἐγένετο δὲ καὶ τόδε ἐν τῷ ⁹⁰ θορύβῳ τούτῳ· τῶν τινὲς Φοινίκων, τῶν αἱ νέεις διεφθάρατο, ἐλθόντες παρὰ βασιλέα διέβαλλον τοὺς Ἰωνας, ὡς δι' ἐκείνους ἀπολούατο αἱ νέεις, ὡς προδότων. συνήνεικε ὅν οὔτω ὥστε Ἰωνων τε τοὺς στρατηγοὺς μὴ ἀπολέσθαι, Φοινίκων τε τοὺς διαβάλλοντας λαβεῖν τοιόνδε μισθόν· ἔτι τούτων ταῦτα λεγόντων

ένέβαλε την Ἀττικὴ Σαμοθρησκίην τηῦς. ἡ τε δὴ Ἀττικὴ κατεδύετο, καὶ ἐπιφερομένη Αἰγινατὴ τηῦς κατέδυσε τῶν Σαμοθρησκῶν τὴν νέα. ἀτε δὴ ἐόντες ἀκοντισταὶ οἱ Σαμοθρησκες τοὺς ἐπιβάτας ἀπὸ τῆς καταδυσάσης νεὸς βάλλοντες ἀπήραξαν καὶ ἐπέβησάν τε καὶ ἔσχον αὐτὴν. ταῦτα γενόμενα τοὺς Ἰωνας ἐρρύσατο· ὡς γὰρ εἶδε σφεας Ξέρξης ἔργον μέγα ἐργασαμένους, ἐτράπετο πρὸς τοὺς Φοίνικας οἵα ὑπερλυπτεόμενός τε καὶ πάντας αἰτιώμενος, καὶ σφεων ἐκέλευσε τὰς κεφαλὰς ἀποταμεῖν, ἵνα μὴ αὐτοὶ κακοὶ γενομένοι τοὺς ἀμείνονας διαβάλλωσι. ὅκως γάρ τινα ἴδοι Ξέρξης τῶν ἐωτοῦ ἔργον τι ἀποδεικνύμενον ἐν τῇ ναυμαχίῃ, κατήμενος ὑπὸ τῷ οὔρει τῷ ἀντίον Σαλαμῖνος, τὸ καλέεται Αἰγάλεως, ἀνεπυνθάνετο τὸν ποιήσαντα, καὶ οἱ γραμματισταὶ ἀνέγραφον πατρόθεν τὸν τριήραρχον καὶ τὴν πόλιν. πρὸς δέ τι καὶ προσεβάλετο φίλοις ἐὼν Ἀριαράμνης ἀνὴρ Πέρσης παρεὼν τούτου τοῦ Φοίνικην πάθεος.

91 Οἱ μὲν δὴ πρὸς τοὺς Φοίνικας ἐτράποντο, τῶν δὲ βαρβάρων ἐς φυγὴν τραπομένων καὶ ἐκπλωόντων πρὸς τὸ Φάληρον Αἰγινῆται ὑποστάντες ἐν τῷ πορθμῷ ἔργα ἀπεδέξαντο λόγου ἀξια. οἱ μὲν γὰρ Ἀθηναῖοι ἐν τῷ θορύβῳ ἐκεράίζον τάς τε ἀντισταμένας καὶ τὰς φευγούσας τῶν νεῶν, οἱ δὲ Αἰγινῆται τὰς ἐκπλωούσας ὅκως δέ τινες τοὺς Ἀθηναίους διαφύγοιεν, φερόμενοι 92 ἐσέπιπτον ἐς τοὺς Αἰγινῆτας. Ἐνθαῦτα συνεκύρεον νέες ἡ τε Θεμιστοκλέος διώκουσα νέα, καὶ ἡ Πολυκρίτου τοῦ Κρίου ἀνδρὸς Αἰγινῆτεω την ἐμβαλούσα Σιδωνίῃ, ἥπερ εἶλε τὴν προφυλάσσουσαν ἐπὶ Σκιαθῷ τὴν Αἰγινατὴν, ἐπ' ἦς ἔπλωε Πυθέης ὁ Ἰσχενόον, τὸν οἱ Πέρσαι κατακοπέντα ἀρετῆς εἴνεκεν εἶχον ἐν

τῇ νη̄ ἐκπαγλεόμενοι. τὸν δὴ περιάγουσα ἄμα τοῖσι Πέρσῃσι ἥλω νη̄ς ἡ Σιδωνίη ὥστε Πυθέην οὕτω σωθῆναι ἐς Αἰγιναν. ὡς δὲ ἐσεῖδε τὴν οὐέα τὴν Ἀττικὴν ὁ Πολύκριτος, ἔγνω τὸ σημιήνον ἵδων τῆς στρατηγίδος, καὶ βώσας τὸν Θεμιστοκλέα ἐπεκερτόμησε ἐς τῶν Αἰγινητέων τὸν μηδισμὸν ὄνειδίζων. ταῦτα μέν νυν νη̄ ἐμβαλὼν ὁ Πολύκριτος ἀπέρριψε ἐς Θεμιστοκλέα, οἱ δὲ βάρβαροι, τῶν αἱ νέες περιεγένοντο, φεύγοντες ἀπίκουντο ἐς Φάληρον ὑπὸ τὸν πεζὸν στρατόν. Ἐν δὲ τῇ ναυμαχίῃ ταύτῃ ἥκουσαν Ἑλλήνων ⁹³ ἄριστα Αἰγινῆται, ἐπὶ δὲ Ἀθηναῖοι, ἀνδρῶν δὲ Πολύκριτος τε ὁ Αἰγινῆτης καὶ Ἀθηναῖοι Εὐμένης τε ὁ Ἀναγυράσιος καὶ Ἀμεινῆς Παλληνεὺς, ὃς καὶ Ἀρτεμισίην ἐπεδίωξε. εἰ μέν νυν ἔμαθε, ὅτι ἐν ταύτῃ πλῶοι Ἀρτεμισίη, οὐκ ἀν ἐπαύσατο πρότερον ἢ εἶλέ μιν ἢ καὶ αὐτὸς ἥλω. τοῖσι γὰρ Ἀθηναίων τριηράρχοισι παρεκεκέλευστο, πρὸς δὲ καὶ ἄεθλον ἐκέετο μύριαι δραχμαὶ, ὃς ἀν μιν ζωὴν ἔληγ. δεινὸν γάρ τι ἐποιεῦντο γυναῖκα ἐπὶ τὰς Ἀθήνας στρατεύεσθαι. αὕτη μὲν δὴ, ὡς πρότερον εἴρηται, διέφυγε, ἥσαν δὲ καὶ οἱ ἄλλοι, τῶν αἱ νέες περιεγεγόνεσαν, ἐν τῷ Φαλήρῳ.

Ἄδειμαντον δὲ τὸν Κορύνθιον στρατηγὸν λέγουσι ⁹⁴ Ἀθηναῖοι αὐτίκα κατ' ἀρχὰς, ὡς συνέμισγον αἱ νέες, ἐκπλαγέντα τε καὶ ὑπερδείσαντα, τὰ ιστία ἀειράμενον οἰχεσθαι φεύγοντα, ἵδοντας δὲ τοὺς Κορινθίους τὴν στρατηγίδα φεύγονταν ὡσαύτως οἰχεσθαι. ὡς δὲ ἄρα φεύγοντας γίνεσθαι τῆς Σαλαμινῆς κατὰ τὸ ἴρον Ἀθηναῖς Σκιράδος, περιπίπτειν σφι κέλητα θείη πομπῆ, τὸν οὔτε πέμψαντα φανῆναι οὐδένα, οὔτε τι τῶν ἀπὸ τῆς στρατιῆς εἰδόσι προσφέρεσθαι τοῖσι

Κορινθίοισι. τῆδε δὲ συμβάλλονται εἶναι θεῖον τὸ πρῆγμα· ὡς γὰρ ἀγχοῦ γενέσθαι τῶν νεῶν, τοὺς ἀπὸ τοῦ κέλητος λέγειν τάδε. Ἀδείμαντε, σὺ μὲν ἀποστρέψας τὰς νέας ἐς φυγὴν ὥρμησαι καταπροδοὺς τοὺς Ἑλληνας· οἱ δὲ καὶ δὴ νικέουσι, ὅσον αὐτοὶ ἡρέοντο ἐπικρατῆσαι τῶν ἔχθρῶν. Ταῦτα λεγόντων, ἀπιστέειν γὰρ τὸν Ἀδείμαντον, αὗτις τάδε λέγειν, ὡς αὐτοὶ οἱοί τε εἰν αὐγόμενοι δμηροὶ ἀποθνήσκειν, ἦν μὴ νικέοντες φαίνωνται οἱ Ἑλληνες. οὗτω δὴ ἀποστρέψαντα τὴν νέαν αὐτόν τε καὶ τοὺς ἄλλους ἐπ’ ἔξεργασμένοισι ἐλθεῖν ἐς τὸ στρατόπεδον. Τούτους μὲν τοιαύτη φάτις ἔχει ὑπὸ Ἀθηναίων, οὐ μέντοι αὐτοί γε Κορίνθιοι ὄμοιογέονται, ἀλλ’ ἐν πρώτοισι σφέας αὐτοὺς τῆς ναυμαχίης νομίζουσι γενέσθαι, μαρτυρέει δέ σφι 95 καὶ ἡ ἄλλη Ἑλλάς. Ἀριστείδης δὲ ὁ Λυσιμάχου ἀνὴρ Ἀθηναῖος, τοῦ καὶ ὀλίγῳ τι πρότερον τούτων ἐπεμνήσθην ὡς ἀνδρὸς ἀρίστου, οὗτος ἐν τῷ θορύβῳ τούτῳ τῷ περὶ Σαλαμῖνα γενομένῳ τάδε ἐποίεε· παραλαβὼν πολλοὺς τῶν ὄπλιτέων, οἱ παρατετάχατο παρὰ τὴν ἀκτὴν τῆς Σαλαμινής χώρης, γένος ἔοντες Ἀθηναῖοι, ἐς τὴν Ψυττάλειαν νῆσον ἀπέβησε ἄγων, οἱ τοὺς Πέρσας τοὺς ἐν τῇ νησίδι ταύτη κατεφόνευσαν πάντας.

96 Ὡς δὲ ἡ ναυμαχίη διελέλυτο, κατειρύσαντες ἐς τὴν Σαλαμῖνα οἱ Ἑλληνες τῶν ναυηγίων δσα ταύτη ἐτύγχανε ἔτι ἐόντα, ἐτοῦμοι ἥσαν ἐς ἄλλην ναυμαχίην, ἐλπίζοντες τῆσι περιεόσησι νησὶ ἔτι χρήσεσθαι βασιλέα. τῶν δὲ ναυηγίων πολλὰ ὑπολαβὼν ἄνεμος ζέφυρος ἔφερε τῆς Ἀττικῆς ἐπὶ τὴν ἥιόνα τὴν καλεομένην Κωλιάδα, ὡστε ἀποπεπλῆσθαι τὸν χρησμὸν τόν τε ἄλλον πάντα τὸν περὶ τῆς ναυμαχίης ταύτης εἰρη-

μένον Βάκιδι καὶ Μουσαίω, καὶ δὴ καὶ κατὰ τὰ ναυῆς τὰ ταύτη ἐξενειχθέντα τὸ εἰρημένον πολλοῖσι ἔτεσι πρότερον τούτων ἐν χρησμῷ Δυσιστράτῳ Ἀθηναίῳ ἀνδρὶ χρησμολόγῳ, τὸ ἐλελήθεε πάντας τοὺς Ἑλληνας,

Κωλιάδες δὲ γυνάκες ἐρετμοίσι φρύξουσι· τοῦτο δὲ ἔμελλε ἀπελάσαντος βασιλέος ἔσεσθαι.

ΞΕΡΞΗΣ δὲ ὡς ἔμαθε τὸ γεγονός πάθος, δείσας,⁹⁷ μή τις τῶν Ἰώνων ὑποθῆται τοῖσι Ἑλλησι ἢ αὐτοὶ νοήσωσι πλώειν ἐς τὸν Ἑλλήσποντον λύσοντες τὰς γεφύρας καὶ ἀπολαμφθεὶς ἐν τῇ Εὐρώπῃ ἀπολέσθαι κινδυνεύσῃ, δρησμὸν ἐβούλευε· ἐθέλων δὲ μὴ ἐπίδηλος εἶναι μήτε τοῖσι Ἑλλησι μήτε τοῖσι ἑωυτοῦ ἐς τὴν Σαλαμῖνα χῶμα ἐπειράτῳ διαχοῦν, γαυλούς τε Φοινικῆς συνέδεε, ἵνα ἀντί τε σχεδίης ἔωσι καὶ τείχεος, ἀρτέετό τε ἐς πόλεμον ὡς ναυμαχίην ἄλλην ποιησόμενος. ὀρέοντες δέ μιν πάντες οἱ ἄλλοι ταῦτα πρήσσοντα εὑ̄ ἡπιστέατο, ὡς ἐκ παντὸς νόου παρεσκεύασται μένων πολεμήσειν· Μαρδόνιον δ' οὐδὲν τούτων ἐλάνθανε ὡς μάλιστα ἔμπειρον ἐόντα τῆς ἐκείνου διανοίης. ταῦτά τε ἄμα Ξέρξης ἐποίεε, καὶ ἐπεμπεῖς Πέρσας ἀγγελέοντα τὴν παρεοῦσάν σφι συμφορήν. Τούτων δὲ τῶν ἀγγέλων ἔστι οὐδὲν ὃ τι θᾶσσον⁹⁸ παραγίνεται θυητὸν ἐόν· οὕτω τοῖσι Πέρσῃσι ἐξεύρηται τοῦτο. λέγουσι γάρ, ὡς ὅσων ἀν ἡμερέων ἢ ἡ πᾶσα ὁδὸς, τοσοῦτοι ἵπποι τε καὶ ἄνδρες διεστᾶσι, κατὰ ἡμερησίην ὁδὸν ἐκάστην ἵππος τε καὶ ἀνὴρ τεταγμένος, τοὺς οὔτε οφετός, οὐκ ὅμβρος, οὐ καῦμα, οὐ νὺξ ἔργει μὴ οὐ κατανύσαι τὸν προκείμενον ἑωυτῷ δρόμον τὴν ταχίστην. ὁ μὲν δὴ πρῶτος δραμὸν παραδιδοῖ τὰ ἐντεταλμένα τῷ δευτέρῳ, ὁ δὲ δεύτερος

τῷ τρίτῳ· τὸ δὲ ἐνθεῦτεν ἥδη κατ' ἄλλον διεξέρχεται παραδιδόμενα, κατάπερ Ἑλλησι ἡ λαμπαδηφορίη, τὴν τῷ Ἡφαίστῳ ἐπιτελέουσι. Τοῦτο τὸ δράμημα τῶν ἵππων καλέουσι Πέρσαι ἀγγαρήσιν. Ἡ μὲν δὴ πρώτη ἐς Σοῦσα ἀγγελή ἀπικομένη, ώς ἔχοι Ἀθήνας Εέρεξης, ἔτερψις οὕτω δὴ τι Περσέων τοὺς ὑπολειφθέντας, ώς τάς τε ὁδοὺς μυρσίνησι πάσας ἐστόρεσαν καὶ ἐθυμίων θυμιήματα καὶ αὐτοὶ ἥσαν ἐν θυσίῃσι τε καὶ εὐπαθείῃσι· ἡ δὲ δευτέρη σφι ἀγγελή ἐπεξελθόντα συνέχεε οὕτω, ὡστε τοὺς κιθῶνας κατερρήξαντο πάντες, Βοῇ τε καὶ οἰμωγῇ ἐχρέοντο ἀπλέτῳ, Μαρδόνιον ἐν αἰτίῃ τιθέντες. οὐκ οὕτω δὲ περὶ τῶν νεῶν ἀχθόμενοι ταῦτα οἱ Πέρσαι ἐποίευν, ώς περὶ αὐτῷ Εέρεξη δειμαίνοντες.

¹⁰⁰ Καὶ περὶ Πέρσας μὲν ἦν ταῦτα τὸν πάντα μεταξὺ χρόνον γενόμενον, μέχρι οὗ Εέρεξης αὐτός σφεας ἀπικόμενος ἐπαυσε. Μαρδόνιος δὲ ὄρέων μὲν Εέρεξην συμφορὴν μεγάλην ἐκ τῆς ναυμαχίης ποιεύμενον, ὑποπτεύων δὲ αὐτὸν δρησμὸν βουλεύειν ἐκ τῶν Ἀθηνέων, φροντίσας πρὸς ἑωυτὸν ώς δώσει δίκην ἀναγνώσας βασιλέα στρατεύεσθαι ἐπὶ τὴν Ἑλλάδα καὶ οἱ κρέστον εἴη ἀνακινδυνεύσαι ἢ κατεργάσασθαι τὴν Ἑλλάδα ἡ αὐτὸν καλῶς τελευτῆσαι τὸν βίον ὑπὲρ μεγάλων αἰωρηθέντα· πλέον μέντοι ἔφερε οἱ ἡ γνώμη κατεργάσασθαι τὴν Ἑλλάδα· λογισάμενος δὲ ταῦτα προσέφερε τὸν λόγον τόνδε· Δέσποτα, μήτε λυπέεο μήτε συμφορὴν μηδεμίαν μεγάλην ποιέο τοῦδε τοῦ γεγονότος εἴνεκεν πρήγματος. οὐ γὰρ ξύλων ἀγῶν δὲ τὸ πᾶν φέρων ἐστὶ ἡμῖν, ἀλλ' ἀνδρῶν τε καὶ ἵππων. σοὶ δὲ οὕτε τις τούτων τῶν τὸ πᾶν σφι ἥδη δοκεόντων κατεργάσθαι ἀποβὰς ἀπὸ τῶν νεῶν πειρήσεται

ἀντιωθῆναι, οὐτ' ἐκ τῆς ἡπείρου τῆσδε· οἵ τε ἥμιν
ἡντιώθησαν, ἔδοσαν δίκας. εἰ μέν νυν δοκέει, αὐτίκα
πειρεώμεθα τῆς Πελοποννήσου· εἰ δὲ καὶ δοκέει ἐπι-
σχεῖν, παρέχει ποιέειν ταῦτα. οὐδὲ δὲ δυσθύμεε· οὐ
γάρ ἐστι "Ἐλλησι οὐδεμία ἔκδυσις μὴ οὐδόντας λόγον
τῶν ἐποίησαν νῦν τε καὶ πρότερον εἶναι σοὺς δούλους.
μάλιστα μέν νυν ταῦτα ποιέει· εἰ δ' ἄρα τοι βεβού-
λευται αὐτὸν ἀπέλαυνοντα ἀπάγειν τὴν στρατιὴν, ἄλ-
λην ἔχω καὶ ἐκ τῶνδε βουλήν. σὺ Πέρσας, βασιλεῦ,
μὴ ποιήσῃς καταγελάστους γενέσθαι "Ἐλλησι. οὐδὲν
γάρ ἐν τοῖσι Πέρσῃσι δεδίληται τῶν πρηγμάτων, οὐδὲ
ἐρέεις ὅκου ἐγενόμεθα ἄνδρες κακοί. εἰ δὲ Φοίνικες
τε καὶ Αἰγύπτιοι καὶ Κύπριοί τε καὶ Κίλικες κακοὶ
ἐγένοντο, οὐδὲν πρὸς Πέρσας τοῦτο προσήκει τὸ πά-
θος. ἥδη ὅντις ἐπειδὴ οὐ Πέρσαι τοι αἴτιοί εἰσι, ἐμοὶ
πείθεο· εἴ τοι δέδοκται μὴ παραμένειν, σὺ μὲν ἐσ-
ῆθεα τὰ σεωτοῦ ἀπέλαυνε, τῆς στρατιῆς ἀπάγων
τὸ πολλὸν, ἐμὲ δέ σοι χρὴ τὴν Ἑλλάδα παρασχεῖν
δεδουλωμένην, τριήκοντα μυριάδας τοῦ στρατοῦ ἀπό-
λεξάμενον. Ταῦτα ἀκούσας Ξέρξης ὡς ἐκ κακῶν ἔχάρη ¹⁰¹
τε καὶ ἡσθη, πρὸς Μαρδόνιον τε βουλευσάμενος ἔφη
ὑποκρινέσθαι ὄκοτερον ποιήσει τούτων. ὡς δὲ ἐβού-
λεύετο ἄμα Περσέων τοῖσι ἐπικλήτοισι, ἔδοξε οἱ καὶ
Ἀρτεμισίην ἐσ συμβουλίην μεταπέμψασθαι, διτι πρό-
τερον ἐφαίνετο μούνη νοεῦσα τὰ ποιητέα ἦν. ὡς δὲ
ἀπίκετο ἡ Ἀρτεμισίη, μεταστησάμενος τοὺς ἄλλους,
τοὺς τε συμβούλους Περσέων καὶ τοὺς δορυφόρους,
ἔλεξε Ξέρξης τάδε· Κελεύει με Μαρδόνιος μένοντα
αὐτοῦ πειρᾶσθαι τῆς Πελοποννήσου, λέγων ὡς μοι
Πέρσαι τε καὶ ὁ πεζὸς στρατὸς οὐδενὸς μεταίτοι
πάθεός εἰσι, ἀλλὰ βουλομένοισι σφι γένοιτ' ἀν ἀπό-

δεξις. ἡμὲς ὅν ἢ ταῦτα κελεύει ποιέειν, ἢ αὐτὸς ἐθέλει τριήκοντα μυριάδας ἀπολεξάμενος τοῦ στρατοῦ παρασχεῖν μοι τὴν Ἑλλάδα δεδουλωμένην, αὐτὸν δ' ἐμὲ κελεύει ἀπελαύνειν σὺν τῷ λοιπῷ στρατῷ ἐς ἥθεα τὰ ἐμά. σὺ δὲ ἐμοὶ, καὶ γὰρ περὶ τῆς ναυμαχίης εὖ συνιεβούλευσας τῆς γενομένης οὐκ ἐώσα ποιέεσθαι, οὐν τε συμβούλευσον ὁκότερα ποιέων ἐπιτύχω εὖ βούλευ-
 102 σάμενος. Ὁ μὲν ταῦτα συνιεβούλευετο, ἢ δὲ λέγει τάδε. Βασιλεῦ, χαλεπὸν μέν ἔστι συμβούλευομένῳ τυχεῖν τὰ ἄριστα εἴπασαν, ἐπὶ μέντοι τοῖσι κατήκουσι πρήγμασι δοκέει μοι αὐτὸν μέν σε ἀπελαύνειν ὅπισω, Μαρδόνιον δὲ, εἰ ἐθέλει τε καὶ ὑποδέκεται ταῦτα ποιήσειν, αὐτὸν καταλιπεῖν σὺν τοῖσι ἐθέλει. τοῦτο μὲν γὰρ, ἦν καταστρέψηται τά φησι ἐθέλειν καὶ οἱ προχωρήσῃ τὰ νοέων λέγει, σὸν τὸ ἔργον, ὡς δέσποτα, γίνεται, οἱ γὰρ σοὶ δούλοι κατεργάσαντο, τοῦτο δὲ, ἦν τὰ ἐναντία τῆς Μαρδονίου γνώμης γένηται, οὐδεμίᾳ συμφορὴ μεγάλη ἔσται σέο τε περιεόντος καὶ ἐκείνων τῶν πρηγμάτων [περὶ οἶκου τὸν σόν]. ἦν γὰρ σύ τε περιέχεις καὶ οἶκος ὁ σὸς, πολλοὺς πολλάκις ἀγῶνας δραμέονται περὶ σφέων αὐτῶν οἱ Ἑλληνες. Μαρδονίον δὲ, ἦν τι πάθη, λόγος οὐδεὶς γίνεται· οὐδέ τι νικεόντες οἱ Ἑλληνες νικέουσι, δοῦλον σὸν ἀπολέσαντες· σὺ δὲ, τῶν εἴνεκεν τὸν στόλον ἐποιή-
 103 σαο, πυρώσας τὰς Ἀθήνας ἀπελάξ. Ἡσθη τε δὴ τῷ συμβούλῳ Ξέρξης· λέγουσα γὰρ ἐπετύγχανε τάπερ αὐτὸς ἐνόεε. οὐδὲ γάρ εἰ πάντες καὶ πᾶσαι συνιεβούλευον αὐτῷ μένειν, ἔμενε ἀν δοκέειν ἐμοὶ· οὗτῳ καταρρωδήκεε. ἐπαινέσας δὲ τὴν Ἀρτεμισίην, ταύτην μὲν ἀποστέλλει ἄγουσαν αὐτοῦ τοὺς παῖδας ἐς Ἑφεσον· νόθοι γάρ τινες παῖδες οἱ συνείποντο. . . .

ΞΕΡΕΗΣ δὲ ὡς τοὺς παιδας Ἀρτεμισίη ἐπέτρεψε 107
 ἀπάγειν ἐς Ἐφεσον, καλέσας Μαρδόνιον ἐκέλευσέ μιν
 τῆς στρατιῆς διαλέγειν τοὺς βούλεται, καὶ ποιέειν τοῖσι
 λόγοισι τὰ ἔργα πειρεόμενον ὅμοια. ταύτην μὲν τὴν
 ἡμέρην ἐς τοσοῦτο ἐγίνετο, τῆς δὲ νυκτὸς κελεύσαντος
 βασιλέος τὰς νέας οἱ στρατηγοὶ ἐκ τοῦ Φαλήρου
 ἀπῆγον δπίσω ἐς τὸν Ἐλλήσποντον, ὡς τάχεος εἰχε
 ἔκαστος, διαφυλαξούσας τὰς σχεδίας πορευθῆναι βα-
 σιλέῃ. ἐπεὶ δὲ ἀγχοῦ ἦσαν Ζωστῆρος πλώοντες οἱ
 βάρβαροι, ἀνατείνουσι γὰρ ἄκραι λεπταὶ τῆς ἡπείρου,
 ταύτας ἔδοξάν τε νέας εἶναι καὶ ἔφευγον ἐπὶ πολλόν.
 χρόνῳ δὲ μαθόντες ὅτι οὐ νέες εἶνεν, ἀλλ' ἄκραι, συλ-
 λεχθέντες ἐκομίζοντο. Ὡς δὲ ἡμέρη ἐγένετο, ὁρέοντες 108
 οἱ Ἐλληνες κατὰ χώρην μένοντα τὸν στρατὸν τὸν
 πεζὸν ἥλπιζον καὶ τὰς νέας εἶναι περὶ Φάληρον, ἐδό-
 κεόν τε ναυμαχήσειν σφέας, παραρτέοντό τε ὡς ἀλεξη-
 σόμενοι. ἐπεὶ δὲ ἐπύθοντο τὰς νέας οἰχωκυίας, αὐτίκα
 μετὰ ταῦτα ἐδόκεε ἐπιδιώκειν. τὸν μέν νυν ναυτικὸν τὸν
 Ξέρξεω στρατὸν οὐκ ἐπεῖδον διώξαντες μέχρι Ἀνδρου,
 ἐς δὲ τὴν Ἀνδρον ἀπικόμενοι ἐβούλευοντο. Θεμιστο-
 κλέης μέν νυν γνώμην ἀπεδείκνυτο διὰ νήσων τραπο-
 μένους καὶ ἐπιδιώξαντας τὰς νέας πλώειν ἵθεως ἐπὶ
 τὸν Ἐλλήσποντον λύσοντας τὰς γεφύρας. Εὔρυβιά-
 δης δὲ τὴν ἐναντίην ταύτη γνώμην ἐτίθετο, λέγων, ὡς
 εὶ λύσουσι τὰς σχεδίας, τοῦτ' ἀν μέγιστον πάντων
 σφεῖς κακὸν τὴν Ἐλλάδα ἔργασαιατο. εὶ γὰρ ἀναγ-
 κασθείη ἀπολαμφθείσι ὁ Πέρσης μένειν ἐν τῇ Εὐρώπῃ,
 πειρῶτο ἀν ἡσυχίην μὴ ἄγειν, ὡς ἄγοντι μέν οἱ ἡσυ-
 χίην οὔτε τι προχωρέειν οἶν τε ἔσται τῶν πρηγμάτων
 οὔτε τις κομιδὴ τὸ δπίσω φανήσεται, λιμῷ τέ οἱ ἡ
 στρατιὴ διαφθαρέεται, ἐπιχειρέοντι δὲ αὐτῷ καὶ ἔργουν

ἐχομένῳ πάντα τὰ κατὰ τὴν Εὐρώπην οἵα τε ἔσται προσχωρῆσαι κατὰ πόλις τε καὶ κατ’ ἔθνεα, ἥτοι ἀλισκομένων γε ἢ πρὸ τούτου ὄμολογεόντων. τροφήν τε ἔξειν σφέας τὸν ἐπέτεον αἱὲ τῶν Ἑλλήνων καρπόν. ἀλλὰ δοκέειν γὰρ νικηθέντα τῇ ναυμαχίῃ οὐ μενίειν ἐν τῇ Εὐρώπῃ τὸν Πέρσην, ἐατέον ὅν εἶναι φεύγειν, ἐς δὲ ἐλθῆ φεύγων ἐς τὴν ἑωτοῦ. τὸ ἐνθεῦτεν δὲ περὶ τῆς ἐκείνου ποιέεσθαι ἥδη τὸν ἀγῶνα ἐκέλευε. ταύτης δὲ εἴχοντο τῆς γυνώμης καὶ Πελοποννησίων ¹⁰⁹ τῶν ἄλλων οἱ στρατηγοί. Ὡς δὲ ἔμαθε ὅτι οὐ πείσει τούς γε πολλοὺς πλώειν ἐς τὸν Ἑλλήσποντον ὁ Θεμιστοκλέης, μεταβαλὼν πρὸς τοὺς Ἀθηναίους (οὗτοι γὰρ μάλιστα ἐκπεφευγότων περιημέκτεον, ὡρμέατό τε ἐς τὸν Ἑλλήσποντον πλώειν καὶ ἐπὶ σφέων αὐτῶν βαλλόμενοι, εἰ ὅλοι μὴ βουλοίατο) ἔλεγέ σφι τάδε. Καὶ αὐτὸς ἥδη πολλοῖσι παρεγενόμην, καὶ πολλῷ πλέω ἀκήκοα τοιάδε γενέσθαι, ἄνδρας ἐς ἀναγκαίην ἀπειληθέντας νενικημένους ἀναμάχεσθαι τε καὶ ἀναλαμβάνειν τὴν προτέρην κακότητα. ἡμέis δὲ (εὔρημα γὰρ εὑρήκαμεν ἡμέας τε αὐτοὺς καὶ τὴν Ἑλλάδα, νέφος τοσοῦτο ἀνθρώπων ἀνωσάμενοι) μὴ διώκωμεν ἄνδρας φεύγοντας. τάδε γὰρ οὐκ ἡμέis κατεργασάμεθα, ἀλλὰ θεοί τε καὶ ἥρωες, οἱ ἐφθόνησαν ἄνδρα ἔνα τῆς τε Ἀσίης καὶ τῆς Εὐρώπης βασιλεῦσαι ἔόντα ἀνόστοιν τε καὶ ἀτάσθαλον, δις τὰ ἵρα καὶ τὰ ἴδια ἐν ὁμοίῳ ἐποιέετο ἐμπιπράς τε καὶ καταβάλλων τῶν θεῶν τὰ ἀγάλματα, δις καὶ τὴν θάλασσαν ἀπεμαστίγωσε πέδας τε κατῆκε. ἀλλ’ εὖ γὰρ ἔχει ἐς τὸ παρεὸν ἡμῖν, νῦν μὲν ἐν τῇ Ἑλλάδι καταμείναντας ἡμέων τε αὐτῶν ἐπιμεληθῆναι καὶ τῶν οἰκετέων· καί τις οἰκίην τε ἀναπλασάσθω καὶ σπόρου ἀνακῶς ἔχέτω, παντε-

λέως ἀπελάσας τὸν Βάρβαρον· ἄμα δὲ τῷ ἔαρι καταπλώωμεν ἐπὶ Ἑλλησπόντου καὶ Ἰωνίης. Ταῦτα ἔλεγε ἀποθήκην μέλλων ποιήσεσθαι ἐς τὸν Πέρσην, ἵνα ἦν ἄρα τί μιν καταλαμβάνῃ πρὸς Ἀθηναίων πάθος, ἔχῃ ἀποστροφήν· τάπερ ὅν καὶ ἐγένετο. Θεμιστοκλέης ¹¹⁰ μὲν ταῦτα λέγων διέβαλλε, Ἀθηναῖοι δὲ ἐπειθούντο· ἐπειδὴ γὰρ καὶ πρότερον δεδογμένος εἶναι σοφὸς ἐφάνη ἐών ἀληθέως σοφός τε καὶ εὐβουλος, πάντως ἐτοῦμοι ἥσαν λέγοντι πείθεσθαι. ὡς δὲ οὗτοί οἱ ἀνεγνωσμένοι ἥσαν, αὐτίκα μετὰ ταῦτα ὁ Θεμιστοκλέης ἄνδρας ἀπέπεμπε ἔχοντας πλόιον, τούσι επίστενε σιγᾶν ἐς πᾶσαν βάσανον ἀπικνεομένοισι, τὰ αὐτὸς ἐνετείλατο βασιλέϊ φρύσαι· τῶν καὶ Σίκιννος ὁ οἰκέτης αὗτις ἐγένετο. οὐ ἐπείτε ἀπίκοντο πρὸς τὴν Ἀττικὴν, οἱ μὲν κατέμενον ἐπὶ τῷ πλοίῳ, Σίκιννος δὲ ἀναβὰς παρὰ Εέρεξην ἔλεγε τάδε· "Ἐπεμψέ με Θεμιστοκλέης ὁ Νεοκλέος, στρατηγὸς μὲν Ἀθηναίων, ἀνὴρ δὲ τῶν συμμάχων πάντων ἄριστος καὶ σοφώτατος, φρύσοντά τοι ὅτι Θεμιστοκλέης ὁ Ἀθηναῖος, σοὶ βουλόμενος ὑπουργέειν, ἔσχε τοὺς Ἑλληνας τὰς νέας βουλομένους διώκειν καὶ τὰς ἐν Ἑλλησπόντῳ γεφύρας λύειν. καὶ νῦν κατήσυχίην πολλὴν κομίζεο. . . .

Οἱ δ' ἀμφὶ Εέρεξην ἐπισχόντες ὀλίγας ἡμέρας μετὰ ¹¹³ τὴν ναυμαχίην ἐξῆλανον ἐς Βοιωτοὺς τὴν αὐτὴν ὁδόν. ἔδοξε γὰρ Μαρδονίῳ ἄμα μὲν προπέμψαι βασιλέα, ἄμα δὲ ἀνωρίην εἶναι τοῦ ἔτεος πολεμέειν, χειμερίσαι δὲ ἄμεινον εἶναι ἐν Θεσσαλίῃ, καὶ ἐπειτεν ἄμα τῷ ἔαρι πειρᾶσθαι τῆς Πελοποννήσου. ὡς δὲ ἀπίκατο ἐς τὴν Θεσσαλίην, ἐνθαῦτα Μαρδόνιος ἐξελέγετο πρώτους μὲν Πέρσας πάντας τοὺς ἀθανάτους καλεομένους, πλὴν Τδάρνεος τοῦ στρατηγοῦ (οὗτος γὰρ οὐκ ἔφη λεύψε-

σθαι βασιλέος), μετὰ δὲ τῶν ἄλλων Περσέων τοὺς θωρηκοφόρους καὶ τὴν ἵππον τὴν χιλίην, καὶ Μῆδους τε καὶ Σάκας καὶ Βακτρίους τε καὶ Ἰνδοὺς, καὶ τὸν πεζὸν καὶ τὴν ἵππον. ταῦτα μὲν ἔθνεα ὅλα εἴλετο, ἐκ δὲ τῶν ἄλλων συμμάχων ἐξελέγετο κατ' ὀλίγους, τοῖσι εἴδεα τε ὑπῆρχε διαλέγων, καὶ εἰ τέοισί τι χρηστὸν συνῆδε πεποιημένον. ἐν δὲ πλεῖστον ἔθνος Πέρσας αἱρέετο, ἄνδρας στρεπτοφόρους τε καὶ ψελιοφόρους, ἐπὶ δὲ Μῆδους. οὗτοι δὲ πλῆθος μὲν οὐκ ἐλάσσονες ἦσαν τῶν Περσέων, ῥώμη δὲ ἔσσονες. ὥστε σύμπαντας τριήκοντα μυριάδας γενέσθαι σὺν ἵππεῦσι.

114 Ἐν δὲ τούτῳ τῷ χρόνῳ, ἐν τῷ Μαρδόνιος τε τὴν στρατιὴν διέκρινε καὶ Εέρξης ἦν περὶ Θεσσαλίην, χρηστήριον ἐληλύθεε ἐκ Δελφῶν Λακεδαιμονίοισι, Εέρξην αὐτέειν δίκας τοῦ Λεωνίδεω φόνου καὶ τὸ διδόμενον ἐξ ἑκείνου δέκεσθαι. πέμπουσι δὴ κήρυκα τὴν ταχίστην Σπαρτιῆται, ὃς ἐπειδὴ κατέλαβε ἐοῦσαν ἔτι πᾶσαν τὴν στρατιὴν ἐν Θεσσαλίῃ, ἐλθὼν ἐς ὅψιν τὴν Εέρξεω ἔλεγε τάδε. Ὡ βασιλεὺς Μῆδων, Λακεδαιμόνιοί τέ σε καὶ Ἡρακλεῖδας οἱ ἀπὸ Σπάρτης αἰτέοντει φόνου δίκας, ὅτι σφέων τὸν βασιλέα ἀπέκτενας ρύσμενον τὴν Ἑλλάδα. Ο δὲ γελάσας τε καὶ κατασχὼν πολλὸν χρόνον, ὡς οἱ ἐτύγχανε παρεστεὼς Μαρδόνιος, δεικνὺς ἐς τοῦτον εἶπε. Τοιγάρ σφι Μαρδόνιος ὅδε δίκας δώσει τοιαύτας, οἵας ἑκείνοισι πρέπει.

115 Ο μὲν δὴ δεξάμενος τὸ ρήθὲν ἀπαλλάσσετο, Εέρξης δὲ Μαρδόνιον ἐν Θεσσαλίῃ καταλιπὼν αὐτὸς ἐπορεύετο κατὰ τάχος ἐς τὸν Ἑλλήσποντον, καὶ ἀπικνέεται ἐς τὸν πόρον τῆς διαβάσιος ἐν πέντε καὶ τεσσεράκοντα ἡμέρησι, ἀπάγων τῆς στρατιῆς οὐδὲν μέρος ὡς εἰπεῖν. ὃκου δὲ πορευόμενοι γινοίατο καὶ κατ' οὗστινας ἀν-

θρώπους, τὸν τούτων καρπὸν ἀρπάζοντες ἐσιτέοντο, εἰ δὲ καρπὸν μηδένα εὗροιεν, οἱ δὲ τὴν ποίην τὴν ἐκ τῆς γῆς ἀναφυομένην καὶ τῶν δευδρέων τὸν φλοιὸν περιλέποντες καὶ τὰ φύλλα καταδρέποντες κατήσθιον, ὁμοίως τῶν τε ἡμέρων καὶ τῶν ἀγρίων, καὶ ἔλειπον οὐδέν. ταῦτα δ' ἐποίευν ὑπὸ λιμοῦ. ἐπιλαβὼν δὲ λοιμός τε τὸν στρατὸν καὶ δυσεντερίη κατ' ὄδὸν διέφθειρε. τοὺς δὲ καὶ νουσέοντας αὐτῶν κατέλιπε, ἐπιτάσσων τῆσι πόλισι, ἵνα ἑκάστοτε γίνοιτο ἐλαύνων, μελεδαίνειν τε καὶ τρέφειν, ἐν Θεσσαλίῃ τέ τινας καὶ ἐν Σίρι τῆς Παιονίης καὶ ἐν Μακεδονίῃ. . . . Καὶ 117 οὗτοι μὲν τοῦτον τὸν μίσθιον ἐλαβον, οἱ δὲ Πέρσαι ὡς ἐκ τῆς Θρηήκης πορευόμενοι ἀπίκουντο ἐπὶ τὸν πόρον, ἐπειγόμενοι τὸν Ἐλλήσποντον τῆσι νησὶ διέβησαν ἐς Ἀβυδον· τὰς γὰρ σχεδίας οὐκ εὗρον ἔτι ἐντεταμένας, ἀλλ' ὑπὸ χειμῶνος διαλελυμένας. ἐνθαῦτα δὲ κατεχόμενοι σιτία τε πλέω ἥ κατ' ὄδὸν ἐλάγχανον, οὐδένα τε κόσμον ἐμπιπλάμενοι καὶ ὕδατα μεταβάλλοντες ἀπέθινησκον τοῦ στρατοῦ τοῦ περιεόντος πολοί. οἱ δὲ λοιποὶ ἄμα Ξέρξη ἀπικνέονται ἐς Σάρδις.

THUCYDIDES.

(Text of Boehme. Teubner.)

BOOK I.

22 *Kai* ὅσα μεν λόγῳ εἰπον ἔκαστοι ἢ μέλλοντες πολεμήσειν ἢ ἐν αὐτῷ ἥδη ὄντες, χαλεπὸν τὴν ἀκρίβειαν αὐτὴν τῶν λεχθέντων διαμνημονεύσαι ἢν ἐμοὶ τε ὅν αὐτὸς ἥκουσα καὶ τοῖς ἄλλοις ποθεν ἐμοὶ ἀπαγγέλλουσιν· ὡς δ' ἀν ἐδόκουν ἐμοὶ ἔκαστοι περὶ τῶν ἀεὶ παρόντων τὰ δέοντα μάλιστ' εἰπεῖν, ἔχομένῳ δτι ἐγγύτατα τῆς ξυμπάσης γνώμης τῶν ἀληθῶς λεχθέντων, οὕτως εἴρηται· τὰ δ' ἔργα τῶν πραχθέντων ἐν τῷ πολέμῳ οὐκ ἐκ τοῦ παρατυχόντος πυνθανόμενος ἡξίωσα γράφειν οὐδ' ὡς ἐμοὶ ἐδόκει, ἀλλ' οἷς τε αὐτὸς παρῆν καὶ παρὰ τῶν ἄλλων ὅσον δυνατὸν ἀκριβείᾳ περὶ ἐκάστου ἐπεξελθών. ἐπιπόνως δὲ εὑρίσκετο, διότι οἱ παρόντες τοῖς ἔργοις ἐκάστοις οὐ ταῦτα περὶ τῶν αὐτῶν ἔλεγον, ἀλλ' ὡς ἐκατέρων τις εὐνοίας ἢ μνήμης ἔχοι. καὶ ἐς μὲν ἀκρόασιν ἵσως τὸ μὴ μυθῶδες αὐτῶν ἀτερπέστερον φανεῖται· ὅσοι δὲ βουλήσονται τῶν τε γενομένων τὸ σαφὲς σκοπεῖν καὶ τῶν μελλόντων ποτὲ αὐθις κατὰ τὸ ἀνθρώπειον τοιούτων καὶ παρπλησίων ἔσεσθαι, ὡφέλιμα κρίνειν αὐτὰ ἀρκούντως ἔξει. κτῆμά τε ἐς ἀεὶ μᾶλλον ἢ ἀγώνισμα ἐς τὸ παραχρῆμα ἀκούειν ξύγκειται.

23 *Tῶν* δὲ πρότερον ἔργων μέγιστον ἐπράχθη τὸ *Mη-*

δικόν, καὶ τοῦτο ὅμως δυοῖν ναυμαχίαιν καὶ πεζομαχίαιν ταχεῖαιν τὴν κρίσιν ἔσχεν. τούτου δὲ τοῦ πολέμου μῆκός τε μέγα προῦβη, παθίματά τε ξυνηρέχθη γενέσθαι ἐν αὐτῷ τῇ Ἑλλάδι οἷα οὐχ ἔτερα ἐν ἵσῳ² χρόνῳ. οὕτε γὰρ πόλεις τοσαίδε ληφθεῖσαι ηρημώθησαν, αἱ μὲν ὑπὸ βαρβάρων, αἱ δὲ ὑπὸ σφῶν αὐτῶν ἀντιπολεμούντων (εἰσὶ δὲ αἱ καὶ οὐκίτορας μετέβαλον ἀλισκόμεναι), οὕτε φυγαὶ τοσαίδε ἀνθρώπων καὶ φόνος, ὁ μὲν κατ’ αὐτὸν τὸν πόλεμον, ὁ δὲ διὰ τὸ στασιάζειν. τά τε πρότερον ἀκοῇ μὲν λεγόμενα, ἔργῳ δὲ³ σπανιώτερον βεβαιούμενα οὐκ ἄπιστα κατέστη, σεισμῶν τε πέρι, ὃν ἐπὶ πλείστον ἄμα μέρος γῆς καὶ ἴσχυρότατοι οἱ αὐτοὶ ἐπέσχον, ἥλιον τε ἐκλείψεις, αἱ πυκνότεραι παρὰ τὰ ἐκ τοῦ πρὸν χρόνου μνημονευόμενα ξυνέβησαν, αὐχμοί τε ἔστι παρ’ οὓς μεγάλοι καὶ ἀπ’ αὐτῶν καὶ λιμοὶ καὶ ἡ οὐχ ἥκιστα βλάψασα καὶ μέρος τι φθείρασσα ἡ λοιμώδης νόσος· ταῦτα γὰρ πάντα μετὰ τοῦτον πολέμου ἄμα ξυνεπέθετο. ἥρ-⁴ ξαντο δὲ αὐτοῦ Ἀθηναῖοι καὶ Πελοποννήσιοι λύσαντες τὰς τριακοντούτεις σπουδὰς αἱ αὐτοῖς ἐγένοντο μετὰ Εὐβοίας ἄλωσιν. διότι δ’ ἔλυσαν, τὰς αἰτίας προέ-⁵ γραψα πρῶτον καὶ τὰς διαφοράς, τοῦ μή τινα ξητῆσαι ποτε ἐξ ὄτου τοσοῦτος πόλεμος τοῖς Ἑλλησι κατέστη. τὴν μὲν γὰρ ἀληθεστάτην πρόφασιν, ἀφα-⁶ νεστάτην δὲ λόγῳ τοὺς Ἀθηναίους ἡγοῦμαι μεγάλους γιγνομένους καὶ φόβον παρέχοντας τοῖς Δακεδαιμονίοις ἀναγκάσαι ἐς τὸ πολεμεῖν· αἱ δὲ ἐς τὸ φανερὸν λεγόμεναι αἰτίαι αἱδ’ ἥσαν ἐκατέρων, ἀφ’ ὃν λύσαντες τὰς σπουδὰς ἐς τὸν πόλεμον κατέστησαν.

Ἐπίδαμνός ἐστι πόλις ἐν δεξιᾷ ἐσπλέοντι τὸν 24
Ἰόνιον κόλπον· προσοικοῦσι δ’ αὐτὴν Ταυλάντιοι βάρ-

² βαροι, Ἰλλυρικὸν ἔθνος. ταύτην ἀπάκισαν μὲν Κερκυραῖοι, οἰκιστὴς δ' ἐγένετο Φαλίος Ἐρατοκλεῖδον, Κορίνθιος γένος, τῶν ἀφ' Ἡρακλέους, κατὰ δὴ τὸν παλαιὸν νόμον ἐκ τῆς μητροπόλεως κατακληθείς. ξυνφκισαν δὲ καὶ Κορινθίων τινὲς καὶ τοῦ ἄλλου ³ Δωρικοῦ γένους. προελθόντος δὲ τοῦ χρόνου ἐγένετο ἡ τῶν Ἐπιδαμνίων πόλις μεγάλη καὶ πολυάνθρωπος. ⁴ στασιάσαντες δὲ ἐν ἀλλήλοις ἔτη πολλά, ὡς λέγεται, ἀπὸ πολέμου τιὸς τῶν προσοίκων βαρβάρων ἐφθάρησαν καὶ τῆς δυνάμεως τῆς πολλῆς ἐστερήθησάν. ⁵ τὰ δὲ τελευταῖα πρὸ τοῦδε τοῦ πολέμου ὁ δῆμος αὐτῶν ἐξεδίωξε τοὺς δυνατοὺς, οἱ δὲ ἀπελθόντες μετὰ τῶν βαρβάρων ἐληίζοντο τοὺς ἐν τῇ πόλει κατά τε εγῆν καὶ κατὰ θάλασσαν. οἱ δὲ ἐν τῇ πόλει ὄντες Ἐπιδάμνιοι ἐπειδὴ ἐπιέζοντο, πέμπουσιν ἐς τὴν Κέρκυραν πρέσβεις ὡς μητρόπολιν οὖσαν, δεόμενοι μὴ σφᾶς περιορᾶν φθειρομένους, ἀλλὰ τοὺς τε φεύγοντας ξυναλλάξαι σφίσι καὶ τὸν τῶν βαρβάρων πόλεμον τι καταλῦσαι. ταῦτα δὲ ἱκέται καθεξόμενοι ἐς τὸ Ἡραιον ἐδέοντο. οἱ δὲ Κερκυραῖοι τὴν ἱκετείαν οὐκ ἐδέξαντο, ἀλλ' ἀπρύκτους ἀπέπεμψαν.

²⁵ Γνόντες δὲ οἱ Ἐπιδάμνιοι οὐδεμίαν σφίσιν ἀπὸ Κερκύρας τιμωρίαν οὖσαν ἐν ἀπόρῳ εἴχοντο θέσθαι τὸ παρόν, καὶ πέμψαντες ἐς Δελφοὺς τὸν θεὸν ἐπήροιτο εἰ παραδοῖεν Κορινθίοις τὴν πόλιν ὡς οἰκισταῖς καὶ τιμωρίαν τινὰ πειρῶντο ἀπ' αὐτῶν ποιεῖσθαι. ὁ δ' αὐτοῖς ἀνεῖλε παραδοῦναι καὶ ἡγεμόνας ποιεῖσθαι. ² ἐλθόντες δὲ οἱ Ἐπιδάμνιοι ἐς τὴν Κόρινθον κατὰ τὸ μαντεῖον παρέδοσαν τὴν ἀποκίαν, τόν τε οἰκιστὴν ἀποδεικνύντες σφῶν ἐκ Κορίνθου ὄντα καὶ τὸ χρηστήριον δηλοῦντες, ἐδέοντό τε μὴ σφᾶς περιορᾶν διαφθει-

ρομένους, ἀλλ' ἐπαμῦναι. Κορίνθιοι δὲ κατά τε τὸ ³
δίκαιον ὑπεδέξαντο τὴν τιμωρίαν, νομίζοντες οὐχ ἥστον
έαυτῶν εἶναι τὴν ἀποικίαν ἢ Κερκυραίων, ἀμα δὲ καὶ
μίσει τῶν Κερκυραίων, διτι αὐτῶν παρημέλουν ὅντες
ἀποικοι· οὕτε γὰρ ἐν πανηγύρεσι ταῖς κοιναῖς διδόντες ⁴
γέρα τὰ νομιζόμενα οὕτε Κορινθίῳ ἀνδρὶ προκαταρχό-
μενοι τῶν ἱερῶν, ὥσπερ αἱ ἄλλαι ἀποικίαι, περιφρο-
νοῦντες δὲ αὐτοὺς καὶ χρημάτων δυνάμει ὅντες κατ'
ἐκεῖνον τὸν χρόνον ὁμοίᾳ τοῖς Ἑλλήνων πλουσιωτάτοις
καὶ τῇ ἐς πόλεμον παρασκευῇ δυνατώτεροι, ναυτικῷ
δὲ καὶ πολὺ προέχειν ἔστιν ὅτε ἐπαιρόμενοι, καὶ κατὰ
τὴν τῶν Φαιάκων προενοίκησιν τῆς Κερκύρας κλέος
ἐχόντων τὰ περὶ τὰς ναῦς. ἢ καὶ μᾶλλον ἐξηρτύνοντο
τὸ ναυτικὸν καὶ ἥσταν οὐκ ἀδύνατο· τριήρεις γὰρ εἴ-
κοσι καὶ ἑκατὸν ὑπῆρχον αὐτοῖς ὅτε ἤρχοντο πολε-
μεῖν.

Πάντων οὖν τούτων ἐγκλήματα ἔχοντες οἱ Κορίν- ²⁶
θιοι ἐπεμπονοῦσι τὴν Ἐπίδαμνον ἀσμενοι τὴν ὡφελίαν,
οἰκήτορά τε τὸν βουλόμενον, ιέναι κελεύοντες καὶ Ἀμ-
πρακιωτῶν καὶ Λευκαδίων καὶ έαυτῶν φρουρούς. ἐπο- ²
ρεύθησαν δὲ πεζῇ ἐς Ἀπολλωνίαν, Κορινθίων οὐ-
σαν ἀποικίαν, δέει τῶν Κερκυραίων μὴ κωλύωνται
ὑπ' αὐτῶν κατὰ θάλασσαν περαιούμενοι. Κερκυραῖοι ³
δὲ ἐπειδὴ ἥσθιοντο τούς τε οἰκήτορας καὶ φρουροὺς
ἥκοντας ἐς τὴν Ἐπίδαμνον τὴν τε ἀποικίαν Κορινθίοις
δεδομένην, ἔχαλέπαινον· καὶ πλεύσαντες εὐθὺς πέντε
καὶ εἴκοσι ναυσὶ καὶ ὑστερον ἐτέρῳ στόλῳ τούς τε
φεύγοντας ἐκέλευνον κατ' ἐπήρειαν δέχεσθαι αὐτοὺς
(ἥλθον γὰρ ἐς τὴν Κέρκυραν οἱ τῶν Ἐπιδαμνίων φυ-
γάδες, τάφους τε ἀποδεικνύντες καὶ ξυγγένειαν, ἦν
προϊσχόμενοι ἐδέοντο σφᾶς κατάγειν), τούς τε φρου-

ροὺς οὓς Κορίνθιοι ἔπειρψαν καὶ τοὺς οἰκήτορας ἀπό-
4 πέμπειν. οἱ δὲ Ἐπιδάμνιοι οὐδὲν αὐτῶν ὑπήκουσαν.

ἀλλὰ στρατεύουσιν ἐπ' αὐτοὺς οἱ Κερκυραῖοι τεσσα-
ράκοντα ναυσὶ μετὰ τῶν φυγάδων ὡς κατάξοντες, καὶ
5 τοὺς Ἰλλυριοὺς προσλαβόντες. προσκαθεξόμενοι δὲ
τὴν πόλιν προεῖπον Ἐπιδαμνίων τε τὸν βουλόμενον
καὶ τοὺς ξένους ἀπαθεῖς ἀπιέναι, εἰ δὲ μή, ὡς πολεμίοις
χρήσεσθαι. ὡς δ' οὐκ ἐπείθοντο, οἱ μὲν Κερκυραῖοι
(ἔστι δ' ἴσθμὸς τὸ χωρίον) ἐποιόρκουν τὴν πόλιν.

27 Κορίνθιοι δ', ὡς αὐτοῖς ἐκ τῆς Ἐπιδάμνου ἥλθον
ἄγγελοι ὅτι πολιορκοῦνται, παρεσκευάζοντο στρατιάν,
καὶ ἄμα ἀποικίαν ἐι τὴν Ἐπίδαμνον ἐκήρυσσον ἐπὶ
τῇ ἵση καὶ ὄμοιᾳ τὸν βουλόμενον ιέναι. εἰ δέ τις τὸ
παραυτίκα μὲν μὴ ἐθέλοι ξυμπλεῖν, μετεχειν δὲ βού-
λεται τῆς ἀποικίας, πεντήκοντα δραχμὰς καταθέντα
Κορινθίας μένειν. ἥσαν δὲ καὶ οἱ πλέοντες πολλοὶ
2 καὶ οἱ τάργυριον καταβάλλοντες. ἐδεήθησαν δὲ καὶ
τῶν Μεγαρέων ναυσὶ σφᾶς ξυμπροπέμψειν, εἰ ἄρα
κωλύοντο ὑπὸ Κερκυραίων πλεῖν. οἱ δὲ παρεσκευά-
ζοντο αὐτοῖς ὀκτὼ ναυσὶ ξυμπλεῖν, καὶ Παλῆς Κεφαλ-
λήνων τέσσαρσιν. καὶ Ἐπιδαυρίων ἐδεήθησαν, οἱ
παρέσχον πέντε, Ἐρμιονῆς δὲ μίαν καὶ Τροιζήνιοι
δύο, Λευκάδιοι δὲ δέκα καὶ Ἀμπρακιῶται ὀκτώ. Θη-
βαίους δὲ χρήματα ὢτησαν καὶ Φλιασίους, Ἡλείους
δὲ ναῦς τε κενὰς καὶ χρήματα. αὐτῶν δὲ Κορινθίων
νῆσος παρεσκευάζοντα τριάκοντα καὶ τρισχίλιοι ὄπλιται.

23 Ἐπειδὴ δὲ ἐπύθοντο οἱ Κερκυραῖοι τὴν παρασκευήν,
ἐλθόντες ἐι Κόρινθον μετὰ Λακεδαιμονίων καὶ Σικυω-
νίων πρέσβεων, οὓς παρέλαβον, ἐκέλευον Κορινθίους
τοὺς ἐν Ἐπιδάμνῳ φρουρούς τε καὶ οἰκήτορας ἀπά-
γειν, ὡς οὐ μετὸν αὐτοῖς Ἐπιδάμνου. εἰ δέ τι ἀντι-

ποιοῦνται, δίκας ἥθελον δοῦναι ἐν Πελοπονῆσῳ παρὰ πόλεσιν αἷς ἀν ἀμφότεροι ξυμβάσιν· ὅποτέρων δ' ἀν δικασθῆ εἶναι τὴν ἀποικίαν, τούτους κρατεῖν. ἥθελον δὲ καὶ τῷ ἐν Δελφοῖς μαντείῳ ἐπιτρέψαι. πόλεμον δὲ οὐκ εἴων ποιεῖν· εἰ δὲ μή, καὶ αὐτοὶ ἀναγκασθήσεσθαι ἔφασαν, ἐκείνων βιαζομένων, φίλους ποιεῖσθαι οὖς οὐ βούλονται, ἐτέρους τῶν νῦν ὄντων μᾶλλον, ὡφελίας ἔνεκα. οἱ δὲ Κορίνθιοι ἀπεκρίναντο αὐτοῖς, ἦν τὰς τε ναῦς καὶ τοὺς βαρβάρους ἀπὸ Ἐπιδάμνου ἀπαγάγωσι, βουλεύσεσθαι· πρότερον δὲ οὐ καλῶς ἔχειν τοὺς μὲν πολιορκεῖσθαι, αὐτοὺς δὲ δικάζεσθαι. Κερυκοί δὲ ἀντέλεγον, ἦν καὶ ἐκείνοι τοὺς ἐν Ἐπιδάμνῳ ἀπαγάγωσι, ποιήσειν ταῦτα· ἔτοιμοι δὲ εἶναι καὶ ὥστε ἀμφοτέρους μένειν κατὰ χώραν, σπονδὰς δὲ ποιήσασθαι ἔως ἀν ἡ δίκη γένηται.

Κορίνθιοι δὲ οὐδὲν τούτων ὑπήκοουν, ἀλλ' ἐπειδὴ πλήρεις αὐτοῖς ἦσαν αἱ τῆς καὶ οἱ ξύμμαχοι παρῆσαν, προπέμψαντες κήρυκα πρότερον πόλεμον προεροῦντα Κερκυραίους, ἄραντες ἐβδομήκοντα ναυσὶ καὶ πέντε δισχιλίους τε ὁπλίταις ἐπλεον ἐπὶ τὴν Ἐπιδάμνου, Κερκυραίους ἐναντία πολεμήσοντες· ἐστρατήγει δὲ τῶν μὲν γεῶν Ἀριστεὺς ὁ Πελλίχον καὶ Καλλικράτης ὁ Καλλίουν καὶ Τιμάνωρ ὁ Τιμάνθους, τοῦ δὲ πεζοῦ Ἀρχέτιμός τε ὁ Εύρυτίμους καὶ Ισαρχίδας ὁ Ισάρχου. ἐπειδὴ δὲ ἐγένοντο ἐν Ἀκτίῳ τῆς Ἀνακτορίας γῆς, οὖς τὸ ιερὸν τοῦ Ἀπόλλωνός ἐστιν, ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου, οἱ Κερκυραῖοι κήρυκά τε προεπεμψαν αὐτοῖς ἐν ἀκατίῳ ἀπεροῦντα μὴ πλεῖν ἐπὶ σφᾶς, καὶ τὰς ναῦς ἅμα ἐπλήρουν, ζεύξαντές τε τὰς παλαιὰς ὥστε πλωίμους εἶναι καὶ τὰς ἄλλας ἐπισκευάσαντες. ὡς δὲ ὁ κῆρυξ τε ἀπήγγειλεν οὐδὲν εἰρηναῖον

παρὰ τῶν Κορινθίων καὶ αἱ νῆσες αὐτοῖς ἐπεπλήρωντο οὖσαι δύοδοίκοντα (τεσσαράκοντα γύρ 'Επιδαμνον ἐπολιόρκουν), ἀνταναγόμενοι καὶ παραταξάμενοι ἐναυμά-
5 χησαν· καὶ ἐνίκησαν οἱ Κερκυραῖοι παρὰ πολὺ καὶ ναῦς πεντεκαίδεκα διέφθειραν τῶν Κορινθίων. τῇ δὲ αὐτῇ ημέρᾳ αὐτοῖς ξυνέβη καὶ τοὺς τὴν 'Επιδαμνον πολιορκοῦντας παραστήσασθαι ὁμολογίᾳ ὥστε τοὺς μὲν ἐπήλυδας ἀποδόσθαι, Κορινθίους δὲ δῆσαντας ἔχειν ἔως ἀν ἄλλο τι δόξῃ.

30 Μετὰ δὲ τὴν ναυμαχίαν οἱ Κερκυραῖοι τροπαῖον στήσαντες ἐπὶ τῇ Λευκίμμη τῆς Κερκύρας ἀκρωτηρίῳ τοὺς μὲν ἄλλους οὓς ἔλαβον αἰχμαλώτους ἀπέκτειναν,
2 Κορινθίους δὲ δῆσαντες εἶχον. ὕστερον δέ, ἐπειδὴ οἱ Κορίνθιοι καὶ οἱ ξύμμαχοι ησσημένοι ταῖς ναυσὶν ἀνεχώρησαν ἐπ' οἴκου, τῆς θαλάσσης ἀπάσης ἐκράτουν τῆς κατ' ἔκεινα τὰ χωρία οἱ Κερκυραῖοι, καὶ πλεύ-
σαντες ἐς Λευκάδα τὴν Κορινθίων ἀποικίαν τῆς γῆς ἔτεμον καὶ Κυλλήνην τὸ Ἡλείων ἐπίνειον ἐνέπρησαν,
3 ὅτι ναῦς καὶ χρήματα παρέσχον Κορινθίοις. τοῦ τε χρόνου τὸν πλεῖστον μετὰ τὴν ναυμαχίαν ἐπεκράτουν τῆς θαλάσσης καὶ τοὺς τῶν Κορινθίων ξυμμάχους ἐπιπλέοντες ἔφθειρον, μέχρι οὖν Κορίνθιοι περιόντι τῷ θέρει πέμψαντες ναῦς καὶ στρατιάν, ἐπεὶ σφῶν οἱ ξύμμαχοι ἐπόνουν, ἐστρατοπεδεύοντο ἐπὶ Ἀκτίῳ καὶ περὶ τὸ Χειμέριον τῆς Θεσπρωτίδος, φυλακῆς ἔνεκα τῆς τε Λευκάδος καὶ τῶν ἄλλων πόλεων δσαι
4 σφίσι φίλιαι ἦσαν. ἀντεστρατοπεδεύοντο δὲ καὶ οἱ Κερκυραῖοι ἐπὶ τῇ Λευκίμμη ναυσί τε καὶ πεζῷ, ἐπέπλεόν τε οὐδέτεροι ἄλληλοις, ἀλλὰ τὸ θέρος τοῦτο ἀντικαθεξόμενοι χειμῶνος ηδη ἀνεχώρησαν ἐπ' οἴκου ἐκάτεροι.

Τὸν δ' ἐνιαυτὸν πάντα τὸν μετὰ τὴν ναυμαχίαν §1 καὶ τὸν ὕστερον οἱ Κορίνθιοι ὄργῃ φέροντες τὸν πρὸς Κερκυραίους πόλεμον ἐναυπηγοῦντο καὶ παρεσκευάζοντο τὰ κράτιστα νεῶν στόλον, ἐκ τε αὐτῆς Πελοποννήσου ἀγείροντες καὶ τῆς ἄλλης Ἑλλάδος ἐρέτας, μισθῷ πελθοντες. πυνθανόμενοι δὲ οἱ Κερκυραῖοι τὴν παρασκευὴν ἀυτῶν ἐφοβοῦντο, καὶ ἥσαν γὰρ οὐδενὸς Ἑλλήνων ἔνσπονδοι οὐδὲ ἐσεγράψαντο ἑαυτοὺς οὔτε ἐς τὰς Ἀθηναίων σπονδὰς οὔτε ἐς τὰς Λακεδαιμονίων, ἔδοξεν αὐτοῖς ἐλθοῦσιν ὡς τοὺς Ἀθηναίους ξυμμάχους γενέσθαι καὶ ὡφελίαν τινὰ πειρᾶσθαι ἀπ' αὐτῶν εύρισκεσθαι. οἱ δὲ Κορίνθιοι πυθόμενοι ταῦτα ἥλθον καὶ 3 αὐτοὶ ἐς τὰς Ἀθήνας πρεσβευσόμενοι, ὅπως μὴ σφίσι πρὸς τῷ Κερκυραίων ναυτικῷ τὸ Ἀττικὸν προσγενόμενον ἐμπόδιον γένηται θέσθαι τὸν πόλεμον ἢ βούλονται. καταστάσης δὲ ἐκκλησίας ἐς ἀντιλογίαν ἥλθον. 4 καὶ οἱ μὲν Κερκυραῖοι ἔλεξαν τοιάδε.

Τοιαῦτα δὲ καὶ οἱ Κορίνθιοι εἶπον. Ἀθηναῖοι δὲ 44 ἀκούσαντες ἀμφοτέρων, γενομένης καὶ δὶς ἐκκλησίας, τῇ μὲν προτέρᾳ οὐχ ἥσσον τῶν Κορινθίων ἀπεδεξαντο τοὺς λόγους, ἐν δὲ τῇ ὕστεραίᾳ μετέγνωσαν Κερκυραίους ξυμμαχίαν μὲν μὴ ποιήσασθαι ὥστε τοὺς αὐτοὺς ἔχθροὺς καὶ φίλους νομίζειν (εἰ γὰρ ἐπὶ Κόρινθον ἐκέλευον σφίσιν οἱ Κερκυραῖοι ξυμπλεῖν, ἐλύοντ' ἀν αὐτοῖς αἱ πρὸς Πελοποννησίους σπονδαί), ἐπιμαχίαν δὲ ἐποιήσαντο τῇ ἀλλήλων βοηθείν, ἐάν τις ἐπὶ Κέρκυραν ἵη ἢ Ἀθήνας ἢ τοὺς τούτων ξυμμάχους. ἐδόκει 2 γὰρ ὁ πρὸς Πελοποννησίους πόλεμος καὶ ὡς ἐσεσθαι αὐτοῖς, καὶ τὴν Κέρκυραν ἐβούλοντο μὴ προέσθαι Κορινθίους ναυτικὸν ἔχουσαν τοσοῦτον, ξυγκρούειν δὲ ὅτι

μάλιστα αὐτοὺς ἀλλήλοις, ἵνα ἀσθενεστέροις οὖσιν, ἦν τι δέη, Κορινθίοις τε καὶ τοῖς ἄλλοις ναυτικὸν ἔχουσιν ἐς πόλεμον καθιστῶνται. ἅμα δὲ τῆς τε Ἰταλίας καὶ Σικελίας καλῶς ἐφαίνετο αὐτοῖς ἡ νῆσος ἐν παραπλῷ κεῖσθαι.

45 Τοιαῦτη μὲν γνώμη οἱ Ἀθηναῖοι τοὺς Κέρκυραίους προσέδεξαντο, καὶ τῶν Κορινθίων ἀπελθόντων οὐ πολὺ 2 ὕστερον δέκα ναῦς αὐτοῖς ἀπέστειλαν βοηθούς· ἐστρατήγει δὲ αὐτῶν Λακεδαιμόνιος τε ὁ Κίμωνος καὶ Διότιμος ὁ Στρομβίχους καὶ Πρωτέας ὁ Ἐπικλέοντος. 3 προεῖπον δὲ αὐτοῖς μὴ ναυμαχεῖν Κορινθίοις, ἦν μὴ ἐπὶ Κέρκυραν πλέωσι καὶ μέλλωσιν ἀποβαίνειν ἢ ἐς τῶν ἐκείνων τι χωρίων· οὗτοι δὲ κωλύειν κατὰ δύναμιν. προεῖπον δὲ ταῦτα τοῦ μὴ λύειν ἔνεκα τὰς 4 σπονδάς. αἱ μὲν δὴ νῆσες ἀφικνοῦνται ἐς τὴν Κέρκυραν.

46 Οἱ δὲ Κορίνθιοι, ἐπειδὴ αὐτοῖς παρεσκεύαστο, ἐπλεον ἐπὶ τὴν Κέρκυραν ναυσὶ πεντήκοντα καὶ ἑκατόν. ἥσαν δὲ Ἡλείων μὲν δέκα, Μεγαρέων δὲ δώδεκα καὶ Λευκαδίων δέκα, Ἀμπρακιωτῶν δὲ ἑπτὰ καὶ εἴκοσι καὶ Ἀνακτορίων μία, αὐτῶν δὲ Κορινθίων ἐνενήκοντα· 2 στρατηγὸι δὲ τούτων ἥσαν μὲν καὶ κατὰ πόλεις ἑκάστων, Κορινθίων δὲ Ξενοκλείδης ὁ Εὐθυκλέοντος πέμπτος 3 αὐτός. ἐπειδὴ δὲ προσέμιξαν τῇ κατὰ Κέρκυραν ἡπείρῳ ἀπὸ Λευκάδος πλέοντες, ὄρμίζονται ἐς Χειμέριον τῆς Θεσπρωτίδος γῆς. ἔστι δὲ λιμήν, καὶ πόλις ὑπὲρ αὐτοῦ κεῖται ἀπὸ θαλάσσης ἐν τῇ Ἐλαιώπειδι τῆς Θεσπρωτίδος Ἐφύρη. ἔξεισι δὲ παρ' αὐτὴν Ἀχερούσια λίμνη ἐς θάλασσαν· διὰ δὲ τῆς Θεσπρωτίδος Ἀχέρων ποταμὸς ρέων ἐσβάλλει ἐς αὐτὴν, ἀφ' οὗ καὶ τὴν ἐπωνυμίαν ἔχει· ρέει δὲ καὶ Θύαμις ποταμός,

όριζων τὴν Θεσπρωτίδα καὶ Κεστρίνην, ὡν ἐντὸς ἡ
ἀκρα ἀνέχει τὸ Χειμέριον. οἱ μὲν οὖν Κορίνθιοι τῆς 5
ἡπείρου ἐνταῦθα ὥρμίζονται τε καὶ στρατόπεδον ἐποιή-
σαντο.

Οἱ δὲ Κερκυραῖοι ὡς ἥσθοντο αὐτοὺς προσπλέοντας, 47
πληρώσαντες δέκα καὶ ἑκατὸν ναῦς, ὡν ἦρχε Μεικιά-
δης καὶ Αἰσιμίδης καὶ Εὐρύβατος, ἐστρατοπεδεύσαντο
ἐν μιᾷ τῶν νήσων ἀλλακαλοῦνται Σύβοτα· καὶ αἱ Ἀτ-
τικαὶ δέκα παρῆσαν. ἐπὶ δὲ τῇ Λευκίμμη αὐτοῖς τῷ 2
ἀκρωτηρίῳ ὁ πεζὸς ἦν καὶ Ζακυνθίων χίλιοι ὄπλιται
βεβοηθηκότες. ἥσαν δὲ καὶ τοῖς Κορινθίοις ἐν τῇ 3
ἡπείρῳ πολλοὶ τῶν Βαρβάρων παραβεβοηθηκότες· οἱ
γὰρ ταύτη ἡπειρῶται ἀεὶ ποτε αὐτοῖς φίλοι εἰσίν.

Ἐπειδὴ δὲ παρεσκεύαστο τοῦς Κορινθίους, λαβόντες 48
τριῶν ἡμερῶν σιτία ἀνήγοντο ὡς ἐπὶ ναυμαχίαν ἀπὸ
τοῦ Χειμερίου νυκτός· καὶ ἄμα ἔῳ πλέοντες καθορῶσι 2
τὰς τῶν Κερκυραίων ναῦς μετεώρους τε καὶ ἐπὶ σφᾶς
πλεούσας. ὡς δὲ κατέδον ἀλλήλους, ἀντιπαρετάσ- 3
σοντο, ἐπὶ μὲν τὸ δεξιὸν κέρας Κερκυραίων αἱ Ἀττι-
καὶ νῆσοι, τὸ δὲ ἄλλο αὐτοὶ ἐπεῖχον, τρία τέλη ποιή-
σαντες τῶν νεῶν, ὡν ἦρχε τριῶν στρατηγῶν ἐκάστου
εῖς. οὕτω μὲν Κερκυραῖοι ἐτάξαντο. Κορινθίοις δὲ 4
τὸ μὲν δεξιὸν κέρας αἱ Μεγαρίδες νῆσοι εἶχον καὶ αἱ
Ἀμπρακιώτιδες, κατὰ δὲ τὸ μέσον οἱ ἄλλοι ξύμμαχοι
ὡς ἔκαστοι, εὐώνυμοι δὲ κέρας αὐτοὶ οἱ Κορίνθιοι ταῖς
ἄριστα τῶν νεῶν πλεούσας κατὰ τοὺς Ἀθηναίους καὶ
τὸ δεξιὸν τῶν Κερκυραίων εἶχον.

Ξυμμίξαντες δέ, ἐπειδὴ τὰ σημεῖα ἐκατέροις ἥρθη, 49
ἐναυμάχουν, πολλοὺς μὲν ὄπλιτας ἔχοντες ἀμφότεροι
ἐπὶ τῶν καταστρωμάτων, πολλοὺς δὲ τοξότας τε καὶ
ἀκοντιστάς, τῷ παλαιῷ τρόπῳ ἀπειρότερον ἔτι παρε-

2 σκευασμένοι. ἦν τε ἡ ναυμαχία καρτερά, τῇ μὲν τέχνῃ οὐχ ὁμοίως, πεξομαχίᾳ δὲ τὸ πλέον προσφερῆς 3 οὖσα. ἐπειδὴ γὰρ προσβάλοιεν ἀλλήλοις, οὐ ρᾳδίως ἀπελύοντο ὑπό τε πλήθους καὶ δχλού τῶν νεῶν καὶ μᾶλλον τι πιστεύοντες τοῖς ἐπὶ τοῦ καταστρώματος ὀπλίταις ἐς τὴν νίκην, οὐ καταστάντες ἐμάχοντο ἡσυχαζουσῶν τῶν νεῶν· διέκπλοι δ' οὐκ ἥσαν, ἀλλὰ θυμῷ καὶ ρώμῃ τὸ πλέον ἐναυμάχουν ἦ ἐπιστήμη. 4 πανταχῷ μὲν οὖν πολὺς θόρυβος καὶ ταραχώδης ἦν ἡ ναυμαχία, ἐν ᾧ αἱ Ἀττικαὶ νῆσοι παραγνυνόμεναι τοῖς Κερκυραίοις, εἴ πῃ πιέζοιτο, φόβον μὲν παρεῖχον τοῖς ἐναντίοις, μάχης δὲ οὐκ ἥρχον, δεδιότες οἱ στρατηγοὶ τὴν πρόρρησιν τῶν Ἀθηναίων. μάλιστα δὲ τὸ δεξιὸν κέρας τῶν Κορινθίων ἐπόνει. οἱ γὰρ Κερκυραῖοι εἴκοσι ναυσὶν αὐτοὺς τρεψάμενοι καὶ καταδιώξαντες σποράδας ἐς τὴν ἥπειρον μέχρι τοῦ στρατοπέδου πλεύσαντες αὐτῶν καὶ ἐπεκβάντες ἐνέπρησάν τε τὰς 5 σκηνὰς ἔρήμους καὶ τὰ χρήματα διήρπασαν. ταύτῃ μὲν οὖν οἱ Κορίνθιοι καὶ οἱ ξύμμαχοι ἡσσῶντό τε καὶ οἱ Κερκυραῖοι ἐπεκράτουν· ἥ δὲ αὐτοὶ ἥσαν οἱ Κορίνθιοι, ἐπὶ τῷ εὐωνύμῳ, πολὺ ἐνίκων, τοῖς Κερκυραίοις τῶν εἴκοσι νεῶν ἀπὸ ἐλάσσονος πλήθους ἐκ τῆς διώξεως οὐ παρουσῶν. οἱ δ' Ἀθηναῖοι ὄρῶντες τοὺς Κερκυραίους πιεζομένους μᾶλλον ἥδη ἀπροφασίστως ἐπεκούρουν, τὸ μὲν πρῶτον ἀπεχόμενοι ὥστε μὴ ἐμβάλλειν τινί· ἐπεὶ δὲ ἡ τροπὴ ἐγένετο λαμπρῶς καὶ ἐνέκειντο οἱ Κορίνθιοι, τότε δὴ ἔργου πᾶς εἴχετο ἥδη καὶ διεκέριτο οὐδὲν ἔτι, ἀλλὰ ξυνέπεσεν ἐς τούτο ἀνάγκης ὥστε ἐπιχειρῆσαι ἀλλήλοις τοὺς Κορινθίους καὶ Ἀθηναίους.

50 Τῆς δὲ τροπῆς γενομένης οἱ Κορίνθιοι τὰ σκάφη

μὲν οὐχ εἶλκον ἀναδούμενοι τῶν νεῶν ἀς καταδύσειαν, πρὸς δὲ τοὺς ἀνθρώπους ἐτράποντο φονεύειν διεκπλέοντες μᾶλλον ἡ ζωγρεῖν, τούς τε αὐτῶν φίλους, οὐκ αἰσθόμενοι ὅτι ἡσσηντο οἱ ἐπὶ τῷ δεξιῷ κέρᾳ, ἀγνοοῦντες ἔκτεινον. πολλῶν γὰρ νεῶν οὐσῶν ἀμφοτέρων καὶ ² ἐπὶ πολὺ τῆς θαλάσσης ἐπεχουσῶν, ἐπειδὴ ξυνέμιξαν ἀλλήλους, οὐ ράδίως τὴν διάγνωσιν ἐποιοῦντο ὅποιοι ἐκράτουν ἡ ἐκρατοῦντο· ναυμαχία γὰρ αὕτη "Ελληστὶ πρὸς" Ελληνας νεῶν πλήθει μεγίστη δὴ τῶν πρὸ αὐτῆς γεγένηται. ἐπειδὴ δὲ κατεδίωξαν τοὺς Κερκυραίους ³ οἱ Κορίνθιοι ἐς τὴν γῆν, πρὸς τὰ ναυάγια καὶ τοὺς νεκροὺς τοὺς σφετέρους ἐτράποντο, καὶ τῶν πλείστων ἐκρύτησαν ὥστε προσκομίσαι πρὸς τὰ Σύβοτα, οἱ αὐτοῖς ὁ κατὰ γῆν στρατὸς τῶν βαρβάρων προσεβεβοηθήκει. ἔστι δὲ τὰ Σύβοτα τῆς Θεσπρωτίδος λιμὴν ἐρῆμος. τοῦτο δὲ ποιήσαντες αὐθίς ἀθροισθέντες ἐπέπλεον τοὺς Κερκυραίους. οἱ δὲ ταῖς πλωίμοις καὶ ⁴ δοσαι ἥσαν λοιπαὶ μετὰ τῶν Ἀττικῶν νεῶν καὶ αὐτοὶ ἀντέπεπλεον, δείσαντες μὴ ἐς τὴν γῆν σφῶν πειρῶστιν ἀποβαίνειν. ἥδη δὲ ἦν ὄψις καὶ ἐπεπαιώνιστο αὐτοῖς ⁵ ὡς ἐς ἐπίπλουν, καὶ οἱ Κορίνθιοι ἔξαπίνης πρύμναν ἐκρούοντο, κατιδόντες εἴκοσι ναῦς Ἀθηναίων προσπλεούσας, ἀς ὑστερον τῶν δέκα βοηθοὺς ἔξέπεμψαν οἱ Ἀθηναῖοι, δείσαντες, δύπερ ἐγένετο, μὴ νικηθῶσιν οἱ Κερκυραῖοι καὶ αἱ σφέτεραι δέκα νῆες δλίγαι ἀμύνειν ὥστιν.

Ταύτας οὖν προϊδόντες οἱ Κορίνθιοι καὶ ὑποτοπή- ⁶¹ σαντες ἀπ' Ἀθηνῶν εἶναι, οὐχ ὅσας ἔώρων ἀλλὰ πλείους, ὑπανεχώρουν. τοῖς δὲ Κερκυραίοις (ἐπέπλεον ² γὰρ μᾶλλον ἐκ τοῦ ἀφανοῦς) οὐχ ἐωρῶντο, καὶ ἐθαύμαζον τοὺς Κορινθίους πρύμναν κρονομένους, πρίν τινες

ιδόντες εἶπον ὅτι *νῆσοι* ἐκεῖναι ἐπιπλέοντες. τότε δὲ καὶ αὐτοὶ ἀνεχώρουν. ἔνυεσκόταζε γὰρ ἥδη, καὶ οἱ *Κορίνθιοι* ἀποτρεπόμενοι τὴν διάλυσιν ἐποιήσαντο. 3 οὕτω μὲν ἡ ἀπαλλαγὴ ἐγένετο ἀλλήλων, καὶ ἡ ναυ- 4 μαχία ἐτελεύτα ἐς νύκτα. τοῖς *Κερκυραίοις* δὲ στρα- τοπεδευμένοις ἐπὶ τῇ *Δευκίμηῃ* αἱ ἔκοσι *νῆσοι* ἀπὸ τῶν 5 *Αθηνῶν* αῦται, ὡν ἥρχε *Γλαύκων* τε ὁ *Λεάγρον* καὶ *Ανδοκίδης* ὁ *Λεωγόρον*, διὰ τῶν νεκρῶν καὶ ναυαγίων προσκομισθεῖσαι κατέπλεον ἐς τὸ στρατόπεδον οὐ 6 5 πολλῷ ὑστερον ἦ ὥφθησαν. οἱ δὲ *Κερκυραῖοι* (ἥν γὰρ νύξ) ἐφοβήθησαν μὴ πολέμιαι ὁσιν, ἔπειτα δὲ ἔγνωσαν καὶ ὥρμίσαντο.

52 *Τῇ δὲ ὑστεραίᾳ* ἀναγόμεναι αἱ τε *Αττικαὶ* τριά- κοντα *νῆσοι* καὶ τῶν *Κερκυραίων* ὅσαι πλώιμοι ἦσαν ἐπέπλευσαν ἐπὶ τὸν ἐν τοῖς *Συβότοις* λιμένα, ἐν φῷ οἱ *Κορίνθιοι* ὥρμουν, βουλόμεναι εἰδέναι εἰ ναυμαχή- 2 σουσιν. οἱ δὲ τὰς μὲν ναῦς ἄραντες ἀπὸ τῆς γῆς καὶ παραταξάμενοι μετεώρους ἡσύχαζον, ναυμαχίας οὐ διανοούμενοι ἄρχειν ἐκόντες, ὄρῶντες προσγεγενημένας τε ναῦς ἐκ τῶν *Αθηνῶν* ἀκραιφνεῖς καὶ σφίσι πολλὰ τὰ ἄπορα *ξυμβεβηκότα*, αἰχμαλώτων τε περὶ φυλακῆς, οὖς ἐν ταῖς ναυσὶν εἶχον, καὶ ἐπισκευὴν οὐκ οὐσαν 3 τῶν νεῶν ἐν χωρίῳ ἐρήμῳ. τοῦ δὲ οἴκαδε πλοῦ μᾶλ- λον διεσκόπουν ὅπῃ κοδμισθήσονται, δεδίστες μὴ οἱ *Αθηναῖοι* νομίσαντες λελύσθαι τὰς σπονδάς, διότι ἐς χεῖρας ἥλθον, οὐκ ἔχοι σφᾶς ἀποπλεῖν.

53 *Ἐδοξεν* οὖν αὐτοῖς ἄνδρας ἐς κελήτιον ἐσβιβάσαν- τας ἄνευ κηρυκείου προσπέμψαι τοῖς *Αθηναίοις* καὶ 2 πεῖραν ποιήσασθαι. πρέμψαντές τε ἔλεγον τοιάδε. “*Αδικεύτε, ὡς ἄνδρες* *Αθηναῖοι*, πολέμου ἄρχοντες καὶ σπονδὰς λύοντες. ἡμῖν γὰρ πολεμίους τοὺς ἡμετέρους

τιμωρουμένοις ἐμποδὼν ἵστασθε ὅπλα ἀνταιρόμενοι.
 εἰ δ’ ὑμῖν γνώμη ἔστι κωλύειν τε ἡμᾶς ἐπὶ Κέρκυ-
 ραν ἢ ἄλλοσε εἴ ποι βουλόμεθα πλεῦν καὶ τὰς σπου-
 δὰς λύετε, ἡμᾶς τούσδε λαβόντες πρῶτον χρήσασθε
 ὡς πολεμίοις.” οἱ μὲν δὴ τοιαῦτα εἶπον· τῶν δὲ τοιαῦτα
 Κέρκυραίων τὸ μὲν στρατόπεδον ὃσον ἐπήκουσεν ἀνε-
 βόησεν εὐθὺς λαβεῖν τε αὐτοὺς καὶ ἀποκτεῖναι, οἱ δὲ
 Ἀθηναῖοι τοιάδε ἀπεκρίναντο· “Οὔτε ἄρχομεν πολέ-⁴
 μου, ὁ ἄνδρες Πελοποννήσιοι, οὔτε τὰς σπουδὰς λύο-
 μεν, Κέρκυραίοις δὲ τοῖσδε ξυμμάχοις οὖσι βοηθοὶ
 ἥλθομεν. εἴ μὲν οὖν ἄλλοσέ ποι βουλεσθε πλεῦν, οὐ
 κωλύομεν. εἴ δὲ ἐπὶ Κέρκυραν πλευσεῖσθε ἢ ἐς τῶν
 ἔκεινων τι χωρίων, οὐ περιοφόμεθα κατὰ τὸ δυνατόν.”

Τοιαῦτα τῶν Ἀθηναίων ἀποκριναμένων οἱ μὲν ^{Κο-}⁵⁴ ρίνθιοι τόν τε πλοῦν τὸν ἐπ’ οἴκου παρεσκευάζοντο
 καὶ τροπαῖον ἔστησαν ἐν τοῖς ἐν τῇ ἡπείρῳ Συβότοις·
 οἱ δὲ Κέρκυραίοι τά τε ναυάγια καὶ νεκροὺς ἀνείλοντο
 τὰ κατὰ σφᾶς ἐξενεχθέντα ὑπὸ τοῦ ῥοῦ καὶ ἀνέμου,
 ὃς γενόμενος τῆς νυκτὸς διεσκέδασεν αὐτὰ πανταχῷ,
 καὶ τροπαῖον ἀντέστησαν ἐν τοῖς ἐν τῇ νήσῳ Συβό-
 τοις ὡς νευκηκότες. γνώμη δὲ ἐκάτεροι τοιάδε τὴν τίκην προσεποιήσαντο· Κορίνθιοι μὲν κρατήσαντες τῇ ναυμαχίᾳ μέχρι νυκτός, ὥστε καὶ ναυάγια πλεῖστα
 καὶ νεκροὺς προσκομίσασθαι, καὶ ἄνδρας ἔχοντες αἰχμα-
 λώτους οὐκ ἐλάσσους χιλίων, ναῦς τε καταδύσαντες
 περὶ ἐβδομήκοντα ἔστησαν τροπαῖον. Κέρκυραίοι δὲ
 τριάκοντα ναῦς μάλιστα διαφθείραντες, καὶ ἐπειδὴ
 Ἀθηναῖοι ἥλθον, ἀνελόμενοι τὰ κατὰ σφᾶς αὐτοὺς
 ναυάγια καὶ νεκρούς, καὶ ὅτι αὐτοῖς τῇ τε προτεραιά
 πρύμναν κρουόμενοι ὑπεχώρησαν οἱ Κορίνθιοι ἰδόντες
 τὰς Ἀττικὰς ναῦς, καὶ ἐπειδὴ ἥλθον οἱ Ἀθηναῖοι, οὐκ

ἀντέπλεον ἐκ τῶν Συβότων, διὰ ταῦτα τροπαῖα ἔστησαν. οὗτα μὲν ἔκατεροι νικᾶν ἤξιονν.

55 Οἱ δὲ Κορίνθιοι ἀποπλέοντες ἐπ’ οἴκουν Ἀνακτόριον, ὃ ἔστιν ἐπὶ τῷ στόματι τοῦ Ἀμπρακικοῦ κόλπου, εἶλον ἀπάτη (ἥν δὲ κοινὸν Κερκυραίων καὶ ἐκείνων), καὶ καταστήσαντες ἐν αὐτῷ Κορινθίους οἰκήτορας ἀνεχώρησαν ἐπ’ οἴκου καὶ τῶν Κερκυραίων ὀκτακοσίους μὲν ὃι ἥσαν δοῦλοι ἀπέδοντο, πεντήκοντα δὲ καὶ διακοσίους δήσαντες ἐφύλασσον καὶ ἐν θεραπείᾳ εἰχον πολλῆ, ὅπως αὐτοῖς τὴν Κέρκυραν ἀναχωρήσαντες προσποιήσειαν ἐτύγχανον δὲ καὶ δυνάμει αὐτῶν οἱ πλείους πρώτοι ὄντες τῆς πόλεως. ἡ μὲν οὖν Κέρκυρα οὗτα περιγίγνεται τῷ πολέμῳ τῶν Κορινθίων, καὶ αἱ νῆες τῶν Ἀθηναίων ἀνεχώρησαν ἐξ αὐτῆς. αὐτία δὲ αὕτη πρώτη ἐγένετο τοῦ πολέμου τοὺς Κορινθίους ἐς τοὺς Ἀθηναίους, ὅτι σφίσιν ἐν σπονδαῖς μετὰ Κερκυραίων ἐναυμάχουν.

56 Μετὰ ταῦτα δὲ εὐθὺς καὶ τάδε ξυνέβη γείσθαι τοῖς Ἀθηναίοις καὶ Πελοποννησίοις διάφορα ἐς τὸ πολεμέν. τῶν γὰρ Κορινθίων πρασσόντων ὅπως τιμωρήσωνται αὐτούς, ὑποτοπήσαντες τὴν ἔχθραν αὐτῶν οἱ Ἀθηναῖοι Ποτιδαιάτας, οἱ οἰκοῦσιν ἐπὶ τῷ ισθμῷ τῆς Παλλήνης, Κορινθίων ἀποίκους, ἑαυτῶν δὲ ξυμμάχους φόρους ὑποτελεῖς, ἐκέλευον τὸ ἐς Παλλήνην τείχος καθελεῖν καὶ ὁμήρους δούναι, τούς τε ἐπιδημιουργοὺς ἐκπέμπειν καὶ τὸ λοιπὸν μὴ δέχεσθαι οὖς κατὰ ἔτος ἔκαστον Κορίνθιοι ἐπεμπον, δείσαντες μὴ ἀποστῶσιν ὑπό τε Περδίκκου πειθόμενοι καὶ Κορινθίων, τούς τε ἄλλους τοὺς ἐπὶ Θράκης ξυναποστήσωσι ξυμμάχους.

57 Ταῦτα δὲ πρὸς τοὺς Ποτιδαιάτας οἱ Αθηναῖοι προ-

παρεσκευάζοντο εὐθὺς μετὰ τὴν ἐν Κερκύρᾳ ναυμαχίαν· οἵ τε γὰρ Κορίνθιοι φανερῶς ἥδη διάφοροι 2 ἥσαν, Περδίκκας τε ὁ Ἀλεξάνδρου, Μακεδόνων βασιλεύς, ἐπεπολέμωτο ξύμμαχος πρότερον καὶ φίλος ὅν. ἐπολεμώθη δέ, ὅτι Φιλίππων τῷ ἑαυτοῦ ἀδελφῷ καὶ 3 Δέρδᾳ κοινῇ πρὸς αὐτὸν ἐναντιούμενοι οἱ Ἀθηναῖοι ξυμμαχίαν ἐποιήσαντο. δεδιώς τε ἐπρασσεν ἐς τε τὴν 4 Λακεδαιμονία πέμπτων ὅπως πόλεμος γένηται αὐτοῖς πρὸς Πελοποννησίους, καὶ τοὺς Κορινθίους προσεποιεῖτο τῆς Ποτιδαίας ἔνεκα ἀποστάσεως· προσέφερε δὲ 5 λόγους καὶ τοῖς ἐπὶ Θράκης Χαλκιδεῦσι καὶ Βοτιαίοις ξυναποστῆναι, νομίζων, εἰ ξύμμαχα ταῦτα ἔχοι ὅμορα δύντα χωρία, ρῦσον ἀν τὸν πόλεμον μετ' αὐτῶν ποιεῖσθαι. ὃν οἱ Ἀθηναῖοι αἰσθόμενοι καὶ βουλόμενοι 6 προκαταλαμβάνειν τῶν πόλεων τὰς ἀποστάσεις (ἔτυχον γὰρ τριάκοντα ναῦς ἀποστέλλοντες καὶ χιλίους ὀπλίτας ἐπὶ τὴν γῆν αὐτοῦ, Ἀρχεστράτου τοῦ Λυκομῆδους μετ' ἄλλων δέκα στρατηγούντος), ἐπιστέλλονται τοῖς ἄρχοντι τῶν νεῶν Ποτιδαιατῶν τε ὁμήρους λαβεῖν καὶ τὸ τεῖχος καθελεῖν, τῶν τε πλησίον πόλεων φυλακὴν ἔχειν ὅπως μὴ ἀποστήσονται.

Ποτιδαιαῖται δὲ πέμψαντες μὲν καὶ παρ' Ἀθηναίους 58 πρέσβεις, εἴ πως πείσειαν μὴ σφῶν πέρι νεωτερίζειν μηδέν, ἐλθόντες δὲ καὶ ἐς τὴν Δακεδαιμονία μετὰ Κορινθίων, [ἐπρασσοι] ὅπως ἐτοιμάσαιντο τιμωρίαν, ἦν δέη, ἐπειδὴ ἐκ τε Ἀθηναίων ἐκ πολλοῦ πράσσοντες οὐδὲν εὑρούτο ἐπιτήδειον, ἀλλ' αἱ νῆες αἱ ἐπὶ Μακεδονίαν καὶ ἐπὶ σφᾶς ὄμοιώς ἐπλεον, καὶ τὰ τέλη τῶν Δακεδαιμονίων ὑπέσχετο αὐτοῖς, ἦν ἐπὶ Ποτιδαιανῶσιν Ἀθηναῖοι, ἐς τὴν Ἀττικὴν ἐσβαλεῖν, τότε δὴ κατὰ τὸν καιρὸν τοῦτον ἀφίστανται μετὰ Χαλκιδέων

2 καὶ Βοττιαίων κοινῇ ξυνομόσαντες. καὶ Περδίκκας πείθει Χαλκιδέας τὰς ἐπὶ θαλάσση πόλεις ἐκλιπόντας καὶ καταβαλόντας ἀνοικίσασθαι ἐς "Ολυνθον μίαν τε πόλιν ταύτην ἵσχυρὰν ποιήσασθαι· τοῖς τε ἐκλιποῦσι τούτοις τῆς ἑαυτοῦ γῆς τῆς Μυγδονίας περὶ τὴν Βόλβην λίμνην ἔδωκε νέμεσθαι, ἔως ἂν ὁ πρὸς Ἀθηναίους πόλεμος ἦ. καὶ οἱ μὲν ἀνωκλίζοντό τε καθαιροῦντες τὰς πόλεις καὶ ἐς πόλεμον παρεσκευάζοντο.

59 Αἱ δὲ τριάκοντα υῆς τῶν Ἀθηναίων ἀφικνοῦνται ἐς τὰ ἐπὶ Θράκης καὶ καταλαμβάνονται τὴν τε Ποτίδαιαν καὶ τᾶλλα ἀφεστηκότα. νομίσαντες δὲ οἱ στρατηγὸι ἀδύνατα εἶναι πρός τε Περδίκκαν πολεμεῖν τῇ παρούσῃ δυνάμει καὶ τὰ ξυναφεστώτα χωρία, τρέπονται ἐπὶ τὴν Μακεδονίαν, ἐφ' ὅπερ καὶ τὸ πρότερον ἐξεπέμποντο, καὶ καταστάντες ἐπολέμουν μετὰ Φιλίππου καὶ τῶν Δέρδον ἀδελφῶν ἄνωθεν στρατιὰ ἐσβεβληκότων.

60 Καὶ ἐν τούτῳ οἱ Κορίνθιοι, τῆς Ποτιδαίας ἀφεστηκύας καὶ τῶν Ἀττικῶν νεῶν περὶ Μακεδονίαν οὐσῶν, δεδιότες περὶ τῷ χωρίῳ καὶ οἰκεῖον τὸν κίνδυνον ἡγούμενοι πέμπουσιν ἑαυτῶν τε ἐθελοντὰς καὶ τῶν ἄλλων Πελοποννησίων μισθῷ πείσαντες ἔξακοσίους καὶ χιλίους τοὺς πάντας ὄπλιτας καὶ ψιλοὺς τετρακοσίους. 2 ἐστρατήγει δὲ αὐτῶν Ἀριστεὺς ὁ Ἀδειμάντου, κατὰ φιλίαν τε αὐτοῦ οὐκ ἥκιστα οἱ πλεῖστοι ἐκ Κορίνθου στρατιῶται ἐθελονταὶ ξυνέσποντο· ἦν γὰρ τοῖς Ποτίδαιασ ἀδιάταις ἀεί ποτε ἐπιτήδειος. καὶ ἀφικνοῦνται τεσσαρακοστῇ ἡμέρᾳ ὕστερον ἐπὶ Θράκης ἦ Ποτίδαια ἀπέστη.

61 Ἡλθε δὲ καὶ τοῖς Ἀθηναίοις εὐθὺς ἡ ἀγγελία τῶν πόλεων ὅτι ἀφεστᾶσιν. καὶ πέμπουσιν, ὡς ἥσθοντο

καὶ τοὺς μετὰ Ἀριστέως ἐπιπαρόντας, δισχιλίους ἔαυτῶν ὄπλίτας καὶ τεσσαράκοντα ναῦς πρὸς τὰ ἀφεστῶτα, καὶ Καλλίαν τὸν Καλλιαδὸν πέμπτον αὐτὸν στρατηγόν· ὃν ἀφικόμενοι ἐς Μακεδονίαν πρῶτον καταλαμβάνουσι τοὺς προτέρους χιλίους Θέρμην ἄρτι γρηγότας καὶ Πύδναν πολιορκοῦντας. προσκαθεξόμενοι δὲ καὶ αὐτὸὶ τὴν Πύδναν ἐπολιόρκησαν μέν, ἔπειτα δὲ ξύμβασιν ποιησάμενοι καὶ ξυμμαχίαν ἀναγκαίαν πρὸς τὸν Περδίκκαν, ὡς αὐτοὺς κατήπειγεν ἡ Ποτίδαια καὶ ὁ Ἀριστεὺς παρεληλυθώς, ἀπανίστανται ἐκ τῆς Μακεδονίας, καὶ ἀφικόμενοι ἐς Βέροιαν κάκειθεν ἐπὶ Στρέψαν καὶ πειράσαντες πρῶτον τοῦ χωρίου καὶ οὐχ ἐλόντες ἐπορεύοντο κατὰ γῆν πρὸς τὴν Ποτίδαιαν τρισχιλίους μὲν ὄπλίταις ἔαυτῶν, χωρὶς δὲ τῶν ξυμμάχων πολλοῖς, ἵππεῦσι δὲ ἔξακοσίους Μακεδόνων τοὺς μετὰ Φιλίππου καὶ Παυσανίου· ἀμα δὲ οὐκεὶς παρέπλεον ἐβδομήκοντα. κατ’ ὀλίγον δὲ προϊόντες τριταῖοι ἀφίκοντο ἐς Γίγαντον καὶ ἐστρατοπεδεύσαντο.

Ποτιδαιάται δὲ καὶ οἱ μετὰ Ἀριστέως Πελοποννήσιοι προσδεχόμενοι τοὺς Ἀθηναίους ἐστρατοπεδεύοντο πρὸς Ὀλύνθου ἐν τῷ ἵσθμῳ καὶ ἀγορὰν ἔξω τῆς πόλεως ἐπεποίηντο. στρατηγὸν μὲν τοῦ πεζοῦ παντὸς καὶ ξυμμαχοῦ γρηγόρητο Ἀριστέα, τῆς δὲ ἵππου Περδίκκαν· ἀπέστη γάρ εὐθὺς πάλιν τῶν Ἀθηναίων καὶ ξυνεμάχει τοὺς Ποτιδαιάτας, Ἰόλαον ἀνθρώπου καταστήσας ἄρχοντα. ἦν δὲ ἡ γνώμη τοῦ Ἀριστέως, τὸ μὲν μεθ’ ἔαυτοῦ στρατόπεδον ἔχοντι ἐν τῷ ἵσθμῳ ἐπιτηρεῖν τοὺς Ἀθηναίους, ἦν ἐπίστι, Χαλκιδέας δὲ καὶ τοὺς ἔξω ἵσθμοῦ ξυμμάχους καὶ τὴν παρὰ Περδίκκου διακοσίαν ἵππον ἐν Ὀλύνθῳ μένειν, καὶ ὅταν Ἀθηναῖοι ἐπὶ σφᾶς χωρῶσι, κατὰ οὐτους βοηθοῦντας

4 ἐν μέσῳ ποιεῖν αὐτῶν τοὺς πολεμίους. Καλλίας δ'
αὖ δὲ τῶν Ἀθηναίων στρατηγὸς καὶ οἱ ξυνάρχοντες
τοὺς μὲν Μακεδόνας ἵππεας καὶ τῶν ξυμμάχων ὀλί-
γους ἐπὶ Ὀλύνθου ἀποπέμπουσιν, ὅπως εἰργωσι τοὺς
ἐκεῖθεν ἐπιβοηθεῖν, αὐτὸς δὲ ἀναστήσαντες τὸ στρατό-
ν πέδον ἔχώρουν ἐπὶ τὴν Ποτίδαιαν. καὶ ἐπειδὴ πρὸς
6 τῷ ἴσθμῷ ἐγένουντο καὶ εἶδον τοὺς ἐναντίους παρα-
σκευαζομένους ὡς ἐς μάχην, ἀντικαθίσταντο. καὶ αὐτοὶ,
καὶ οὐ πολὺ ὅστερον ξυνέμισγον. καὶ αὐτὸς μὲν τὸ
τοῦ Ἀριστέως κέρας καὶ ὅσοι περὶ ἐκείνου ἥσαν Κο-
ρυθίων τε καὶ τῶν ἄλλων λογάδες, ἔτρεψαν τὸ καθ'
έαυτοὺς καὶ ἐπεξῆλθον διώκουντες ἐπὶ πολύ. τὸ δὲ
ἄλλο στρατόπεδον τῶν τε Ποτίδαιατῶν καὶ τῶν Πελο-
ποννησίων ἡσάστο ὑπὸ τῶν Ἀθηναίων καὶ ἐς τὸ τεῖ-
χος κατέφυγεν.

63 Ἐπαναχωρῶν δὲ ὁ Ἀριστεὺς ἀπὸ τῆς διώξεως ὡς
όρᾳ τὸ ἄλλο στράτευμα ἡσσημένον, ἡπόρησε μὲν ὅπο-
τέρωσε διακινδυνεύσῃ χωρίσας, ἢ ἐπὶ τῆς Ὀλύνθου ἢ
ἐς τὴν Ποτίδαιαν. ἔδοξε δὲ οὖν ξυναγαγόντι τοὺς
μεθ' έαυτοῦ ώς ἐς ἐλάχιστον χωρίον δρόμῳ βιάσασθαι
ἐς τὴν Ποτίδαιαν, καὶ παρῆλθε παρὰ τὴν χηλὴν διὰ
τῆς θαλάσσης βαλλόμενός τε καὶ χαλεπώς, ὀλίγους
2 μέν τινας ἀποβαλών, τοὺς δὲ πλείους σώσας. οἱ δὲ
ἀπὸ τῆς Ὀλύνθου τοῖς Ποτίδαιάταις βοηθοί (ἀπεῖχε
δὲ ἔξηκοντα μάλιστα σταδίους καὶ ἔστι καταφανές),
ώς ἡ μάχη ἐγύγνετο καὶ τὰ σημεῖα ἥρθη, βραχὺ μέν
τι προῆλθον ώς βοηθήσοντες, καὶ οἱ Μακεδόνες ἵππης
ἀντιπαρετάξαντο ώς κωλύσοντες. ἐπειδὴ δὲ διὰ τάχους
ἡ νίκη τῶν Ἀθηναίων ἐγίγνετο καὶ τὰ σημεῖα κατε-
σπάσθη, πάλιν ἐπανεχώρουν ἐς τὸ τεῖχος καὶ οἱ
Μακεδόνες παρὰ τοὺς Ἀθηναίους. ἵππης δὲ οὐδετέ-

ροις παρεγένοντο. μετὰ δὲ τὴν μάχην τροπαῖον ἔστη- 3
σαν οἱ Ἀθηναῖοι καὶ τοὺς νεκροὺς ὑποσπόνδους ἀπέ-
δοσαν τοῖς Ποτιδαιάταις· ἀπέθανον δὲ Ποτιδαιατῶν
μὲν καὶ τῶν ξυμμάχων δλίγῳ ἐλάσσονς τριακοσίων,
Ἀθηναίων δὲ αὐτῶν πεντήκοντα καὶ ἑκατὸν καὶ Καλ-
λίας ὁ στρατηγός.

Τὸ δὲ ἐκ τοῦ ἵσθμου τεῦχος εὐθὺς οἱ Ἀθηναῖοι ἀπο- 64
τειχίσαντες ἐφούρουν· τὸ δὲ ἐς τὴν Παλλήνην ἀτεί-
χιστον ἦν· οὐ γὰρ ἴκανοὶ ἐνόμιζον εἶναι ἐν τε τῷ
ἵσθμῳ φρουρεῖν καὶ ἐς τὴν Παλλήνην διαβάντες τειχί-
ζειν, δεδιύτες μὴ σφίσιν οἱ Ποτιδαιάται καὶ οἱ ξύμ-
μαχοι γιγνομένοις δίχα ἐπιθώνται. καὶ πυνθανόμενοι 2
οἱ ἐν τῇ πόλει Ἀθηναῖοι τὴν Παλλήνην ἀτείχιστον
οὖσαν, χρόνῳ ὕστερον πέμπουσιν ἑξακοσίους καὶ χιλίους
ὅπλίτας ἑαυτῶν καὶ Φορμίωνα τὸν Ἀσωπίον στρατη-
γόν· ὃς ἀφικόμενος ἐς τὴν Παλλήνην καὶ ἐξ Ἀφύτιος
όρμωμένος προσήγαγε τὴν Ποτιδαίᾳ τὸν στρατόν, κατὰ
βραχὺ προϊὼν καὶ κείρων ἄμα τὴν γῆν· ὡς δὲ οὐδὲν 3
ἐπεξήει ἐς μάχην, ἀπετείχισε τὸ ἐκ τῆς Παλλήνης
τεῦχος. καὶ οὕτως ἥδη κατὰ κράτος ἡ Ποτιδαια ἀμ-
φοτέρωθεν ἐπολιορκεῖτο καὶ ἐκ θαλάσσης ναυσὶν ἄμα
ἐφορμούσαις.

Ἀριστεὺς δὲ ἀποτειχισθείσης αὐτῆς καὶ ἐλπίδα οὐ- 65
δεμίαν ἔχων σωτηρίας, ἦν μή τι ἀπὸ Πελοποννήσου
ἢ ἄλλο παρὰ λόγου γίγνηται, ξυνεβούλευε μὲν πλὴν
πεντακοσίων ἄνεμον τηρήσασι τοῖς ἄλλοις ἐκπλεῦσαι,
ὅπως ἐπὶ πλέον ὁ σῖτος ἀντίσχῃ, καὶ αὐτὸς ἥθελε
τῶν μενόντων εἶναι· ὡς δὲ οὐκ ἐπειθε, βουλόμενος τὰ
ἐπὶ τούτοις παρασκευάζειν καὶ ὅπως τὰ ἔξωθεν ἔξει
ώς ἄριστα, ἐκπλουν ποιεῖται λαθὼν τὴν φυλακὴν τῶν
Ἀθηναίων. καὶ παραμένων ἐν Χαλκιδεῖσι τά τε ἄλλα 2

ξυνεπολέμει καὶ Σερμυλίων λοχίσας πρὸς τὴν πόλει πολλοὺς διέφθειρεν, ἐς τε τὴν Πελοπόννησον ἐπρασ-
ζεν δῆπη ὡφελία τις γενήσεται. μετὰ δὲ τῆς Ποτι-
δαίας τὴν ἀποτείχισιν Φορμίων μὲν ἔχων τοὺς ἔξακο-
σίους καὶ χιλίους τὴν Χαλκιδικὴν καὶ Βοττικὴν ἐδῆσεν
καὶ ἔστιν ἀ καὶ πολίσματα εἴλεν.

66 Τοῖς δὲ Ἀθηναίοις καὶ Πελοποννησίοις αἰτίαι μὲν
αὗται προσγεγένητο ἐς ἄλληλους, τοῖς μὲν Κορινθίοις
ὅτι τὴν Ποτιδαιαν ἑαυτῶν οὖσαν ἀποικίαν καὶ ἄνδρας
Κορινθίων τε καὶ Πελοποννησίων ἐν αὐτῇ ὄντας ἐπο-
λιόρκουν, τοῖς δὲ Ἀθηναίοις ἐς τοὺς Πελοποννησίους
ὅτι ἑαυτῶν τε πόλιν ξυμμαχίδα καὶ φόρου ὑποτελῆ
ἀπέστησαν καὶ ἐλθόντες σφίσιν ἀπὸ τοῦ προφανοῦς
ἐμάχοντο μετὰ Ποτιδαιατῶν. οὐ μέντοι ὅ γε πόλε-
μος πω ξυνερρώγει, ἀλλ᾽ ἔτι ἀνακωχὴ ἦν· ιδίᾳ γὰρ
ταῦτα οἱ Κορινθιοὶ ἐπραξαν.

67 Πολιορκουμένης δὲ τῆς Ποτιδαίας οὐχ ἡσύχαζον, ἀν-
δρῶν τε σφίσιν ἐνόντων καὶ ἄμα περὶ τῷ χωρίῳ δε-
διότες· παρεκάλουν τε εὐθὺς ἐς τὴν Λακεδαιμονίαν τοὺς
ξυμμάχους καὶ κατεβόων ἐλθόντες τῶν Ἀθηναίων ὅτι
σπονδάς τε λελυκότες εἶεν καὶ ἀδικοῖεν τὴν Πελοπόν-
νησον. Αἰγινῆταί τε φανερῶς μὲν οὐ πρεσβευόμενοι,
δεδιότες τοὺς Ἀθηναίους, κρύφα δέ, οὐχ ἥκιστα μετ'
αὐτῶν ἐνῆγον τὸν πόλεμον, λέγοντες οὐκ εἶναι αὐτό-
3 νομοὶ κατὰ τὰς σπονδάς. οἱ δὲ Λακεδαιμόνιοι προσ-
παρακαλέσαντες τῶν ξυμμάχων καὶ εἴ τις τι ἄλλο
4 ἔφη ἡδικῆσθαι ὑπὸ Ἀθηναίων, ξύλλογον σφῶν αὐτῶν
ποιήσαντες τὸν εἰωθότα λέγειν ἐκέλευν. καὶ ἄλλοι
τε παριόντες ἐγκλήματα ἐποιοῦντο ὡς ἔκαστοι καὶ
Μεγαρῆς, δηλοῦντες μὲν καὶ ἔτερα οὐκ ὀλίγα διάφορα,
μάλιστα δὲ λιμένων τε εἴργεσθαι τῶν ἐν τῇ Ἀθηναίων

ἀρχῇ καὶ τῆς Ἀττικῆς ἀγορᾶς παρὰ τὰς σπονδάς.
παρελθόντες δὲ τελευταῖοι οἱ Κορίνθιοι, καὶ τοὺς ἄλλους ἐύσαντες πρώτον παροξύνναι τοὺς Λακεδαιμονίους,
ἐπεῖπον τοιάδε.

Τοιαῦτα δὲ λέξας ἐπεψήφιζεν αὐτὸς ἔφορος ὃν ἐς 87
τὴν ἐκκλησίαν τῶν Λακεδαιμονίων. ὁ δὲ (κρίνουσι 2
γὰρ βοῆ καὶ οὐ ψήφῳ) οὐκ ἔφη διαγνωσκειν τὴν
βοὴν ὅποτέρα μείζων, ἀλλὰ βουλόμενος αὐτοὺς φανε-
ρῶς ἀποδεικνυμένους τὴν γνώμην ἐς τὸ πολεμεῖν μᾶλ-
λον ὄρμῆσαι ἔλεξεν. “Οτφ μὲν ὑμῶν, ὡς Λακεδαιμό- 3
νιοι, δοκοῦσι λελύσθαι αἱ σπονδαὶ καὶ οἱ Ἀθηναῖοι
ἀδικεῖν, ἀναστήτω ἐς ἐκεῖνο τὸ χωρίον,” δεῖξας τι
χωρίον αὐτοῖς, “ὅτῳ δὲ μὴ δοκοῦσιν, ἐς τὰ ἐπὶ θά-
τερα.” ἀναστάντες δὲ διέστησαν, καὶ πολλῷ πλείους 4
ἐγένοντο οἵδιοι ἐδόκουν αἱ σπονδαὶ λελύσθαι. προσκα-
λέσαντες τε τοὺς ξυμμάχους εἰπον ὅτι σφίσι μὲν
δοκοῦεν ἀδικεῖν οἱ Ἀθηναῖοι, βούλεσθαι δὲ καὶ τοὺς
πάντας ξυμμάχους παρακαλέσαντες ψῆφον ἐπαγαγεῖν,
ὅπως κοινῇ βουλευσάμενοι τὸν πόλεμον ποιῶνται, ἦν
δοκῆ. καὶ οἱ μὲν ἀπεχώρησαν ἐπ’ οἴκου διαπραξά- 5
μενοι ταῦτα, καὶ οἱ Ἀθηναίων πρέσβεις ὑστερον ἐφ’
ἄπερ ἥλθον χρηματίσαντες. ἡ δὲ διαγνώμη αὕτη τῆς 6
ἐκκλησίας, τοῦ τὰς σπονδὰς λελύσθαι, ἐγένετο ἐν τῷ
τετάρτῳ ἔτει καὶ δεκάτῳ τῶν τριακοντούσιδων σπον-
δῶν προκεχωρηκιυῶν, ἀλλ’ ἐγένοντο μετὰ τὰ Εὐβοϊκά.

Ἐψηφίσαντο δὲ οἱ Λακεδαιμόνιοι τὰς σπονδὰς 88
λελύσθαι καὶ πολεμητέα εἶναι, οὐ τοσοῦτον τῶν ξυμ-
μάχων πεισθέντες τοὺς λόγους ὅσον φοβούμενοι τοὺς
Ἀθηναίους μὴ ἐπὶ μεῖζον δυνηθῶσιν, ὄρῶντες αὐτοῖς
τὰ πολλὰ τῆς Ἑλλάδος ὑποχείρια ἥδη ὄντα.

89 Οἱ γὰρ Ἀθηναῖοι τρόπῳ τοιῷδε ἥλθον ἐπὶ τὰ πράγματα ἐν οἷς ηὐξήθησαν. ἐπειδὴ Μῆδοι ἀνεχώρησαν ἐκ τῆς Εὐρώπης νίκηθέντες καὶ ναυσὶ καὶ πεζῷ ὑπὸ Ἑλλήνων καὶ οἱ καταφυγόντες αὐτῶν ταῖς ναυσὶν ἐς Μυκάλην διεφθάρησαν, Λεωτυχίδης μὲν ὁ βασιλεὺς τῶν Λακεδαιμονίων, δόσπερ ἥγετο τῶν ἐν Μυκάλῃ Ἑλλήνων, ἀπεχώρησεν ἐπ’ οἴκους ἔχων τοὺς ἀπὸ Πελοποννήσου ξυμμάχους· οἱ δὲ Ἀθηναῖοι καὶ οἱ ἀπὸ Ἰωνίας καὶ Ἑλλησπόντου ξύμμαχοι, ἥδη ἀφεστηκότες ἀπὸ βασιλέως, ὑπομείναντες Σηστὸν ἐπολιόρκουν Μῆδων ἔχόντων, καὶ ἐπιχειμάσαντες εἶλον αὐτὴν ἐκλιπόντων τῶν βαρβάρων, καὶ μετὰ τοῦτο ἀπέπλευσαν ἐξ Ἑλλησπόντου ὡς ἔκαστοι κατὰ πόλεις.

3 Ἀθηναίων δὲ τὸ κοινόν, ἐπειδὴ αὐτοῖς οἱ βάρβαροι ἐκ τῆς χώρας ἀπῆλθον, διεκομίζουσι εὐθὺς ὅθεν ὑπεξέθεντο παιδας καὶ γυναικας καὶ τὴν περιούσαν κατασκευήν, καὶ τὴν πόλιν ἀνοικοδομεῖν παρεσκευάζουσι καὶ τὰ τείχη· τοῦ τε γὰρ περιβόλου βραχέα είστηκει καὶ οἰκίαι αἱ μὲν πολλαὶ πεπτώκεσαν, ὀλίγαι δὲ περιῆσαν, ἐν αἷς αὐτοὶ ἐσκήνησαν οἱ δυνατοὶ τῶν Περσῶν.

90 Λακεδαιμόνιοι δὲ αἰσθομένοι τὸ μέλλον ἥλθον πρεσβείᾳ, τὰ μὲν καὶ αὐτὸι ἥδιον ἀν ὄρωντες μήτ’ ἐκείνους μήτ’ ἄλλον μηδένα τεῦχος ἔχοντα, τὸ δὲ πλέον τῶν ξυμμάχων ἔξιτρυνόντων καὶ φοβουμένων τοῦ τε ναυτικοῦ αὐτῶν τὸ πλῆθος, δὲ πρὶν οὐχ ὑπῆρχε, καὶ τὴν ἐς τὸν Μηδικὸν πόλεμον τόλμαν γενομένην. ἥξιον τε αὐτοὺς μὴ τειχίζειν, ἀλλὰ καὶ τῶν ἔξω Πελοποννήσου μᾶλλον ὅσοις ξυνειστήκει ξυγκαθελεῖν μετὰ σφῶν τοὺς περιβόλους, τὸ μὲν βουλόμενον καὶ ὑποπτον τῆς γυνώμης οὐ δηλοῦντες ἐς τοὺς Ἀθηναίους, ὡς

δὲ τοῦ βαρβάρου, εὶς αὐθις ἐπέλθοι, οὐκ ἀν ἔχοντος ἀπὸ ἔχυροῦ ποθεν, ὃσπερ νῦν ἐκ τῶν Θηβῶν, ὁρμᾶσθαι· τὴν τε Πελοπόννησον πᾶσιν ἔφασαν ἵκανην εἶναι ἀναχώρησίν τε καὶ ἀφορμήν. οἱ δὲ Ἀθηναῖοι τοις Θεμιστοκλέους γνώμῃ τοὺς μὲν Λακεδαιμονίους ταῦτ' εἰπόντας, ἀποκρινάμενοι ὅτι πέμψουσιν ὡς αὐτοὺς πρέσβεις περὶ ὧν λέγουσιν, εὐθὺς ἀπήλλαξαν· ἐαυτὸν δὲ ἐκέλευεν ἀποστέλλειν ὡς τάχιστα ὁ Θεμιστοκλῆς ἐς τὴν Λακεδαιμονίαν, ἄλλους δὲ πρὸς ἑαυτῷ ἐλομένους πρέσβεις μὴ εὐθὺς ἐκπέμπειν, ἀλλ' ἐπισχεῖν μέχρι τοσούτου ἔως ἀν τὸ τεῖχος ἵκανὸν ἄρωσιν ὃστε ἀπομάχεσθαι ἐκ τοῦ ἀναγκαιοτάτου ὑψους· τειχίζειν δὲ πάντας πανδημεὶ τοὺς ἐν τῇ πόλει καὶ αὐτοὺς καὶ γυναικας καὶ παῖδας, φειδομένους μήτε ἤδη μήτε δημοσίου οἰκοδομήματος ὅθεν τις ὡφελία ἔσται ἐς τὸ ἔργον, ἀλλὰ καθαιροῦντας πάντα. καὶ ὁ μὲν ταῦτα διδάξας⁴ καὶ ἐς τὴν Λακεδαιμονίαν ἐλθὼν οὐ προσήγει πρὸς τὰς⁵ ἀρχάς, ἀλλὰ διῆγε καὶ προύφασίζετο. καὶ ὅπότε τις αὐτὸν ἔροιτο τῶν ἐν τέλει ὅντων ὅ τι οὐκ ἐπέρχεται ἐπὶ τὸ κοινόν, ἔφη τοὺς ξυμπρέσβεις ἀναμένειν, ἀσχολίας δὲ τινος οὕσης αὐτοὺς ὑπολειφθῆναι, προσδέχεσθαι μέντοι ἐν τάχει ἥξειν καὶ θαυμάζειν ὡς οὕπω πάρεισιν.

Οἱ δὲ ἀκούοντες τῷ μὲν Θεμιστοκλεῖ ἐπείθοντο διὰ⁶¹ φιλίαν αὐτοῦ, τῶν δὲ ἄλλων ἀφικνουμένων καὶ σαφῶς κατηγορούντων ὅτι τειχίζεται τε καὶ ἥδη ὑψος λαμβάνει, οὐκ εἶχον ὅπως χρὴ ἀπιστῆσαι. γνοὺς δὲ² ἐκεῖνος κελεύει αὐτοὺς μὴ λόγοις μᾶλλον παράγεσθαι ἢ πέμψαι σφῶν αὐτῶν ἄνδρας οἵτινες χρηστοὶ καὶ πιστῶς ἀπαγγελοῦσι σκεψάμενοι. ἀποστέλλουσιν οὖν,³

καὶ περὶ αὐτῶν ὁ Θεμιστοκλῆς τοῖς Ἀθηναίοις κρύφα πέμπει κελεύων ὡς ἥκιστα ἐπιφανῶς κατασχεῖν καὶ μὴ ἀφεῖναι πρὸν ἀν αὐτοὶ πάλιν κομισθῶσιν (ἥδη γὰρ καὶ ἥκον αὐτῷ οἱ ξυμπρέσβεις, Ἀβράντιχός τε ὁ Λυσικλέους καὶ Ἀριστείδης ὁ Λυσιμάχου, ἀγγέλουντες ἔχειν ἵκανῶς τὸ τεῖχος). ἐφοβεῖτο γὰρ μὴ οἱ Λακεδαιμόνιοι ⁴ σφᾶς, ὁπότε σαφῶς ἀκούσειαν, οὐκέτι ἀφῶσιν. οἵ τε οὖν Ἀθηναῖοι τοὺς πρέσβεις ὕσπερ ἐπεστάλη κατεύχον, καὶ Θεμιστοκλῆς ἐπελθὼν τοὺς Λακεδαιμονίοις ἐνταῦθα δὴ φανερῶς εἰπεν ὅτι ἡ μὲν πόλις σφῶν τετείχισται ἥδη ὕστε ἵκανὴ ἐνναι σώζειν τοὺς ἐνοικοῦντας, εἰ δέ τι βούλονται Λακεδαιμόνιοι ἡ οἱ ξύμμαχοι πρεσβεύεσθαι παρὰ σφᾶς, ὡς πρὸς διαγνωσκοντας τὸ λοιπὸν ἴεναι τά τε σφίσιν αὐτοῖς ξύμφορα ⁵ καὶ τὰ κοινά. τὴν τε γὰρ πόλιν ὅτε ἐδόκει ἐκλιπεῖν ἄμεινον εἶναι καὶ ἐς τὰς ναῦς ἐσβῆναι, ἀνευ ἐκείνων ἔφασαν γνόντες τολμῆσαι, καὶ ὅσα αὖ μετ' ἐκείνων ⁶ βουλεύεσθαι, οὐδενὸς ὕστεροι γνώμῃ φανῆναι. δοκεῖν οὖν σφίσι καὶ νῦν ἄμεινον εἶναι τὴν ἑαυτῶν πόλιν τεῖχος ἔχειν, καὶ ἵδια τοῖς πολίταις καὶ ἐς τοὺς πάντας ξυμμάχους ὠφελιμώτερον ἔσεσθαι. οὐ γὰρ οἶν τὸ εἶναι μὴ ἀπὸ ἀντιπάλου παρασκευῆς ὄμοιόν τι ἡ ἵσον ἐς τὸ κοινὸν βουλεύεσθαι. ἡ πάντας οὖν ἀτείχιστους ἔφη χρῆναι ξυμμαχεῖν ἡ καὶ τάδε νομίζειν ὁρθῶς ἔχειν.

⁹² Οἱ δὲ Λακεδαιμόνιοι ἀκούσαντες ὄργην μὲν φανερὰν οὐκ ἐποιοῦντο τοὺς Ἀθηναίους (οὐδὲ γὰρ ἐπὶ κωλύμη, ἀλλὰ γνώμης παραινέσθει δῆθεν τῷ κοινῷ ἐπρεσβεύσαντο, ἀμα δὲ καὶ προσφιλεῖς ὅντες ἐν τῷ τότε διὰ τὴν ἐς τὸν Μῆδον προθυμίαν τὰ μάλιστ' αὐτοῖς ἐτύγχανον), τῆς μέντοι βουλήσεως ἀμαρτάνοντες ἀδήλως

ἢχθοντο. οἵ τε πρέσβεις ἑκατέρων ἀπῆλθον ἐπ' οἴκου ἀνεπικλήτως.

Τούτῳ τῷ τρόπῳ οἱ Ἀθηναῖοι τὴν πόλιν ἐτείχισαν 93 ἐν ὀλίγῳ χρόνῳ. καὶ δήλη ἡ οἰκοδομία ἔτι καὶ νῦν 2 ἔστιν ὅτι κατὰ σπουδὴν ἐγένετο. οἱ γὰρ θεμέλιοι παντοίων λίθων ὑπόκεινται καὶ οὐ ξυνειργασμένων ἔστιν ἦ, ἀλλ' ὡς ἔκαστοί ποτε προσέφερον, πολλαί τε στῆλαι ἀπὸ σημάτων καὶ λίθοι εἰργασμένοι ἐγκατελέγησαν. μείζων γὰρ ὁ περίβολος πανταχῇ ἐξήχθη τῆς πόλεως, καὶ διὰ τούτο πάντα ὄμοιώς κινοῦντες ἡπείγοντο. ἔπεισε δὲ καὶ τοῦ Πειραιῶς τὰ λοιπὰ ὁ 3 Θεμιστοκλῆς οἰκοδομεῖν (ὑπῆρκτο δ' αὐτοῦ πρότερον ἐπὶ τῆς ἐκείνου ἀρχῆς ἦς κατ' ἐνιαυτὸν Ἀθηναῖοι θῆξε), νομίζων τό τε χωρίου καλὸν εἶναι, λιμένας ἔχον τρεῖς αὐτοφυέν, καὶ αὐτοὺς ναυτικοὺς γεγενημένους μέγα προφέρειν ἐς τὸ κτήσασθαι δύναμιν. τῆς γὰρ 4 δὴ θαλάσσης πρώτος ἐτόλμησεν εἰπεῖν ὡς ἀνθεκτέα ἔστι καὶ τὴν ἀρχὴν εὐθὺς ξυγκατεσκεύαζεν. καὶ ὡκο- 5 δόμησαν τῇ ἐκείνου γνώμῃ τὸ πάχος τοῦ τείχους ὅπερ νῦν ἔτι δῆλόν ἔστι περὶ τὸν Πειραιᾶ. δύο γὰρ ἄμαξαι ἐναντίαι ἀλλήλαις τοὺς λίθους ἐπῆγον. ἐντὸς δὲ οὕτε χάλιξ οὕτε πηλὸς ἦν, ἀλλὰ ξυνωκοδομημένοι μεγάλοι λίθοι καὶ ἐν τομῇ ἐγγώνιοι, σιδήρῳ πρὸς ἀλλήλους τὰ ἔξωθεν καὶ μολύβδῳ δέδεμένοι. τὸ δὲ ὑψος ἥμισυ μάλιστα ἐτελέσθη οὖδε διενοεῖτο. ἐβούλετο γὰρ τῷ 6 μεγέθει καὶ τῷ πάχει ἀφιστάναι τὰς τῶν πολεμίων ἐπιβουλάς, ἀνθρώπων τε ἐνόμιξεν ὀλίγων καὶ τῶν ἀχρειοτάτων ἀρκέσειν τὴν φυλακήν, τοὺς δ' ἄλλους ἐς τὰς ναῦς ἐσβήσεσθαι. ταῖς γὰρ ναυσὶ μάλιστα 7 προσέκειτο, ἵδων, ὡς ἐμὸὶ δοκεῖ, τῆς βασιλέως στρατιᾶς τὴν κατὰ θάλασσαν ἔφοδον εὐπορωτέραν τῆς κατὰ

γῆν οὖσαν· τόν τε Πειραιᾶ ὀφελιμώτερον ἐνόμιζε τῆς ἀνω πόλεως, καὶ πολλάκις τοῖς Ἀθηναίοις παρήνει, ἦν ἄρα ποτὲ κατὰ γῆν βιασθώσι, καταβάντας ἐς αὐτὸν ταῖς ναυσὶ πρὸς ἄπαντας ἀνθίστασθαι. Ἀθηναῖοι μὲν οὖν οὕτως ἐτειχίσθησαν καὶ τὰλλα κατεσκευάζοντο εὐθὺς μετὰ τὴν Μήδων ἀναχώρησιν.

94 Παυσανίας δὲ ὁ Κλεομβρότου ἐκ Λακεδαιμονος στρατηγὸς τῶν Ἑλλήνων ἐξεπέμφθη μετὰ εἴκοσι νεῶν ἀπὸ Πελοποννήσου· ξυνέπλεον δὲ καὶ Ἀθηναῖοι τριάκοντα ναυσὶ καὶ τῶν ἄλλων ξυμμάχων πλῆθος. καὶ ἐστράτευσαν ἐς Κύπρον καὶ αὐτῆς τὰ πολλὰ κατεστρέφαντο, καὶ ὑστερον ἐς Βυζάντιον Μήδων ἔχοντων καὶ ἐξεπολιόρκησαν ἐν τῇδε τῇ ἡγεμονίᾳ.

95 Ἡδη δὲ βιαιόν ὅντος αὐτοῦ οἱ τε ἄλλοι Ἑλληνες ἤχθοντο καὶ οὐχ ἥκιστα οἱ Ἰωνες καὶ δσοι ἀπὸ βασιλέως νεωστὶ ἥλευθέρωντο· φοιτῶντές τε πρὸς τοὺς Ἀθηναίους ἡξίουν αὐτοὺς ἡγεμόνας σφῶν γενέσθαι κατὰ τὸ ξυγγενὲς καὶ Παυσανίᾳ μὴ ἐπιτρέπειν, ἦν που ² βιάζηται. οἱ δὲ Ἀθηναῖοι ἐδέξαντό τε τοὺς λόγους καὶ προσείχον τὴν γνώμην ὡς οὐ περιοφόμενοι τὰλλά ³ τε καταστησόμενοι ἥ φαίνοιτο ἄριστα αὐτοῖς. ἐν τούτῳ δὲ οἱ Λακεδαιμόνιοι μετεπέμποντο Παυσανίαν ἀνακρινοῦντες δὲν πέρι ἐπυνθάνοντο· καὶ γὰρ ἀδικία πολλὴ κατηγορεῖτο αὐτοῦ ὑπὸ τῶν Ἑλλήνων τῶν ἀφικνουμένων, καὶ τυραννίδος μᾶλλον ἐφαίνετο μίμησις ⁴ ἥ στρατηγία. ξυνέβη τε αὐτῷ καλεῖσθαι τε ἄμα καὶ τοὺς ξυμμάχους τῷ ἐκείνου ἔχθει παρ' Ἀθηναίους μετατάξασθαι πλὴν τῶν ἀπὸ Πελοποννήσου στρατιωτῶν. ἐλθὼν δὲ ἐς Λακεδαιμονα τῶν μὲν ιδίᾳ πρός τινα ἀδικημάτων εὐθύνθη, τὰ δὲ μέγιστα ἀπολύεται μὴ ἀδικεῖν· κατηγορεῖτο δὲ αὐτοῦ οὐχ ἥκιστα Μῆ-

δισμὸς καὶ ἐδόκει σαφέστατον εἶναι. καὶ ἐκεῖνον μὲν 6
οὐκέτι ἐκπέμπουσιν ἄρχοντα, Δόρκιν δὲ καὶ ἄλλους
τινὰς. μετ' αὐτοῦ στρατιὰν ἔχοντας οὐ πολλήν. οἷς
οὐκέτι ἐφίεσαν οἱ ξύμμαχοι τὴν ἡγεμονίαν. οἱ δὲ 7
αἰσθόμενοι ἀπῆλθον, καὶ ἄλλους οὐκέτι ὑστερον ἐξέ-
πεμψαν οἱ Λακεδαιμόνιοι, φοβούμενοι μὴ σφίσιν οἱ
ἐξιόντες χείρους γίγνωνται, ὅπερ καὶ ἐν τῷ Παυσανίᾳ
ἐνείδον, ἀπαλλαξείοντες δὲ καὶ τοῦ Μηδικοῦ πολέμου
καὶ τοὺς Ἀθηναίους νομίζοντες ἵκανοὺς ἐξηγεῖσθαι καὶ
σφίσιν ἐν τῷ τότε παρόντι ἐπιτηδείους.

Παραλαβόντες δὲ οἱ Ἀθηναῖοι τὴν ἡγεμονίαν τούτῳ 96
τῷ τρόπῳ ἐκόντων τῶν ξυμμάχων διὰ τὸ Παυσανίου
μῖσος, ἔταξαν ἃς τε ἔδει παρέχειν τῶν πόλεων χρή-
ματα πρὸς τὸν βάρβαρον καὶ ἃς ναῦς. πρόσχημα
γὰρ ἦν ἀμύνασθαι ὃν ἔπαθον δησύντας τὴν βασιλέως
χώραν. καὶ Ἐλληνοταμίαι τότε πρῶτον Ἀθηναίοις 2
κατέστη ἀρχή, ὃς ἐδέχοντο τὸν φόρον. οὕτω γὰρ ὀνο-
μάσθη τῶν χρημάτων ἡ φορά. ἦν δὲ ὁ πρῶτος φόρος
ταχθεὶς τετρακόσια τάλαντα καὶ ἐξήκοντα, ταμιεῖον τε
Δῆλος ἦν αὐτοῖς καὶ αἱ ξύνοδοι ἐς τὸ ἱερὸν ἐγίγνοντο.

Ἡγούμενοι δὲ αὐτονόμων τὸ πρῶτον τῶν ξυμμάχων 97
καὶ ἀπὸ κοινῶν ξυνόδων βουλευόντων τοσάδε ἐπῆλθον
πολέμῳ τε καὶ διαχειρίσει πραγμάτων μεταξὺ τοῦδε
τοῦ πολέμου καὶ τοῦ Μηδικοῦ, ἀ ἐγένετο πρός τε τὸν
βάρβαρον αὐτοῖς καὶ πρὸς τοὺς σφετέρους ξυμμάχους
νεωτερίζοντας καὶ Πελοποννησίων τοὺς ἀεὶ προστυγ-
χάνοντας ἐν ἑκάστῳ. ἔγραψα δὲ αὐτὰ καὶ τὴν ἐκ- 2
βολὴν τοῦ λόγου ἐποιησάμην διὰ τόδε, ὅτι τοῦ πρὸ
έμου ἀπασιν ἐκλιπτὲς τοῦτο ἦν τὸ χωρίον καὶ ἦ τὰ
πρὸ τῶν Μηδικῶν Ἐλληνικὰ ξυνετίθεσαν ἦ αὐτὰ τὰ
Μηδικά. τούτων δὲ ὅσπερ καὶ ἦψατο ἐν τῇ Ἀττικῇ

ξυγγραφῇ Ἐλλάνικος, βραχέως τε καὶ τοῖς χρόνοις
οὐκ ἀκριβῶς ἐπεμνήσθη· ἂμα δὲ καὶ τῆς ἀρχῆς ἀπό-
δειξιν ἔχει τῆς τῶν Ἀθηναίων ἐν οἴῳ τρόπῳ κατέστη.

118 Μετὰ ταῦτα δὲ ἦδη γίγνεται οὐ πολλοῖς ἔτεσιν
ὑστερον τὰ προειρημένα, τά τε Κερκυραϊκὰ καὶ τὰ
Ποτίδαιατικὰ καὶ ὅσα πρόφασις τοῦδε τοῦ πολέμου
κατέστη. ταῦτα δὲ ξύμπαντα ὅσα ἔπραξαν οἱ Ἐλ-
ληνες πρός τε ἀλλήλους καὶ τὸν Βάρβαρον ἐγένετο
ἐν ἔτεσι πεντήκοντα μάλιστα μεταξὺ τῆς Εέρξου
ἀναχωρήσεως καὶ τῆς ἀρχῆς τοῦδε τοῦ πολέμου· ἐν
οἷς Ἀθηναῖοι τὴν τε ἀρχὴν ἐγκρατεστέραν κατεστή-
σαντο καὶ αὐτοὶ ἐπὶ μέγα ἔχωρησαν δυνάμεως. οἱ
δὲ Λακεδαιμόνιοι αἰσθόμενοι οὔτε ἐκώλυνον εἰ μὴ ἐπὶ
βραχύ, ἡσύχαζόν τε τὸ πλέον τοῦ χρόνου, οὔτε μὲν
καὶ πρὸ τοῦ μὴ ταχεῖς ιέναι ἐς τοὺς πολέμους, εἰ μὴ
ἀναγκάζοιντο, τὸ δέ τι καὶ πολέμους οἰκείους ἐξειργό-
μενοι, πρὶν δὴ ἡ δύναμις τῶν Ἀθηναίων σαφῶς ἥρετο
καὶ τῆς ξυμμαχίας αὐτῶν ἥπτοντο. τότε δὲ οὐκέτι
ἀνασχετὸν ἐποιοῦντο, ἀλλ’ ἐπιχειρητέα ἐδόκει εἶναι
πάσηγ προθυμίᾳ καὶ καθαιρέτεα ἡ ἴσχυς, ἡν δύνωνται,
ἀραμένοις τόνδε τὸν πόλεμον.

3 Αὐτοῖς μὲν οὖν τοῖς Λακεδαιμονίοις διέγυνωστο λελύ-
σθαι τε τὰς σπονδὰς καὶ τοὺς Ἀθηναίους ἀδικεῖν,
πέμψαντες δὲ ἐς Δελφοὺς ἐπηρώτων τὸν θεὸν εἰ
πολεμοῦσιν ἀμεινον ἔσται. ὁ δὲ ἀνείλεν αὐτοῖς, ὡς
λέγεται, κατὰ κράτος πολεμοῦσι νίκην ἔσεσθαι, καὶ
αὐτὸς ἔφη ξυλλήψεσθαι καὶ παρακαλούμενος καὶ ἄκ-
λητος.

119 Αὖθις δὲ τοὺς ξυμμάχους παρακαλέσαντες ψῆφον
ἐβούλοντο ἐπαγαγεῖν εἰ χρὴ πολεμεῖν. καὶ ἐλθόντων

τῶν πρέσβεων ἀπὸ τῆς ξυμμαχίας καὶ ξυνόδου γενομένης οἴ τε ἄλλοι εἶπον ἢ ἐβούλοντο, κατηγοροῦντες οἱ πλείους τῶν Ἀθηναίων καὶ τὸν πόλεμον ἀξιοῦντες γενέσθαι, καὶ οἱ Κορίνθιοι δεηθέντες μὲν καὶ κατὰ πόλεις πρότερον ἐκάστων ὃιδια ὥστε ψηφίσασθαι τὸν πόλεμον, δεδιότες περὶ τῇ Ποτιδαίᾳ μὴ προδιαφθαρῆ· παρόντες δὲ καὶ τότε καὶ τελευταῖοι ἐπελθόντες ἐλεγον τοιάδε.

Οἱ δὲ Λακεδαιμόνιοι ἐπειδὴ ἀφ' ἀπάντων ἥκουσαν¹²⁵ γνώμην, ψῆφον ἐπήγαγον τοῖς ξυμμάχοις ἀπασιν ὅσοι παρῆσαν ἔξῆς καὶ μείζονι καὶ ἐλάσσονι πόλει· καὶ τὸ πλῆθος ἐψηφίσαντο πολεμεῖν. δεδογμένον δὲ αὐτοῖς² εὐθὺς μὲν ἀδύνατα ἦν ἐπιχειρεῖν ἀπαρασκεύοις οὖσιν, ἐκπορίξεσθαι δὲ ἐδόκει ἐκάστοις ἢ πρόσφορα ἦν καὶ μὴ εἶναι μέλλησιν. ὅμως δὲ καθισταμένοις ὡν ἔδει ἐνιαυτὸς μὲν οὐ διετρίβη, ἐλασσον δέ, πρὶν ἐσβαλεῖν ἐς τὴν Ἀττικὴν καὶ τὸν πόλεμον ἄρασθαι φανερῶς.

Ἐν τούτῳ δὲ ἐπρεσβεύοντο τῷ χρόνῳ πρὸς τοὺς¹²⁶ Ἀθηναίους ἐγκλήματα ποιούμενοι, ὅπως σφίσιν ὅτι μεγίστη πρόφασις εἴη τοῦ πολεμεῖν, ἦν μή τι ἐσακούωσιν. καὶ πρῶτον μὲν πρέσβεις πέμψαντες οἱ² Λακεδαιμόνιοι ἐκέλευνον τοὺς Ἀθηναίους τὸ ἄγος ἐλαύνειν τῆς θεοῦ· τὸ δὲ ἄγος ἦν τοιόνδε. . . .

Τοῦτο δὴ τὸ ἄγος οἱ Λακεδαιμόνιοι ἐκέλευνον ἐλαύνειν δῆθεν τοὺς θεοὺς πρῶτον τιμωροῦντες, εἰδότες δὲ Περικλέα τὸν Ξανθίππου προσεχόμενον αὐτῷ κατὰ τὴν μητέρα καὶ νομίζοντες ἐκπεσόντος αὐτοῦ ράον σφίσι προχωρεῖν τὰ ἀπὸ τῶν Ἀθηναίων. οὐ μέντοι² τοσοῦτον ἥλπιζον παθεῖν ἀν αὐτὸν τοῦτο ὅσον διαβολὴν οἴσειν αὐτῷ πρὸς τὴν πόλιν, ὡς καὶ διὰ τὴν

έκείνους ξυμφοραν τὸ μέρος ἔσται ὁ πόλεμος. ὃν γὰρ δυνατώτατος τῶν καθ' ἑαυτὸν καὶ ἄγων τὴν πολιτείαν ἡναντιοῦτο πάντα τοῖς Λακεδαιμονίοις, καὶ οὐκ εἴα ὑπείκειν, ἀλλ' ἐς τὸν πόλεμον ὄρμα τοὺς Ἀθηναίους.

128 Ἀντεκέλευον δὲ καὶ οἱ Ἀθηναῖοι τοὺς Λακεδαιμονίους τὸ ἀπὸ Ταινάρου ἄγος ἐλαύνειν. οἱ γὰρ Λακεδαιμονίοι ἀναστήσαντες ποτε ἐκ τοῦ ἱεροῦ τοῦ Ποσειδῶνος ἀπὸ Ταινάρου τῶν Εἰλώτων ἰκέτας ἀπαγαγόντες διέφθειραν· δὲ ὁ δὴ καὶ σφίσιν αὐτοῦς νομίζουσι τὸν μέγαν σεισμὸν γενέσθαι ἐν Σπάρτῃ. ἐκέλευον δὲ καὶ τὸ τῆς Χαλκιοίκου ἄγος ἐλαύνειν αὐτούς· ἐγένετο δὲ τοιόνδε. ἐπειδὴ Παυσανίας ὁ Λακεδαιμόνιος τὸ πρῶτον μεταπεμφθεὶς ὑπὸ Σπαρτιατῶν ἀπὸ τῆς ἀρχῆς τῆς ἐν Ἑλλησπόντῳ καὶ κριθεὶς ὑπ' αὐτῶν ἀπελύθη μὴ ἀδικεῖν, δημοσίᾳ μὲν οὐκέτι ἐξεπέμφθη, ἵδιᾳ δὲ αὐτὸς τριήρη λαβὼν Ἐρμιονίδα ἄνευ Λακεδαιμονίων ἀφικνεῖται ἐς Ἑλλήσποντον, τῷ μὲν λόγῳ ἐπὶ τὸν Ἑλληνικὸν πόλεμον, τῷ δὲ ἔργῳ τὰ πρὸς βασιλέα πράγματα πράσσειν, ὃσπερ καὶ τὸ πρῶτον ἐνεχείρησεν, ἐφιέμενος τῆς Ἑλληνικῆς ἀρχῆς. εὐεργεσίαν δὲ ἀπὸ τοῦδε πρῶτον ἐς βασιλέα κατέθετο καὶ τοῦ παντὸς πράγματος ἀρχὴν ἐποιήσατο· Βυζάντιον γὰρ ἐλῶν τῇ προτέρᾳ παρουσίᾳ μετὰ τὴν ἐκ Κύπρου ἀναχώρησιν (εἶχον δὲ Μῆδοι αὐτό, καὶ βασιλέως προσήκοντές τινες καὶ ξυγγενεῖς [δὲ] ἑάλωσαν ἐν αὐτῷ), τότε τούτους οὖς ἔλαβεν ἀποπέμπει βασιλεῖ κρύφα τῶν ἄλλων ἔξυμμάχων, τῷ δὲ λόγῳ ἀπέδρασαν αὐτόν. ἐπρασσε δὲ ταῦτα μετὰ Γοργογύλου τοῦ Ἐρετριέως, φέτερεψε τό τε Βυζάντιον καὶ τοὺς αἰχμαλώτους. ἐπεμψε δὲ καὶ ἐπιστολὴν τὸν Γόργυλον φέροντα αὐτῷ· ἐνεγέγραπτο γ δὲ τάδε ἐν αὐτῇ, ὡς ὕστερον ἀνευρέθη. “Παυσανίας

δέ ίγεμών τῆς Σπάρτης τούσδε τέ σοι χαρίζεσθαι βουλόμενος ἀποπέμπει δορὶ ἐλών, καὶ γνώμην ποιοῦμαι, εἰ καὶ σὸς δοκεῖ, θυγατέρα τε τὴν σὴν γῆμαι καὶ σοι Σπάρτην τε καὶ τὴν ἄλλην Ἑλλάδα ὑπόχειριον ποιῆσαι. δυνατὸς δὲ δοκῶ εἶναι ταῦτα πρᾶξαι μετὰ σοῦ βουλευόμενος. εἰ οὖν τί σε τούτων ἀρέσκει, πέμπε ἀνδρα πιστὸν ἐπὶ θάλασσαν δὲ οὐ τὸ λοιπὸν τοὺς λόγους ποιησόμεθα.”

Τοσαῦτα μὲν ἡ γραφὴ ἐδήλου: Ἐέρξης δὲ ἥσθη¹²⁹ τε τῇ ἐπιστολῇ καὶ ἀποστέλλει Ἀρτάβαζον τὸν Φαρνάκου ἐπὶ θάλασσαν καὶ κελεύει αὐτὸν τὴν τε Δασκυλίτιν σατραπείαν παραλαβεῖν Μεγαβάτην ἀπαλλάξαντα, ὃς πρότερον ἦρχε, καὶ παρὰ Παυσανίαν ἐς Βυζάντιον ἐπιστολὴν ἀντεπετίθει αὐτῷ ώς τάχιστα διαπέμψαι καὶ τὴν σφραγῖδα ἀποδεῖξαι, καὶ ἦν τι αὐτῷ Παυσανίας παραγγέλλῃ περὶ τῶν ἑαυτοῦ πραγμάτων, πράσσειν ώς ἄριστα καὶ πιστότατα. ὁ δὲ ἀφικόμενος τά τε ἄλλα ἐποίησεν ὥσπερ εἴρητο καὶ τὴν ἐπιστολὴν διέπεμψεν· ἀντεγέγραπτο δὲ τάδε. “Ωδε λέγει βασιλεὺς Εέρξης Παυσανίᾳ· καὶ τῶν ἀνδρῶν οὓς μοι πέραν θαλάσσης ἐκ Βυζαντίου ἔσωσας κεῖται σοι εὐεργεσίᾳ ἐν τῷ ἡμετέρῳ οἴκῳ ἐσαεὶ ἀνάγραπτος, καὶ τοῖς λόγοις τοῖς ἀπὸ σοῦ ἀρέσκομαι. καὶ σε μήτε νὺξ μήτ’ ἡμέρα ἐπισχέτω ὥστε ἀνεῖναι πράσσειν τι ὅν ἐμοὶ ὑπισχνῆ, μηδὲ χρυσοῦ καὶ ἀργύρου δαπάνῃ κεκωλύσθω μηδὲ στρατιᾶς πλήθει, εἴ ποι δεῖ παραγγείνεσθαι, ἀλλὰ μετ’ Ἀρταβάζον ἀνδρὸς ἀγαθοῦ, διν σοι ἐπεμψα, πρᾶσσε θαρσῶν καὶ τὰ ἐμὰ καὶ τὰ σὰ δῆπη κάλλιστα καὶ ἄριστα ἔξει ἀμφοτέροις.”

Ταῦτα λαβὼν ὁ Παυσανίας τὰ γράμματα, ὃν καὶ¹³⁰

πρότερον ἐν μεγάλῳ ἀξιώματι ὑπὸ τῶν Ἑλλήνων διὰ τὴν Πλαταιᾶσιν ἡγεμονίαν, πολλῷ τότε μᾶλλον ἥρτο καὶ οὐκέτι ἥδυνατο ἐν τῷ καθεστηκότι τρόπῳ βιοτεύειν, ἀλλὰ σκευάς τε Μηδικᾶς ἐνδυόμενος ἐκ τοῦ Βυζαντίου ἐξήει καὶ διὰ τῆς Θράκης πορευόμενον αὐτὸν Μῆδοι καὶ Αἰγύπτιοι ἐδορυφόρουν, τράπεξάν τε Περσικὴν παρετίθετο καὶ κατέχειν τὴν διάνοιαν οὐκ ἥδυνατο, ἀλλ’ ἔργοις βραχέσι προιδήλου ἀ τῇ γνώμῃ μετίζοντος 2 ἐσέπειτα ἔμελε πράξειν. δυσπρόσοδόν τε αὐτὸν παρεῖχε καὶ τῇ ὄργῃ οὗτῳ χαλεπῇ ἐχρῆτο ἐς πάντας ὁμοίως ὥστε μηδένα δύνασθαι προσιέναι. διόπερ καὶ πρὸς τοὺς Ἀθηναίους οὐχ ἥκιστα ἡ ξυμμαχία μετέστη.

131 Οἱ δὲ Λακεδαιμόνιοι αἰσθόμενοι τό τε πρῶτον δι’ αὐτὰ ταῦτα ἀνεκάλεσαν αὐτὸν, καὶ ἐπειδὴ τῇ Ἑρμιονίδι νηὶ τὸ δεύτερον ἐκπλεύσας οὐ κελευσάντων αὐτῶν τοιαῦτα ἐφαίνετο ποιῶν, καὶ ἐκ τοῦ Βυζαντίου βίᾳ ὑπ’ Ἀθηναίων ἐκπολιορκηθεὶς ἐς μὲν τὴν Σπάρτην οὐκ ἐπανεχώρει, ἐς δὲ Κολωνὰς τὰς Τρφάδας ἰδρυθεὶς πράσσων τε ἐσηγγέλλετο αὐτοῖς πρὸς τοὺς Βαρβάρους καὶ οὐκ ἐπ’ ἀγαθῷ τὴν μονὴν ποιούμενος, οὗτῳ δὴ οὐκέτι ἐπέσχον, ἀλλὰ πέμψαντες κήρυκα οἱ ἔφοροι καὶ σκυτάλην ἐπὶ τοῦ κήρυκος μὴ λείπεσθαι, εἰ δὲ μή, πόλεμον αὐτῷ Σπαρτιάτας προαγορεύειν. 2 οἱ δὲ βουλόμενος ὡς ἥκιστα ὑποπτος ἐίναι καὶ πιστεύων χρήμασι διαλύσειν τὴν διαβολὴν ἀνεχώρει τὸ δεύτερον ἐς Σπάρτην. καὶ ἐς μὲν τὴν εύρκτὴν ἐσπίπτει τὸ πρῶτον ὑπὸ τῶν ἐφίρων (ἔξεστι δὲ τοῖς ἐφίροις τὸν βασιλέα δρᾶσαι τούτο), ἐπειτα διαπραξάμενος ὑστερον ἐξῆλθε καὶ καθίστησιν ἑαυτὸν ἐς κρίσιν τοῖς βουλομένοις περὶ αὐτὸν ἐλέγχειν.

Καὶ φανερὸν μὲν εἶχον οὐδὲν οἱ Σπαρτιᾶται σημεῖον, ¹³² οὔτε οἱ ἔχθροὶ οὔτε ἡ πάσα πόλις, ὅτῳ ἀν πιστεύσαντες βεβαίως ἐτιμωροῦντο ἄνδρα γένους τε τοῦ βασιλείου ὅντα καὶ ἐν τῷ παρόντι τιμὴν ἔχοντα (Πλείσταρχον γὰρ τὸν Λεωνίδου ὅντα βασιλέα καὶ νέον ἔτι ἀνεψιὸς ὃν ἐπετρόπευεν), ὑποψίας δὲ πολλὰς ² παρεῖχε τῇ τε παρανομίᾳ καὶ ζηλώσει τῶν βαρβάρων μὴ ἵσος βούλεσθαι εἶναι τοῖς παροῦσι, τά τε ἄλλα αὐτοῦ ἀνεσκόπουν, εἴ τι που ἐξεδεδήτητο τῶν καθεστώτων νομίμων, καὶ ὅτι ἐπὶ τὸν τρίποδά ποτε τὸν ἐν Δελφοῖς, ὃν ἀνέθεσαν οἱ Ἐλληνες ἀπὸ τῶν Μήδων ἀκροθίνιου, ἡξίωσεν ἐπιγράψασθαι αὐτὸς ἴδιᾳ τὸ ἐλεγεῖον τόδε.

Ἐλλήνων ἀρχηγὸς ἐπεὶ στρατὸν ὥλεσε Μήδων,
Παυσανίας Φοίβῳ μνῆμ’ ἀνέθηκε τόδε.

τὸ μὲν οὖν ἐλεγεῖον οἱ Λακεδαιμόνιοι ἐξεκόλαψαν εὐ- ³ θὺς τότε ἀπὸ τοῦ τρίποδος τοῦτο καὶ ἐπέγραψαν ὀνομαστὶ τὰς πόλεις ὅσαι ξυγκαθελοῦσαι τὸν βάρβαρον ἔστησαν τὸ ἀνύθημα· τοῦ μέντοι Παυσανίου ἀδίκημα καὶ τοῦτ’ ἐδόκει εἶναι, καὶ ἐπειδὴ ἐν τούτῳ καθειστήκει, πολλῷ μᾶλλον πάρομοιον πραχθῆναι ἐφαίνετο τῇ παρούσῃ διαινοίᾳ. ἐπυνθάνοντο δὲ καὶ ἐσ ⁴ τοὺς Εἴλωτας πράσσειν τι αὐτόν, καὶ ἦν δὲ οὕτως· ἐλευθέρωσίν τε γὰρ ὑπισχνεῖτο αὐτοῖς καὶ πολιτείαν, ἦν ξυνεπαναστῶσι καὶ τὸ πᾶν ξυγκατέργάσωνται. ἀλλ’ οὐδ’ ὃς οὐδὲ τῶν Εἴλωτων μηνυταῖς τισι πιστεύ- ⁵ σαντες ἡξίωσαι νεώτερον τι ποιεῖν ἐσ αὐτόν, χρώμενοι τῷ τρόπῳ φίπερ εἰώθασιν ἐσ σφᾶς αὐτούς μὴ ταχεῖς εἶναι περὶ ἄνδρὸς Σπαρτιάτου ἄνευ ἀναμφισβητήτων τεκμηρίων βουλεῦσαι τι ἀνήκεστον, πρίν γε δὴ αὐτοῖς, ὡς λέγεται, ὁ μέλλων τὰς τελευταίας βασιλεῖ ἐπι-

στολὰς πρὸς Ἀρτάβαζον κομιεῖν, ἀνὴρ Ἀργιλίος, πατ-
δικά ποτε ὧν αὐτοῦ καὶ πιστότατος ἐκείνῳ, μηνυτῆς
γίγνεται, δείσας κατὰ ἐνθύμησίν τινα ὅτι οὐδείς πω-
τῶν πρὸ ἑαυτοῦ ἀγγέλων πάλιν ἀφίκετο, καὶ παρα-
ποιησάμενος σφραγίδα, ἵνα, ἦν ψευσθῆ τῆς δόξης ἡ
καὶ ἐκεῖνός τι μεταγράψαι αἰτήσῃ, μὴ ἐπιγνῷ, λύει
τὰς ἐπιστολάς, ἐν αἷς ὑπονοήσας τι τοιοῦτο προσεπε-
στάλθαι καὶ αὐτὸν εὑρεν ἐγγεγραμμένου κτείνειν.

133 Τότε δὲ οἱ ἔφοροι δειξαντος αὐτοῦ τὰ γράμματα
μᾶλλον μὲν ἐπίστευσαν, αὐτήκοοι δὲ βουληθέντες ἔτι
γενέσθαι αὐτοῦ Παυσανίου τι λέγοντος, ἀπὸ παρα-
σκεῦῆς τοῦ ἀνθρώπου ἐπὶ Ταιναρον ἵκετον οἰχομένου
καὶ σκηνησαμένου διπλῆν διαφράγματι καλύβην, ἐς
ἥν τῶν [τε] ἐφόρων ἐντός τινας ἔκρυψε, καὶ Παυσα-
νίου ὡς αὐτὸν ἐλθόντος καὶ ἐρωτῶντος τὴν πρόφασιν
τῆς ἵκετείας ἥσθοντο πάντα σαφῶς, αἰτιωμένου τοῦ
ἀνθρώπου τά τε περὶ αὐτοῦ γραφέντα καὶ τὰλλ’
ἀποφαίνοντος καθ’ ἔκαστον, ὡς οὐδὲν πώποτε αὐτὸν
ἐν ταῖς πρὸς βασιλέα διακονίαις παραβάλοιτο, προ-
τιμηθείη δ’ ἐν ἵσῳ τοῦ πολλοῖς τῶν διακόνων ἀπο-
θανεῖν, κάκείνου αὐτὰ ταῦτα ξυνομολογοῦντος καὶ περὶ¹
τοῦ παρόντος οὐκ ἐώντος ὄργίζεσθαι, ἀλλὰ πίστιν ἐκ
τοῦ ἱεροῦ διδόντος τῆς ἀναστάσεως καὶ ἀξιοῦντος ὡς
τάχιστα πορεύεσθαι καὶ μὴ τὰ πρασσόμενα διακω-
λύειν.

134 Ἀκούσαντες δὲ ἀκριβῶς τότε μὲν ἀπῆλθον οἱ ἔφο-
ροι, βεβαίως δὲ ἥδη εἰδότες ἐν τῇ πόλει τὴν ξύλληψιν
ἐποιοῦντο. λέγεται δ’ αὐτὸν μέλλοντα ξυλληφθήσε-
σθαι ἐν τῇ ὁδῷ, ἐνὸς μὲν τῶν ἐφόρων τὸ πρόσωπον
προστίοντος ὡς εἶδε, γυνῶναι ἐφ’ ὧ ἐχώρει, ἄλλου δὲ
νεύματι ἀφανεῖ χρησαμένου καὶ δηλώσαντος εὐνοίᾳ,

πρὸς τὸ ἱερὸν τῆς Χαλκιοίκου χωρῆσαι δρόμῳ καὶ προκαταφυγεῖν· ἦν δὲ ἐγγὺς τὸ τέμενος. καὶ ἐς οἰκημα οὐ μέγα ὃ ἦν τοῦ ἱεροῦ ἐσελθών, ἵνα μὴ ὑπαίθριος ταλαιπωροίη, ἡσύχαζεν. οἱ δὲ τὸ παραυτίκα 2 μὲν ὑστέρησαν τῇ διώξει, μετὰ δὲ τοῦτο τοῦ τε οἰκήματος τὸν ὄροφον ἀφεῖλον καὶ τὰς θύρας, ἐνδον ὅντα τηρήσαντες αὐτὸν καὶ ἀπολαβόντες εἰσω, ἀπωκοδόμησαν, προσκαθεζόμενοί τε ἐξεπολιόρκησαν λιμῷ. καὶ 3 μέλλοντος αὐτοῦ ἀποψύχειν ὕσπερ εἶχεν ἐν τῷ οἰκήματι, αἰσθόμενοί τε ἐξάγουσιν ἐκ τοῦ ἱεροῦ ἔτι ἔμπινουν ὅντα, καὶ ἐξαχθεὶς ἀπέθανε παραχρῆμα. καὶ 4 αὐτὸν ἐμέλλησαν μὲν ἐς τὸν Καιάδαν οὖπερ τοὺς κακούργους ἐμβάλλειν· ἔπειτα ἔδοξε πλησίον που κατορύξαι. ὁ δὲ θεὸς ὁ ἐν Δελφοῖς τόν τε τάφον ὕστερον ἔχοντες τοῖς Λακεδαιμονίοις μετενεγκεῖν οὖπερ ἀπέθανε (καὶ νῦν κεῦται ἐν τῷ προτεμενίσματι, ὃ γραφῇ στήλαι δηλούσι), καὶ ὡς ἄγος αὐτοῖς ὃν τὸ πεπραγμένον δύο σώματα ἀνθ' ἐνὸς τῇ Χαλκιοίκῳ ἀποδούναι. οἱ δὲ ποιησάμενοι χαλκοῦς ἀνδριάντας δύο ὡς ἀντὶ Παυσανίου ἀνέθεσαν.

Οἱ δὲ Ἀθηναῖοι, ὡς καὶ τοῦ θεοῦ ἄγος κρίναντος,¹³⁵ ἀντεπέταξαν τοῖς Λακεδαιμονίοις ἐλαύνειν αὐτό. τοῦ 2 δὲ Μηδισμοῦ τοῦ Παυσανίου Λακεδαιμόνιοι, πρέσβεις πέμψαντες παρὰ τοὺς Ἀθηναίους, ξυνεπηγιώντο καὶ τὸν Θεμιστοκλέα, ὡς εὑρισκον ἐκ τῶν περὶ Παυσανίαν ἐλέγχων, ἡξίουν τε τοῖς αὐτοῖς κολάζεσθαι αὐτὸν. οἱ δὲ πεισθέντες (ἔτυχε γὰρ ὁστρακισμένος 3 καὶ ἔχων δίαιταν μὲν ἐν "Ἀργει, ἐπιφοιτῶν δὲ καὶ ἐς τὴν ἄλλην Πελοπόννησον) πέμπουσι μετὰ τῶν Λακεδαιμονίων ἑτοίμων ὅντων ξυνδιώκειν ἄνδρας οἵς εἴρητο ἄγειν ὅπου ἀν περιτύχωσιν.

136 'Ο δὲ Θεμιστοκλῆς προαισθόμενος φεύγει ἐκ Πελοποννήσου ἐς Κέρκυραν, ἀν αὐτῶν εὐεργέτης. δεδιέναι δὲ φασκόντων Κερκυραίων ἔχειν αὐτὸν ὥστε Λακεδαιμονίοις καὶ Ἀθηναίοις ἀπέχθεσθαι, διακομίζεται ὑπ' αὐτῶν ἐς τὴν ἥπειρον τὴν καταντικρύ. καὶ διωκόμενος ὑπὸ τῶν προστεταγμένων κατὰ πύστιν ὥς χωροίη, ἀναγκάζεται κατά τι ἄπορον παρὰ Ἀδμητον τὸν Μολοσσῶν βασιλέα, ὃντα αὐτῷ οὐ φίλον, καταλῦσαι. καὶ ὁ μὲν οὐκ ἔτυχεν ἐπιδημῶν, ὁ δὲ τῆς γυναικὸς ἵκετης γενόμενος διδάσκεται ὑπ' αὐτῆς τὸν παῖδα σφῶν λαβὼν καθίζεσθαι ἐπὶ τὴν ἑστίαν. καὶ ἐλθόντος οὐ πολὺ ὕστερον τοῦ Ἀδμήτου δηλοῖ τε ὅς ἔστι καὶ οὐκ ἀξιοῦ, εἴ τι ἄρα αὐτὸς ἀντεῖπεν αὐτῷ Ἀθηναίων δεομένῳ, φεύγοντα τιμωρεῖσθαι. καὶ γὰρ ἀν ὑπ' ἐκείνου πολλῷ ἀσθενέστερος ἐν τῷ παρόντι κακῶς πάσχειν, γενναιον δὲ εἶναι τοὺς ὁμοίους ἀπὸ τοῦ ἕσου τιμωρεῖσθαι. καὶ ἅμα αὐτὸς μὲν ἐκείνῳ χρείας τινὸς καὶ οὐκ ἐς τὸ σῶμα σώζεσθαι ἐναντιωθῆναι, ἐκείνον δ' ἀν, εἰ ἐκδοίη αὐτὸν (εἰπὼν ὑφ' ὧν καὶ ἐφ' ὧ διώκεται), σωτηρίας ἀν τῆς ψυχῆς ἀποστερῆσαι.

137 'Ο δὲ ἀκούσας ἀνίστησί τε αὐτὸν μετὰ τοῦ ἑαυτοῦ νιέος (ὧσπερ καὶ ἔχων αὐτὸν ἐκαθέζετο, καὶ μέγιστον ἦν ἵκετευμα τοῦτο) καὶ ὕστερον οὐ πολλῷ τοῖς Λακεδαιμονίοις καὶ Ἀθηναίοις ἐλθοῦσι καὶ πολλὰ εἰπούσιν οὐκ ἐκδίδωσιν, ἀλλ' ἀποστέλλει βουλόμενον ὡς βασιλέα πορευθῆναι ἐπὶ τὴν ἑτέραν θάλασσαν πεζῇ ἐς ² Πύδναν τὴν Ἀλεξάνδρου. ἐν ᾧ ὁ ὀλκάδος τυχὼν ἀναγομένης ἐπ' Ἰωνίας καὶ ἐπιβὰς καταφέρεται χειμῶνι ἐς τὸ Ἀθηναίων στρατόπεδον δὲ ἐπολιόρκει Νάξον. καὶ ἦν γὰρ ἀγνῶς τοῖς ἐν τῇ νηί, δείσας φράξει τῷ ναυκλήρῳ ὅστις ἔστι καὶ δι' ἀ φεύγει, καὶ εἰ μὴ

σώσει αὐτόν, ἔφη ἐρεῖν ὅτι χρήμασι πεισθεὶς αὐτὸν ἄγει. τὴν δὲ ἀσφάλειαν εἶναι μηδένα ἐκβῆναι ἐκ τῆς νεώς μέχρι πλούς γένηται· πειθομένῳ δ' αὐτῷ χάριν ἀπομνήσεσθαι ἀξίαν. ὁ δὲ ναύκληρος ποιεῖ τε ταῦτα καὶ ἀποσαλεύσας ιμέραν καὶ ίνκτα ὑπὲρ τοῦ στρατοπέδου ὕστερον ἀφικνεῖται ἐς Ἱερεσον. καὶ ὁ Θεμιστος ³ κλῆς ἐκεῖνόν τε ἐθεράπευσε χρημάτων δόσει (ἢ λθε γὰρ αὐτῷ ὕστερον ἐκ τε Ἱερηνῶν παρὰ τῶν φίλων καὶ ἐξ Ἱεραγούς ἀ ὑπεξέκευτο), καὶ μετὰ τῶν κάτω Περσῶν τινος πορευθεὶς ἄνω ἐσπέμπει γράμματα ἐς βασιλέα Ἱεραξέρξην τὸν Ζέρξου νεωστὶ βασιλεύοντα, ἐδήλου δ' ἡ γραφὴ ὅτι “Θεμιστοκλῆς ἦκω παρὰ σέ, ⁴ δις κακὰ μὲν πλεῖστα Ἑλλήνων εἴργασμαὶ τὸν ὑμέτερον οἰκουν, δσον χρόνον τὸν σὸν πατέρα ἐπιόντα ἐμοὶ ἀνάγκη ἡμυννόμην, πολὺ δ' ἔτι πλείω ἀγαθόν, ἐπειδὴ ἐν τῷ ἀσφαλεῖ μὲν ἐμοί, ἐκείνῳ δὲ ἐν ἐπικινδύνῳ πάλιν ἡ ἀποκομιδὴ ἐγύγνητο. καὶ μοι εὐεργεσία ὀφείλεται (γράψας τὴν ἐκ Σαλαμίνος προάγγελσιν τῆς ἀναχωρήσεως καὶ τὴν τῶν γεφυρῶν, ἦν ψευδῶς προσεποιήσατο, τότε δι' αὐτὸν οὐ διάλυσιν) καὶ ίννη ἔχων σε μεγάλα ἀγαθὰ δρᾶσαι πάρειμι διωκόμενος ὑπὸ τῶν Ἑλλήνων διὰ τὴν σὴν φιλίαν. Βούλομαι δ' ἐνιαυτὸν ἐπισχὼν αὐτός σοι περὶ ὅν ἦκω δηλώσαν.”

Βασιλεὺς δέ, ὡς λέγεται, ἐθαύμασέ τε αὐτοῦ τὴν ¹³⁸ διάνοιαν καὶ ἐκέλευε ποιεῖν οὕτως. ὁ δ' ἐν τῷ χρόνῳ δὲν ἐπέσχε τῆς Περσίδος γλώσσης ὅσα ἡδύνατο κατενόησε καὶ τῶν ἐπιτηδευμάτων τῆς χώρας ἀφικόμενος ² δὲ μετὰ τὸν ἐνιαυτὸν γίγνεται παρ' αὐτῷ μέγας καὶ ὅσος οὐδεὶς πω Ἑλλήνων διά τε τὴν προϋπάρχουσαν ἀξίωσιν καὶ τοῦ Ἑλληνικοῦ ἐλπίδα ἦν ὑπετίθει αὐτῷ δουλώσειν, μάλιστα δὲ ἀπὸ τοῦ πείραν διδοὺς ξυνετὸς

3 φαίνεσθαι. ἦν γὰρ ὁ Θεμιστοκλῆς, βεβαιότατα δὴ φύσεως ἵσχυν δηλώσας, καὶ διαφερόντως τι ἐς αὐτὸ μᾶλλον ἔτέρου ἄξιος θαυμάσαι· οἰκείᾳ γὰρ ἔννέσει, καὶ οὕτε προμαθὼν ἐς αὐτὴν οὐδὲν οὕτ’ ἐπιμαθών, τῶν τε παραχρῆμα δί’ ἐλαχίστης βουλῆς κράτιστος γνώμων καὶ τῶν μελλόντων ἐπὶ πλεῖστον τοῦ γενησομένου ἄριστος είκαστής· καὶ ἀ μὲν μετὰ χείρας ἔχοι, καὶ ἐξηγήσασθαι οἵος τε, ὅν δὲ ἀπειρος εἴη, κρίναι ἵκανῶς οὐκ ἀπῆλλακτο· τό τε ἄμεινον ἢ χείρον ἐν τῷ ἀφανεῖ ἔτι προεώρα μάλιστα. καὶ τὸ ξύμπαν εἰπεῖν, φύσεως μὲν δυνάμει, μελέτης δὲ βραχύτητι κράτιστος δὴ οὗτος αὐτοσχεδιάζειν τὰ δέοντα ἔγενετο.

4 νοσήσας δὲ τελευτὴν τὸν βίον· λέγουσι δέ τινες καὶ ἔκούσιον φαρμάκῳ ἀποθανεῖν αὐτόν, ἀδύνατον νομίσαντα εἶναι ἐπιτελέσαι βασιλεῖ ἀ οὐπέσχετο. μνημεῖον μὲν οὖν αὐτοῦ ἐν Μαγνησίᾳ ἐστὶ τῇ Ἀστιανῇ ἐν τῇ ἀγορᾷ· ταύτης γὰρ ἥρχε τῆς χώρας, δόντος βασιλέως αὐτῷ Μαγνησίαν μὲν ἄρτον, ἢ προσέφερε πεντήκοντα τάλαντα τοῦ ἐνιαυτοῦ, Λάμψακον δὲ οἶνον (ἔδόκει γὰρ πολυοινότατον τῶν τότε εἶναι), Μυοῦντα δὲ ὄψον. τὰ δὲ ὄστα φασὶ κομισθῆναι αὐτοῦ οἱ προσήκοντες οἴκαδε κελεύσαντος ἑκείνου καὶ τεθῆναι κρύφα Ἀθηναίων ἐν τῇ Ἀττικῇ· οὐ γὰρ ἐξῆν θάπτειν ὡς ἐπὶ προδοσίᾳ φεύγοντος. τὰ μὲν κατὰ Παυσανίαν τὸν Λακεδαιμόνιον καὶ Θεμιστοκλέα τὸν Ἀθηναῖον, λαμπροτάτους γενομένους τῶν καθ’ ἑαυτοὺς Ἐλλήνων, οὕτως ἐτελεύτησεν.

139 Λακεδαιμόνιοι δὲ ἐπὶ μὲν τῆς πρώτης πρεσβείας τοιαῦτα ἐπέταξάν τε καὶ ἀντεκελεύσθησαν περὶ τῶν ἐναγῶν τῆς ἐλάσεως· ὕστερον δὲ φοιτῶντες παρ’ Ἀθηναίους Ποτιδαιάς τε ἀπανίστασθαι ἐκέλευνον καὶ

Αἴγιναν αὐτόνομον ἀφίέναι, καὶ μάλιστά γε πάντων καὶ ἐνδηλότατα προύλεγον τὸ περὶ Μεγαρέων ψήφισμα καθελοῦσι μὴ ἀν γενέσθαι πόλεμον, ἐν φέρητο αὐτοὺς μὴ χρῆσθαι τοῖς λιμέσι τοῖς ἐν τῇ Ἀθηναίων ἀρχῇ μηδὲ τῇ Ἀττικῇ ἀγορᾷ. οἱ δὲ Ἀθηναῖοι οὔτε ταῦλα ὑπήκουον οὔτε τὸ ψήφισμα καθήρουν, ἐπικαλοῦντες ἐπεργασίαν Μεγαρεῦσι τῆς γῆς τῆς ἱερᾶς καὶ τῆς ἀορίστου καὶ ἀνδραπόδων ὑπόδοχὴν τῶν ἀφισταμένων. τέλος δὲ ἀφικομένων τῶν τελευταίων πρέσβεων ³ ἐκ Λακεδαιμονος, 'Ραμφίου τε καὶ Μελησίππου καὶ Ἀγησάνδρου, καὶ λεγόντων ἄλλο μὲν οὐδὲν ὅν πρότερον εἴώθεσαν, αὐτὰ δὲ τάδε, ὅτι Λακεδαιμόνιοι βουλονται τὴν εἰρήνην εἶναι, εἴη δὲ ἀν εἰ τοὺς Ἑλληνας αὐτονόμους ἀφεῖτε, ποιήσαντες ἐκκλησίαν οἱ Ἀθηναῖοι γνώμας σφίσιν αὐτοῖς προύτιθεσαν, καὶ ἐδόκει ἄπαξ περὶ ἀπάντων βουλευσαμένους ἀποκρίνασθαι. καὶ πα- ⁴ ριόντες ἄλλοι τε πολλοὶ ἔλεγον, ἐπ' ἀμφότερα γιγνόμενοι ταῖς γνώμαις καὶ ὡς χρὴ πολεμεῖν καὶ ὡς μὴ ἐμπόδιον εἶναι τὸ ψήφισμα εἰρήνης, ἀλλὰ καθελεῖν, καὶ παρελθὼν Περικλῆς ὁ Ξανθίππου, ἀνὴρ κατ' ἐκεῖνον τὸν χρόνον πρώτος Ἀθηναίων, λέγειν τε καὶ πράσσειν δυνατώτατος, παρῆνει τοιάδε.

‘Ο μὲν Περικλῆς τοιαῦτα εἶπεν. οἱ δὲ Ἀθηναῖοι ¹⁴⁵ νομίσαντες ἄριστα σφίσι παραινεῖν αὐτὸν ἐψηφίσαντο ἀ ἐκέλευε, καὶ τοῖς Λακεδαιμονίοις ἀπεκρίναντο τῇ ἐκείνου γνώμῃ, καθ' ἔκαστά τε ὡς ἔφρασε καὶ τὸ ξύμπαν, οὐδὲν κελευσμένοι ποιήσειν, δίκη δὲ κατὰ τὰς ξυνθήκας ἐτοίμοι εἶναι διαλύεσθαι περὶ τῶν ἐγκλημάτων ἐπὶ ἵση καὶ ὁμοίᾳ. καὶ οἱ μὲν ἀπεχώρησαν ἐπ' οἴκου καὶ οὐκέτι ὑστερον ἐπρεσβεύοντο.

14) *Αἰτίαι δὲ αὗται καὶ διαφοραὶ ἐγένοντο ἀμφοτέροις πρὸ τοῦ πολέμου, ἀρξάμεναι εὐθὺς ἀπὸ τῶν ἐν Ἐπιδάμνῳ καὶ Κερκύρᾳ. ἐπειδήνυντο δὲ δύμας ἐν αὐταῖς καὶ παρ’ ἀλλήλους ἐφοίτων ἀκηρύκτως μέν, ἀνυπόπτως δὲ οὐ· σπονδῶν γὰρ ξύγχυσις τὰ γιγνόμενα ἦν καὶ πρόφασις τοῦ πολεμεῖν.*

XENOPHON'S MEMORABILIA OF SOCRATES.

(Text of Kühner. Teubner.)

BOOK I. CH. 1.

Πολλάκις ἐθαύμασα, τίσι ποτὲ λόγοις Ἀθηναίους ¹ ἔπεισαν οἱ γραψάμενοι Σωκράτην, ὡς ἄξιος εἴη θανάτου τῇ πόλει. Ἡ μὲν γὰρ γραφὴ κατ' αὐτοῦ τοιάδε τις ἦν· ἀδικεῖ Σωκράτης οὓς μὲν ἡ πόλις νομίζει θεοὺς οὐ νομίζων, ἔτερα δὲ καινὰ δαιμόνια εἰσφέρων· ἀδικεῖ δὲ καὶ τοὺς νέους διαφθείρων.

Πρῶτον μὲν οὖν, ὡς οὐκ ἐνόμιζεν οὓς ἡ πόλις ² νομίζει θεούς, ποίῳ ποτ' ἔχρισαντο τεκμηρίῳ; Θύων τε γὰρ φανερὸς ἦν πολλάκις μὲν οἴκοι, πολλάκις δὲ ἐπὶ τῶν κοινῶν τῆς πόλεως βωμῶν, καὶ μαντικῆς χρώμενος οὐκ ἀφανῆς ἦν· διετεθρύλητο γάρ, ὡς φαίη Σωκράτης τὸ δαιμόνιον ἔαντῳ σημαίνειν· θέεν δὴ καὶ μάλιστά μοι δοκοῦσιν αὐτὸν αἰτιάσασθαι καινὰ δαιμόνια εἰσφέρειν. Ο δ' οὐδὲν καινότερον εἰσέφερε τῶν ³ ἄλλων, ὃσοι μαντικὴν νομίζοντες οἰωνοῖς τε χρῶνται καὶ φήμαις καὶ συμβόλοις καὶ θυσίαις· οὗτοί τε γὰρ ὑπολαμβάνουσιν οὐ τοὺς ὄρνιθας οὐδὲ τοὺς ἀπαντῶτας εἰδέναι τὰ συμφέροντα τοῖς μαντευομένοις, ἀλλὰ τοὺς θεοὺς διὰ τούτων αὐτὰ σημαίνειν, κάκενος δὲ οὕτως ἐνόμιζεν. Ἀλλ' οἱ μὲν πλεῖστοί φασιν ὑπό τε ⁴ τῶν ὄρνιθων καὶ τῶν ἀπαντώντων ἀποτρέπεσθαι τε

καὶ προτρέπεσθαι· Σωκράτης δέ, ὥσπερ ἐγίγνωσκεν, οὗτος ἔλεγε· τὸ δαιμόνιον γὰρ ἔφη σημαίνειν. Καὶ πολλοῖς τῶν ξυνόντων προηγόρευε τὰ μὲν ποιεῖν, τὰ δὲ μὴ ποιεῖν, ὡς τοῦ δαιμονίου προσημαίνοντος· καὶ τοῖς μὲν πειθομένοις αὐτῷ συνέφερε, τοῖς δὲ μὴ πειθομένοις μετέμελε. Καίτοι τίς οὐκ ἀν ὁμολογήσειν αὐτὸν βούλεσθαι μήτ' ἡλίθιον μήτ' ἀλαζόνα φαίνεσθαι τοῖς συνοῦσιν; Ἐδόκει δ' ἀν ἀμφότερα ταῦτα, εἰ προαγορεύων ὡς ὑπὸ θεοῦ φαινόμενα κατα ψευδόμενος ἐφαίνετο. Δῆλον οὖν, ὅτι οὐκ ἀν προέλεγεν, εἰ μὴ ἐπίστευεν ἀληθεύσειν. Ταῦτα δὲ τίς ἀν ἄλλῳ πιστεύσειν ἢ θεῷ; Πιστεύων δὲ θεοῖς πῶς οὐκ εἶναι θεοὺς ἐνόμιζεν; Ἀλλὰ μὴν ἐποίει καὶ τάδε πρὸς τοὺς ἐπιτηδείους· τὰ μὲν γὰρ ἀναγκαῖα συνεβούλευε καὶ πράττειν, ὡς ἐνόμιζεν ἄριστ' ἀν πραχθῆναι· περὶ δὲ τῶν ἀδήλων, ὅπως ἀν ἀποβήσοιτο, μαντευσομένους ἐπεμπειν, εἰ ποιητέα. ο Καὶ τοὺς μέλλοντας οὔκους τε καὶ πόλεις καλῶς οἰκήσειν μαντικῆς ἔφη προδεῖσθαι· τεκτονικὸν μὲν γὰρ ἢ χαλκευτικὸν ἢ γεωργικὸν ἢ ἀνθρώπων ἀρχικὸν ἢ τῶν τοιούτων ἔργων ἐξεταστικὸν ἢ λογιστικὸν ἢ οἰκονομικὸν ἢ στρατηγικὸν γενέσθαι, πάντα τὰ τοιαῦτα μαθήματα καὶ ἀνθρώπου γνώμη 8 αἱρετέα ἐνόμιζεν εἶναι· τὰ δὲ μέγιστα τῶν ἐν τούτοις ἔφη τοὺς θεοὺς ἑαυτοῖς καταλείπεσθαι, ὃν οὐδὲν δῆλον εἶναι τοῖς ἀνθρώποις. Οὔτε γάρ τοι τῷ καλῶς ἀγρὸν φυτευσαμένῳ δῆλον, ὅστις καρπώσεται· οὔτε τῷ καλῶς οἰκίαν οἰκοδομησαμένῳ δῆλον, ὅστις οἰκήσει· οὔτε τῷ στρατηγικῷ δῆλον, εἰ συμφέρει στρατηγεῖν· οὔτε τῷ πολιτικῷ δῆλον, εἰ συμφέρει τῆς πόλεως προστατεῖν· οὔτε τῷ καλῆν γῆμαντι, ἵν' εὐφραίνηται, δῆλον, εἰ διὰ ταῦτην ἀνιάσεται· οὔτε τῷ δυνατοὺς ἐν τῇ πόλει

κηδεστὰς λαβόντι δῆλον, εἰ διὰ τούτους στερήσεται τῆς πόλεως. Τοὺς δὲ μηδὲν τῶν τοιούτων οἰομένους εἶναι δαιμόνιον, ἀλλὰ πάντα τῆς ἀνθρωπίνης γνώμης, δαιμονᾶν ἔφη· δαιμονᾶν δὲ καὶ τοὺς μαντευομένους ἀ τοῖς ἀνθρώποις ἔδωκαν οἱ θεοὶ μαθοῦσι διακρίνειν· οἶνον εἴ τις ἐπερωτώῃ, πότερον ἐπιστάμενον ιμιοχεῖν ἐπὶ ζεῦγος λαβεῖν κρείττον ἢ μὴ ἐπιστάμενον· ἢ πότερον ἐπιστάμενον κυβερνᾶν ἐπὶ τὴν ναῦν κρείττον λαβεῖν ἢ μὴ ἐπιστάμενον· ἢ ἀ ἔξεστιν ἀριθμήσαντας ἢ μετρήσαντας ἢ στήσαντας εἰδέναι, τοὺς τὰ τοιαῦτα παρὰ τῶν θεῶν πυνθανομένους ἀθέμιστα ποιεῖν ήγείτο· ἔφη δὲ δεῖν, ἀ μὲν μαθόντας ποιεῖν ἔδωκαν οἱ θεοί, μανθάνειν· ἀ δὲ μὴ δῆλα τοὺς ἀνθρώποις ἐστί, πειρᾶσθαι διὰ μαντικῆς παρὰ τῶν θεῶν πυνθάνεσθαι· τοὺς θεοὺς γὰρ οῖς ἀν ὁσιαὶ ἔλεφ σημαίνειν.

Ἄλλὰ μὴν ἔκεινός γε ἀεὶ μὲν ἦν ἐν τῷ φανερῷ· ¹⁰ πρωτὲ τε γάρ εἰς τοὺς περιπάτους καὶ τὰ γυμνάσια ἦσει καὶ πληθούσης ἀγορᾶς ἔκει φανερὸς ἦν καὶ τὸ λοιπὸν ἀεὶ τῆς ἡμέρας ἦν, ὅπου πλείστοις μέλλοι συνέσεσθαι· καὶ ἔλεγε μὲν ὡς τὸ πολύ, τοῖς δὲ βουλομένοις ἔξῆν ἀκούειν. Οὐδεὶς δὲ πώποτε Σακράτους ¹¹ οὐδὲν ἀσεβὲς οὐδὲ ἀνόσιον οὔτε πράττοντος εἰδεν οὔτε λέγοντος ἤκουσεν. Οὐδὲ γάρ περὶ τῆς τῶν πάντων φύσεως, ἥπερ τῶν ἄλλων οἱ πλείστοι, διελέγετο, σκοπῶν, ὅπως ὁ καλούμενος ὑπὸ τῶν σοφιστῶν κόσμος ἔφυ, καὶ τίσιν ἀνάγκαις ἔκαστα γίγνεται τῶν οὐρανίων, ἀλλὰ καὶ τοὺς φροντίζοντας τὰ τοιαῦτα μωραίνοντας ἀπεδείκνυεν. Καὶ πρῶτον μὲν αὐτῶν ἐσκόπει, ¹² πότερά ποτε νομίσαντες ἵκανως ἥδη ταῦθρωπινα εἰδέναι ἔρχονται ἐπὶ τὸ περὶ τῶν τοιούτων φροντίζειν, ἢ τὰ μὲν ἀνθρώπεια παρέντες, τὰ δαιμόνια δὲ σκοποῦν-

13 τες ἡγοῦνται τὰ προσήκοντα πράττειν. Ἐθαύμαξε δ', εἰ μὴ φανερὸν αὐτοῖς ἐστιν, δτι ταῦτα οὐ δυνατόν ἐστιν ἀνθρώποις εὑρεῖν· ἐπεὶ καὶ τοὺς μέγιστου φρονοῦντας ἐπὶ τῷ περὶ τούτων λέγειν οὐ ταῦτα δοξάζειν ἀλλήλους, ἀλλὰ τοῖς μαινομένοις ὁμοίως διακεῖσθαι 14 πρὸς ἀλλήλους. Τῶν τε γὰρ μαινομένων τοὺς μὲν οὐδὲ τὰ δεινὰ δεδιέναι, τοὺς δὲ καὶ τὰ μὴ φοβερὰ φοβεῖσθαι· καὶ τοῖς μὲν οὐδὲν ὅχλῳ δοκεῖν αἰσχρὸν εἶναι λέγειν ἢ ποιεῖν ὅτιοῦν, τοῖς δὲ οὐδὲν ἐξιτητέον εἰς ἀνθρώπους εἶναι δοκεῖν· καὶ τοὺς μὲν οὐθ' ἵερὸν οὔτε βωμὸν οὔτ' ἄλλο. τῶν θείων οὐδὲν τιμᾶν, τοὺς δὲ καὶ λίθους καὶ ξύλα τὰ τυχόντα καὶ θηρία σέβεσθαι· τῶν τε περὶ τῆς τῶν πάντων φύσεως μεριμνώντων τοῖς μὲν δοκεῖν ἐν μόνον τὸ δὲ εἶναι, τοῖς δ' ἄπειρα τὸ πλῆθος· καὶ τοῖς μὲν ἀεὶ κινέσθαι πάντα, τοῖς δ' οὐδὲν ἄν ποτε κινηθῆναι· καὶ τοῖς μὲν πάντα γίγνεσθαι τε καὶ ἀπόλλυσθαι, τοῖς δὲ οὔτ' ἄν γενέσθαι ποτὲ οὐδὲν οὔτ' ἀπολεῖσθαι. Ἐσκόπει δὲ περὶ αὐτῶν καὶ ταῦτε· ἀρ' ὥσπερ οἱ τάνθρωπεια μαινθάνοντες ἡγοῦνται τοῦθ' ὃ τι ἀν μάθωσιν ἔαυτοῖς τε καὶ τῶν ἄλλων ὅτῳ ἀν βούλωνται ποιήσειν, οὕτω καὶ οἱ τὰ θεῖα ξητοῦντες νομίζουσιν, ἐπειδὴν γνῶσιν, αἰς ἀνάγκαις ἔκαστα γίγνεται, ποιήσειν, ὅταν βούλωνται, καὶ ἀνέμους καὶ ὑδατα καὶ ὥρας καὶ ὅτου δ' ἀν ἄλλου δέωνται τῶν τοιούτων, ἢ τοιοῦτο μὲν οὐδὲν οὐδὲν ἐλπίζουσιν, ἀρκεῖ δ' αὐτοῖς γνῶναι μόνον, ἢ τῶν τοιούτων ἔκαστα γίγνεται; Περὶ μὲν οὖν τῶν ταῦτα πραγματευομένων τοιαῦτα ἔλεγεν· αὐτὸς δὲ περὶ τῶν ἀνθρώπεων ἀν ἀεὶ διελέγετο, σκοπῶν, τί εὐσεβές, τί ἀσεβές· τί καλόν, τί αἰσχρόν· τί δίκαιον, τί ἄδικον· τί σωφροσύνη, τί μανία· τί ἀνδρεία, τί δειλία· τί

πόλις, τί πολιτικός· τί ἀρχὴ ἀνθρώπων, τί ἀρχικὸς ἀνθρώπων, καὶ περὶ τῶν ἄλλων, ἂ τοὺς μὲν εἰδότας ἡγεῖτο καλοὺς καγαθοὺς εἶναι, τοὺς δ' ἀγνοοῦντας ἀνδραποδάδεις ἀν δικαίως κεκλήσθαι.

Οσα μὲν οὖν μὴ φανερὸς ἦν ὅπως ἐγίγνωσκεν, οὐδὲν θαυμαστὸν ὑπὲρ τούτων περὶ αὐτοῦ παραγνῶντας τοὺς δικαστάς· ὅσα δὲ πάντες ἤδεσαν, οὐθαυμαστόν, εἰ μὴ τούτων ἐνεθυμήθησαν; Βουλεύσας γάρ ποτε καὶ τὸν βουλευτικὸν ὄρκον ὁμόσας, ἐν φῶ ἦν κατὰ τοὺς νόμους βουλεύσειν, ἐπιστάτης ἐν τῷ δήμῳ γενόμενος, ἐπιθυμήσαντος τοῦ δήμου παρὰ τοὺς νόμους ἐννέα στρατηγοὺς μιᾶς ψήφῳ τοὺς ἀμφὶ Θράσυλλον καὶ Ἐρασινόδην ἀποκτεῖναι πάντας, οὐκ ἡθέλησεν ἐπιψηφίσαι, ὅργιζομένου μὲν αὐτῷ τοῦ δήμου, πολλῶν δὲ καὶ δυνατῶν ἀπειλούντων, ἀλλὰ περὶ πλείονος ἐποιήσατο εὐορκεῖν ἢ χαρίσασθαι τῷ δήμῳ παρὰ τὸ δίκαιον καὶ φυλάξασθαι τοὺς ἀπειλούντας. Καὶ γὰρ ἐπιμελεῖσθαι θεοὺς ἐνόμιζεν ἀνθρώπων, οὐχ ὅν τρόπον οἱ πολλοὶ νομίζουσιν· οὗτοι μὲν γὰρ οἴονται τοὺς θεοὺς τὰ μὲν εἰδέναι, τὰ δ' οὐκ εἰδέναι· Σωκράτης δὲ πάντα μὲν ἡγεῖτο θεοὺς εἰδέναι, τά τε λεγόμενα καὶ πραττόμενα καὶ τὰ συγγῆ βουλευόμενα, πανταχοῦ δὲ παρέναι καὶ σημαίνειν τοὺς ἀνθρώπους περὶ τῶν ἀνθρωπείων πάντων.

Θαυμάζω οὖν, ὅπως ποτὲ ἐπείσθησαν Ἀθηναῖοι· Σωκράτην περὶ τοὺς θεοὺς μὴ σωφρονεῖν, τὸν ἀσεβὲς μὲν οὐδέν ποτε περὶ τοὺς θεοὺς οὔτ' εἰπόντα οὔτε πρᾶξαντα, τοιαῦτα δὲ καὶ λέγοντα καὶ πράττοντα περὶ θεῶν, οἷά τις ἀν, καὶ λέγων καὶ πράττων, εἴη τε καὶ νομίζοιτο εὐσεβέστατος.



BOOK I. CH. 4.

1 *Εἰ δέ τινες Σωκράτην νομίζουσιν, ὡς ἔνιοι γράφουσί τε καὶ λέγουσι περὶ αὐτοῦ τεκμαιρόμενοι, προτρέψασθαι μὲν ἀνθρώπους ἐπ' ἀρετὴν κράτιστον γεγονέναι, προαγαγεῖν δ' ἐπ' αὐτὴν οὐχ ἵκανόν· σκεψάμενοι, μὴ μόνον ἀ ἐκείνος κολαστηρίου ἔνεκα τοὺς πάντ' οἰομένους εἰδέναι ἐρωτῶν ἥλεγχεν, ἀλλὰ καὶ ἀ λέγων συνημέρενε τοῖς συνδιατρίβουσι, δοκιμαζόντων, εἰ ἵκανὸς ἦν βελτίους ποιέιν τοὺς συνόντας. Λέξω δὲ πρῶτον ἀ ποτε αὐτοῦ ἥκουσα περὶ τοῦ δαιμονίου διαλεγομένου πρὸς Ἀριστόδημον τὸν Μικρὸν ἐπικαλούμενον. Καταμαθὼν γὰρ αὐτὸν οὕτε θύοντα τοῖς θεοῖς *οὔτ' εὐχόμενον* οὕτε μαντικὴ χρώμενον, ἀλλὰ καὶ τῶν ποιούντων ταῦτα καταγελῶντα· Εἰπέ μοι, ἔφη, ὁ Ἀριστόδημε, ἔστιν οὕτινας ἀνθρώπους τεθαύμακας ἐπὶ σοφίᾳ; — "Ἐγωγε, ἔφη. — Καὶ ὅς· Λέξον·*

3 *ἡμῖν, ἔφη, τὰ ὀνόματα αὐτῶν. — "Ἐπὶ μὲν τοίνυν ἐπῶν ποιήσει "Ομηρον ἔγωγε μάλιστα τεθαύμακα, ἐπὶ δὲ διθυράμβῳ Μελανιππίδην, ἐπὶ δὲ τραγῳδίᾳ Σοφοκλέα, ἐπὶ δὲ ἀνδριαντοποιίᾳ Πολύκλειτον, ἐπὶ δὲ*

4 *ζωγραφίᾳ Ζεῦξιν. — Πότερά σοι δοκοῦσιν οἱ ἀπεργαζόμενοι εἰδῶλα ἄφρονά τε καὶ ἀκίνητα ἀξιοθαυμαστότεροι εἶναι ἢ οἱ ζῶα ἐμφρονά τε καὶ ἐνεργά; — Πολύ, νὴ Δία, οἱ ζῶα, εἰπερ γε μὴ τύχῃ τινί, ἀλλὰ ὑπὸ γνώμης ταῦτα γίγνεται. — Τῶν δὲ ἀτεκμάρτως ἐχόντων, ὅτους ἔνεκα ἔστι, καὶ τῶν φανερῶς ἐπ' ὠφελείᾳ δύτων πότερα τύχης καὶ πότερα γνώμης ἔργα κρίνεις; — Πρέπει μὲν τὰ ἐπ' ὠφελείᾳ γιγνόμενα*

5 *γνώμης ἔργα εἶναι. — Οὐκοῦν δοκεῖ σοι ὁ ἐξ ἀρχῆς ποιῶν ἀνθρώπους ἐπ' ὠφελείᾳ προσθεῖναι αὐτοῖς δι'*

ῶν αἰσθάνονται ἔκαστα, ὀφθαλμοὺς μέν, ὥστε ὁρᾶν τὰ ὄρατά, ὅτα δέ, ὥστε ἀκούειν τὰ ἀκουστά; Ὁσμῶν γε μήν, εἰ μὴ ρῦνες προσετέθησαν, τί ἀν ἡμῶν ὄφελος ἦν; Τίς δ' ἀν αἰσθησις ἦν γλυκέων καὶ δρυμέων καὶ πάντων τῶν διὰ στόματος ἥδεων, εἰ μὴ γλωττα τούτων γνώμων ἐνειργάσθη; Πρὸς δὲ τούτοις οὐ δοκεῖ σοι καὶ τόδε προνοίας ἔργον ἔοικέναι, τό, ἐπεὶ ἀσθενῆς μέν ἔστιν ἡ ὄψις, βλεφάροις αὐτὴν θυρῶσαι, ἃ, ὅταν μὲν αὐτῇ χρῆσθαι τι δέῃ, ἀναπετάννυται, ἐν δὲ τῷ ὑπνῷ συγκλείεται; ὡς δ' ἀν μηδὲ ἄνεμοι βλάπτωσιν, ἥθμὸν βλεφαρίδας ἐμφύσαι· ὀφρύσι τέ ἀπογεισῶσαι τὰ ὑπὲρ τῶν ὀμμάτων, ὡς μηδὲ ὁ ἐκ τῆς κεφαλῆς ἵδρως κακουργῇ· τὸ δὲ τὴν ἀκοὴν δέχεσθαι μὲν πάσας φωνάς, ἐμπίπλασθαι δὲ μήποτε· καὶ τοὺς μὲν πρόσθεν ὀδόντας πᾶσι ζώοις οἵους τέμνειν εἶναι, τοὺς δὲ γομφίους οἵους παρὰ τούτων δεξαμένους λεαίνειν· καὶ στόμα μέν, δι' οὖ ὅν ἐπιθυμεῖ τὰ ζῶα εἰςπέμπεται, πλησίον ὀφθαλμῶν καὶ ρύμῶν καταθεῖναι· ἐπεὶ δὲ τὰ ἀποχωροῦντα δυσχερῆ, ἀποστρέψαι τοὺς τούτων ὀχετοὺς καὶ ἀπενεγκεῖν, ὥς δυνατὸν προσωτάτω, ἀπὸ τῶν αἰσθήσεων· ταῦτα οὕτω προνοητικῶς πεπραγμένα ἀπορεῖς πότερα τύχης ἡ γνώμης ἔργα ἔστιν; — Οὐ μὰ τὸν Δι', ἔφη, ἀλλ' οὕτω γε σκοπουμένῳ πάννυ ἔοικε ταῦτα σοφοῦ τινος δημιουργοῦ καὶ φιλοζώον τεχνήματι. — Τὸ δὲ ἐμφύσαι μὲν ἔρωτα τῆς τεκνοποιίας, ἐμφύσαι δὲ ταῖς γειναμέναις ἔρωτα τοῦ ἐκτρέφειν, τοῖς δὲ τραφεῖσι μέγιστον μὲν πόθον τοῦ ξῆν, μέγιστον δὲ φόβον τοῦ θανάτου; — Ἀμέλει καὶ ταῦτα ἔοικε μηχανῆμασί τινος ζῶα εἶναι βούλευσαμένου. — Σὺ δὲ σαυτὸν δοκεῖς τι φρόνιμον ἔχειν; — Ἐρώτα γοῦν καὶ ἀποκρινοῦμαι. — Ἀλλοθι δὲ οὐδαμοῦ οὐδὲν οἴει φρόνι-

μον εἶναι, καὶ ταῦτα εἰδώς, ὅτι γῆς τε μικρὸν μέρος
 ἐν τῷ σώματι πολλῆς οὖσης ἔχεις, καὶ ὑγροῦ βραχὺ^τ
 πολλοῦ ὄντος καὶ τῶν ἄλλων δήπου μεγάλων ὄντων
 ἐκάστου μικρὸν μέρος λαβόντι τὸ σῶμα συνήρμοσται
 σοι; νοῦν δὲ μόνον ἄρα οὐδαμοῦ ὄντα σὲ εὐτυχῶς
 πως δοκεῖς συναρπάσαι καὶ τάδε τὰ ὑπερμεγέθη καὶ
 πλῆθος ἀπειρα δὶ ἀφροσύνην τινά, ὡς οὔει, εὐτάκτως
 ἔχειν; — Μὰ Δι'; οὐ γὰρ ὅρῳ τοὺς κυρίους, ὥσπερ
 τῶν ἐνθάδε γυγνομένων τοὺς δημιουργούς. — Οὐδὲ γὰρ
 τὴν ἑαυτοῦ σύ γε ψυχὴν ὅρᾶς, ἢ τοῦ σώματος κυρία
 ἐστίν. ὥστε κατά γε τοῦτο ἔξεστί σοι λέγειν, ὅτι
 οὐδὲν γνώμῃ, ἀλλὰ τύχῃ πάντα πράττεις. — Καὶ δὲ
 Ἀριστόδημος. Οὔτοι, ἔφη, ἐγώ, ὡς Σώκρατες, ὑπερορῶ
 τὸ δαιμόνιον, ἀλλ' ἐκεῖνο μεγαλοπρεπέστερον ἥγοῦμαι,
 ἢ ὡς τῆς ἐμῆς θεραπείας προσδεῖσθαι. — Οὐκοῦν, ἔφη,
 ὅσῳ μεγαλοπρεπέστερον ἀξιοῦ σε θεραπεύειν, τοσούτῳ
 μᾶλλον τιμητέον αὐτό; — Εὖ ἴσθι, ἔφη, ὅτι, εἰ νομί-
 ξοιμι θεοὺς ἀνθρώπων τι φροντίζειν, οὐκ ἀν ἀμελοίην
 αὐτῶν. — Ἐπειτ' οὐκ οὔει φροντίζειν; οὐ πρῶτον μὲν
 μόνον τῶν ζώων ἀνθρώπου ὄρθον ἀνέστησαν· ἢ δὲ
 ὄρθότης καὶ προορᾶν πλειον ποιεῖ δύνασθαι καὶ τὰ
 ὑπερθεν μᾶλλον θεᾶσθαι καὶ ἥττον κακοπαθεῖν, *οἷς*
 καὶ ὄψιν καὶ ἀκοὴν καὶ στόμα ἐνεποίησαν· ἔπειτα
 τοῖς μὲν ἄλλοις ἐρπετοῖς πόδας ἔδωκαν, οὐ τὸ πορεύ-
 εσθαι μόνον παρέχουσιν· ἀνθρώπῳ δὲ καὶ χειρας
 προσέθεσαν, ἀλλὰ πλειστα, οἷς εὐδαιμονέστεροι ἐκεί-
 νων ἐσμέν, ἔξεργαζονται. Καὶ μὴν γλωττάν γε πάν-
 των τῶν ζώων ἔχόντων, μόνην τὴν τῶν ἀνθρώπων
 ἐποίησαν οἵαν, ἄλλοτε ἀλλαχῆ φαίνουσαν τοῦ στόμα-
 τος, ἀρθροῦν τε τὴν φωνὴν καὶ σημαίνειν πάντα ἀλ-
 λῆλοις, ἀ βουλόμεθα; Τό δὲ καὶ τὰς τῶν ἀφροδισίων

ιδονάς τοῖς μὲν ἄλλοις ζώοις δοῦναι περιγράψαντας τοῦ ἔτους χρόνου, ήμιν δὲ συνεχῶς μέχρι γήρως ταύτας παρέχειν; Οὐ τούννυν μόνον ἡρκεσε τῷ θεῷ τοῦ¹³ σώματος ἐπιμεληθῆναι, ἀλλ', ὅπερ μέγιστον ἐστι, καὶ τὴν ψυχὴν κρατίστην τῷ ἀνθρώπῳ ἐνέφυσε· τίνος γὰρ ἄλλου ζώου ψυχὴ πρῶτα μὲν θεῶν τῶν τὰ μεγίστα καὶ κάλλιστα συνταξάντων γέσθηται ὅτι εἰσί; τί δὲ φύλον ἄλλο ἢ ἀνθρωποι θεοὺς θεραπεύουσι; ποία δὲ ψυχὴ τῆς ἀνθρωπίνης ίκανωτέρα προφυλάττεσθαι ἢ λιμὸν ἢ δίψος ἢ ψύχη ἢ θάλπη, ἢ νόσους ἐπικουρῆσαι ἢ ρώμην ἀσκῆσαι ἢ πρὸς μάθησιν ἐκπονῆσαι ἢ ὅσα ἀν ἀκούση ἢ ἵδη ἢ μάθη ίκανωτέρα ἐστὶ διαμεμνῆσθαι; Οὐ γὰρ πάνυ σοι κατάδηλον, ὅτι παρὰ¹⁴ τὰ ἄλλα ζῶα ὥσπερ θεοὶ ἀνθρωποι βιοτεύουσι, φύσει καὶ τῷ σώματι καὶ τῇ ψυχῇ κρατιστεύοντες; | Οὔτε γὰρ βόδος ἀν ἔχων σῶμα, ἀνθρώπου δὲ γνώμην ἐδύνατ' ἀν πράττειν ἀ ἐβούλετο, οὐθ' ὅσα χειρας ἔχει, ἄφρονα δ' ἐστί, πλέον οὐδὲν ἔχει· σὺ δὲ ἀμφοτέρων τῶν πλείστουν ἀξίων τετυχηκάς οὐκ οὔτε σοῦ θεοὺς ἐπιμελεῖσθαι· ἀλλ' ὅταν τί ποιήσωσι, νομιμεῖς αὐτοὺς σοῦ φροντίζειν; — "Οταν πέμπωσιν, ὥσπερ σὺ σοὶ¹⁵ φῆς πέμπειν αὐτούς, συμβούλους, ὅ τι χρὴ ποιεῖν καὶ μὴ ποιεῖν. — "Οταν δὲ Ἀθηναίοις, ἔφη, πυνθανομένοις τι διὰ μαντικῆς φράζωσιν, οὐ καὶ σοὶ δοκεῖς φράζειν αὐτούς, οὐδ' ὅταν τοῖς "Ελλησι τέρατα πέμποντες προσημαίνωσιν, οὐδ' ὅταν πᾶσιν ἀνθρώποις; ἀλλὰ μόνον σὲ ἔξαιροντες ἐν ἀμελείᾳ κατατίθενται; Οἴει δ' ἀν τοὺς θεοὺς τοῖς ἀνθρώποις δόξαν ἐμφύσαι,¹⁶ ως ίκανοί εἰσιν εὖ καὶ κακῶς ποιεῖν, εἰ μὴ δυνατοὶ ἦσαν, καὶ τοὺς ἀνθρώπους ἔξαπατωμένους τὸν πάντα χρόνον οὐδέποτ' ἀν αἰσθέσθαι; Οὐχ ὄρᾶς, τὰ πολυ-

χρονιώτατα καὶ σοφώτατα τῶν ἀνθρωπίνων, πόλεις καὶ ἔθνη, θεοσεβέστατά ἐστι, καὶ αἱ φρονιμώταται πήλικαὶ θεῶν ἐπιμελέσταται; Ἡγαθέ, ἔφη, κατάμαθε, ὅτι καὶ ὁ σὸς νοῦς ἐνῶν τὸ σὸν σῶμα, ὅπως βούλεται, μεταχειρίζεται. Οἰεσθαι οὖν χρὴ καὶ τὴν ἐν παντὶ φρόνησιν τὰ πάντα, ὅπως ἀν αὐτῇ οὐδὲν ἔχει, οὔτω τίθεσθαι, καὶ μὴ τὸ σὸν μὲν ὅμμα δύνασθαι ἐπὶ πολλὰ στάδια ἐξικνεῖσθαι, τὸν δὲ τοῦ θεοῦ ὁφθαλμὸν ἀδύνατον εἶναι ἄμα πάντα ὄραν, μηδὲ τὴν σῆμα μὲν ψυχὴν καὶ περὶ τῶν ἐνθάδε καὶ περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σικελίᾳ δύνασθαι φροντίζειν, τὴν δὲ τοῦ θεοῦ φρόνησιν μὴ ἱκανὴν εἶναι ἄμα πάντων ἐπιμελεῖσθαι.

18 Ἡν μέντοι, ὅσπερ ἀνθρώπους θεραπεύων γυγνώσκεις τοὺς ἀντιθεραπεύειν ἐθέλοντας καὶ χαριζόμενος τοὺς ἀντιχαριζομένους καὶ συμβουλευόμενος καταμανθάνεις τοὺς φρονίμους, οὔτω καὶ τῶν θεῶν πένταν λαμβάνης θεραπεύων, εἴ τι σὸι θελήσουσι περὶ τῶν ἀδήλων ἀνθρώπους συμβουλεύειν, γνώσῃ τὸ θεῖον ὅτι τοσούτον καὶ τοιοῦτόν ἐστιν, ὅσθ' ἄμα πάντα ὄραν καὶ πάντα ἀκούειν καὶ πανταχοῦ παρεῖναι καὶ ἄμα πάντων ἐπιμελεῖσθαι αὐτούς. 19 Ἐμοὶ μὲν ταῦτα λέγων οὐ μόνον τοὺς συνόντας ἐδόκει ποιεῖν, ὅπότε ὑπὸ τῶν ἀνθρώπων ὄρθητο, ἀπέχεσθαι τῶν ἀνοσίων τε καὶ ἀδίκων καὶ αἰσχρῶν, ἀλλὰ καὶ ὅπότε ἐν ἐρημίᾳ εἶεν, ἐπείπερ ἡγήσαιντο μηδὲν ἄν ποτε ὅν πράττοιεν θεοὺς διαλαμθεῖν.

BOOK I. CH. 6.

1 Ἡξιον δ' αὐτοῦ καὶ ἡ πρὸς Ἀντιφῶντα τὸν σοφιστὴν διελέχθη μὴ παραλιπεῖν. ὁ γὰρ Ἀντιφῶν ποτε

βούλόμενος τοὺς συνουσιαστὰς αὐτοῦ παρελέσθαι προσελθὼν τῷ Σωκράτει παρόντωγ αὐτῶν ἔλεξε τάδε· Ὡ Σώκρατες, ἐγὼ μὲν φίμην τοὺς φιλοσοφοῦντας εὐ-² δαιμονεστέρους χρῆναι γίγνεσθαι, σὺ δέ μοι δοκεῖς τάναντία τῆς φιλοσοφίας ἀπολελαυκέναι· ζῆς γοῦν οὔτως, ὡς οὐδ’ ἀν εἰς δοῦλος ὑπὸ δεσπότη διαιτώμενος μείνειε, σιτία τε σιτή καὶ ποτὰ πίνεις τὰ φαυλότατα καὶ ἴμάτιον ἡμφίεσαι οὐ μόνον φαῦλον, ἀλλὰ τὸ αὐτὸ θέρους τε καὶ χειμῶνος, ἀνυπόδητός τε καὶ ἀχίτων διατελεῖς. Καὶ μὴν χρήματά γε οὐ λαμβάνεις, ἀ καὶ ³ κτωμένους εὐφραίνει καὶ κεκτημένους ἐλευθεριώτερόν τε καὶ ἥδιον ποιεῖ ζῆν. Εἰ οὖν, ὥσπερ καὶ τῶν ἄλλων ἔργων οἱ διδύσκαλοι τοὺς μαθητὰς μιμητὰς ἑαυτῶν ἀποδεικνύονται, οὕτω καὶ σὺ τοὺς συνόντας διαθήσεις, νόμιζε κακοδαιμονίας διδάσκαλος εἶναι. Καὶ ὁ Σω-⁴ κράτης πρὸς ταῦτα εἶπε· Δοκεῖς μοι, ἔφη, ὁ Ἀντιφῶν, ὑπειληφέναι με οὕτως ἀνιαρῶς ζῆν, ὥστε πέπεισμαί σε μᾶλλον ἀποθανεῖν ἀν ἐλέσθαι ἢ ζῆν ὥσπερ ἐγώ. Ἡθι οὖν ἐπισκεψώμεθα, τέ χαλεπὸν ἥσθησαι τούμον βίον. Πότερον, ὅτι τοῖς μὲν λαμβάνονται ⁵ ἀργύριον ἀναγκαῖον ἐστιν ἀπεργάζεσθαι τοῦτο, ἐφ’ ὃ ἀν μισθὸν λαμβάνωσιν, ἐμοὶ δὲ μὴ λαμβάνοντι οὐκ ἀνάγκη διαλέγεσθαι, ὃ ἀν μὴ βούλωμαι; ἢ τὴν διαιτάν μου φαυλίζεις ὡς ἥττον μὲν ὑγιεινὰ ἐσθίοντος ἐμοῦ ἢ σοῦ, ἥττον δὲ ισχὺν παρέχοντα; ἢ ὡς χαλεπώτερα πορίσασθαι τὰ ἐμὰ διαιτήματα τῶν σῶν διὰ τὸ σπανιώτερά τε καὶ πολυτελέστερα εἶναι; ἢ ὡς ἥδιώ σοὶ ἀ σὺ παρασκευάζῃ ὅντα ἢ ἐμοὶ ἀ ἐγώ; Οὐκ οἶσθ’, ὅτι ὁ μὲν ἥδιστα ἐσθίων ἥκιστα δψου δεῖται, ὁ δὲ ἥδιστα πίνων ἥκιστα τοῦ μὴ παρόντος ἐπιθυμεῖ ποτοῦ; Τά γε μὴν ἴμάτια οἶσθ’ ὅτι οἱ ⁶

μεταβαλλόμενοι ψύχους καὶ θάλπους ἔνεκα μεταβάλλονται καὶ ὑποδήματα ὑποδοῦνται, ὅπως μὴ διὰ τὰ λυποῦντα τοὺς πόδας κωλύωνται πορεύεσθαι. ἥδη οὖν ποτε ἥσθιον ἐμὲ ἢ διὰ ψύχος μᾶλλον του ἔνδου μένοντα ἢ διὰ θάλπος μαχόμενόν τῳ περὶ σκιᾶς ἢ διὰ τὸ ἀλγεῦν τοὺς πόδας οὐ βαδίζοντα, ὅπου ἀν βούντωμαι; Οὐκ οἰσθ', ὅτι οἱ φύσει ἀσθενέστατοι τῷ σώματι μελετήσαντες τῶν ἴσχυροτάτων ἀμελησάντων κρείττους τε γίγνονται πρὸς ἀν μελετῶσι καὶ ῥάον αὐτὰ φέρουσιν; Ἐμὲ δὲ ἄρα οὐκ οἴει τῷ σώματι ἀεὶ τὰ συντυγχάνοντα μελετῶντα καρτερεῖν πάντα ῥάον φέρειν σοῦ μὴ μελετῶντος; Τοῦ δὲ μὴ δουλεύειν γαστρὶ μηδὲ ὑπνῳ καὶ λαγνείᾳ οἴει τι ἄλλο αἰτιώτερον εἶναι ἢ τὸ ἔτερα ἔχειν τούτων ἥδια, ἀ οὐ μόνον ἐν χρείᾳ ὄντα εὐφραίνει, ἀλλὰ καὶ ἐλπίδας παρέχοντα ὡφελήσειν ἀεί; Καὶ μὴν τοῦτο γε οἰσθα, ὅτι οἱ μὲν οἰόμενοι μηδὲν εὐ πράττειν οὐκ εὐφραίνονται, οἱ δὲ ἡγούμενοι καλῶς προχωρεῖν ἔαυτοῖς ἢ γεωργίαν ἢ ναυκληρίαν ἢ ἄλλ' ὅ τι ἀν τυγχάνωσιν ἐργαζόμενοι ώς εὐ πράττοντες εὐφραίνονται. Οἴει οὖν ἀπὸ πάντων τούτων τοσαύτην ἥδονὴν εἶναι, ὅσην ἀπὸ τοῦ ἔαυτόν τε ἡγεῖσθαι βελτίω γίγνεσθαι καὶ φίλους ἀμείνους κτᾶσθαι; Ἐγὼ τοίνυν διατέλω ταῦτα νομίζων. Ἐὰν δὲ δὴ φίλους ἢ πόλιν ὡφελεῖν δέη, ποτέρῳ ἢ πλείων σχολὴ τούτων ἐπιμελεῖσθαι, τῷ, ώς ἐγὼ νῦν, ἢ τῷ, ώς σὺ μακαρίζεις, διαιτωμένῳ; στρατεύοντο δὲ πότερος ἀν ῥάον, ὁ μὴ δυνάμενος ἀνευ πολυτελοῦντος διαιτης ξῆν, ἢ φὶ τὸ παρὸν ἀρκοίη; ἐκπολιορκηθείη δὲ πότερος ἀν θάττον, ὁ τῶν χαλεπωτάτων εὑρεῖν δεόμενος, ἢ ὁ τοῖς ῥάστοις ἐντυγχάνειν ἀρκούντως χρώμενος; Ἔοικας, ὁ Ἀντιφῶν, τὴν ἐν-

δαιμονίαν οἰομένῳ τρυφὴν καὶ πολυτέλειαν εἶναι. ἐγὼ δὲ νομίζω τὸ μὲν μηδενὸς δέεσθαι θεῖον εἶναι, τὸ δὲ ὡς ἐλαχίστων ἐγγυτάτω τοῦ θείου· καὶ τὸ μὲν θεῖον κράτιστον, τὸ δὲ ἐγγυτάτω τοῦ θείου ἐγγυτάτω τοῦ κρατίστου.

Πάλιν δέ ποτε ὁ Ἀντιφῶν διαλεγόμενος τῷ Σω- 11 κράτει εἶπεν· ⁹Ω Σώκρατες, ἐγώ τοι σὲ μὲν δίκαιον νομίζω, σοφὸν δὲ οὐδέποτε ὀπωστιοῦν. Δοκεῖ δέ μοι καὶ αὐτὸς τοῦτο γιγνώσκειν· οὐδένα γοῦν τῆς συνουσίας ἀργύριον πράττῃ· καίτοι τό γε ἴματιον ἢ τὴν οἰκίαν ἢ ἄλλο τι ὡν κέκτησαι νομίζων ἀργυρίου ἄξιον εἶναι οὐδενὶ ἀν μὴ δτι προίκα δοίτος, ἀλλ’ οὐδέποτε τῆς ἄξιας λαβών. Δῆλον δὲ δτι, εἰ καὶ τὴν συνουσίαν 12 φῶν τινὸς ἄξιαν εἶναι, καὶ ταύτης ἀν οὐκ ἔλαττον τῆς ἄξιας ἀργύριον ἐπράττου. Δίκαιος μὲν οὖν ἀν εἴης, δτι οὐκ ἔξαπατάς ἐπὶ πλεονεξίᾳ, σοφὸς δὲ οὐκ ἀν, μηδενός γε ἄξια ἐπιστάμενος. Ο δέ Σωκράτης 13 πρὸς ταῦτα εἶπεν· ⁹Ω Ἀντιφῶν, παρ’ ήμιν νομίζεται τὴν ὥραν καὶ τὴν σοφίαν ὁμοίως μὲν καλόν, ὁμοίως δὲ αἰσχρὸν διατίθεσθαι· τὴν τε γὰρ ὥραν ἐὰν μέν τις ἀργυρίου πωλῇ τῷ βουλομένῳ, πόρνον αὐτὸν ἀποκαλοῦσιν, ἐὰν δέ τις, δὲν ἀν γνῷ καλόν τε κάγαθὸν ἔραστὴν ὄντα, τοῦτον φίλον ἑαυτῷ ποιήται, σώφρονα νομίζομεν· καὶ τὴν σοφίαν ὡσαύτως τοὺς μὲν ἀργυρίου τῷ βουλομένῳ πωλοῦντας σοφιστὰς ὥσπερ πόρνους ἀποκαλοῦσιν, δέτις δέ, δὲν ἀν γνῷ εὐφυά ὄντα, διδάσκων δὲ τι ἀν ἔχῃ ἀγαθόν, φίλον ποιήται, τοῦτον νομίζομεν, ἀ τῷ καλῷ κάγαθῷ πολέτη προσήκει, ταῦτα ποιεῖν. Ἐγὼ δέ οὖν καὶ αὐτός, ὡς Ἀντιφῶν, ὥσπερ 14 ἄλλος τις ἢ ἵππῳ ἀγαθῷ ἢ κυνὶ ἢ ὅρνιθι ἥδεται, οὔτω καὶ ἔτι μᾶλλον ἥδομαι φίλοις ἀγαθοῖς· καὶ ἐάν

τι σχῶ ἀγαθόν, διδάσκω καὶ ἄλλοις συνίστημι, παρ' ὅν ἀν ἡγῶμαι ὡφελήσεσθαι τι αὐτοὺς εἰς ἀρετήν. Καὶ τοὺς θησαυροὺς τῶν πάλαι σοφῶν ἀνδρῶν, οὓς ἐκεῖνοι κατέλιπον ἐν βιβλίοις γράψαντες, ἀνελίττων κοινῆ σὺν τοῖς φίλοις διέρχομαι καί, ἀν τι ὄρῳ μεν ἀγαθόν, ἐκλεγόμεθα καὶ μέγα νομίζομεν κέρδος, ἐὰν ἀλλήλοις φίλοι γιγνώμεθα. Ἐμοὶ μὲν δὴ ταῦτα ἀκούοντι ἐδόκει αὐτός τε μακάριος εἶναι καὶ τοὺς ἀκούοντας ἐπὶ καλοκάγαθίαν ἔγειν.

15 Καὶ πάλιν ποτὲ τοῦ Ἀντιφῶντος ἐρομένου αὐτόν, πῶς ἄλλους μὲν ἡγεῖται πολιτικοὺς ποιεῖν, αὐτὸς δὲ οὐ πράττει τὰ πολιτικά, εἴπερ ἐπίσταται. Ποτέρως δ' ἄν, ἔφη, ὁ Ἀντιφῶν, μᾶλλον τὰ πολιτικὰ πράττοιμι, εἰ μόνος αὐτὰ πράττοιμι, ἢ εἰ ἐπιμελοίμην τοῦ ὡς πλείστους ἰκανοὺς εἶναι πράττειν αὐτά;

BOOK II. CH. 1.

20 Ἔτι δὲ αἱ μὲν ῥᾳδιονργίαι καὶ ἐκ τοῦ παραχρῆμα ἥδοναι οὔτε σώματι εὐεξίαν ἰκαναί εἰσιν ἐνεργάζεσθαι, ὡς φασιν οἱ γυμνασταί, οὔτε ψυχῇ ἐπιστήμην ἀξιόλογον οὐδεμίαν ἐμποιοῦσιν· αἱ δὲ διὰ καρτερίας ἐπιμέλειαι τῶν καλῶν τε κάγαθῶν ἔργων ἔξικνεῖσθαι ποιοῦσιν, ὡς φασιν οἱ ἀγαθοὶ ἀνδρες· λέγει δέ που καὶ Ἡσίοδος·

Τὴν μὲν γὰρ κακότητα καὶ ἵλαδὸν ἔστιν ἐλέσθαι

· Ρηδίως· λείη μὲν ὁδός, μάλα δ' ἐγγύθι ναίει.

Τῆς δ' ἀρετῆς ἴδρωτα θεοὶ προπάρουθεν ἔθηκαν

· Αθάνατοι· μακρὸς δὲ καὶ δρόσιος οἶμος ἐς αὐτὴν

Καὶ τρηχὺς τὸ πρῶτον ἐπὴν δ' εἰς ἄκρον ἵκηται,
‘Ρηδίῃ δὴ ἔπειτα πέλει, χαλεπή περ ἐοῦσα.

Μαρτυρεῖ δὲ καὶ Ἐπίχαρμος ἐν τῷδε.

Τῶν πόνων πωλοῦσιν ἡμῖν πάντα τάγάθ' οἱ θεοί.

Καὶ ἐν ἄλλῳ δὲ τόπῳ φησίν.

Ω πονηρέ, μὴ τὰ μαλακὰ μώεο, μὴ τὰ σκλήρ' ἔχης.

Καὶ Πρόδικος δὲ ὁ σοφὸς ἐν τῷ συγγράμματι τῷ ²¹ περὶ τοῦ Ἡρακλέους, ὅπερ δὴ καὶ πλείστοις ἐπιδείκνυται, ὡςαύτως περὶ τῆς ἀρετῆς ἀποφαίνεται ὡδέ πως λέγων, ὅσα ἐγὼ μέμνημαι· φησὶ γὰρ Ἡρακλέα, ἐπεὶ ἐκ παιδῶν εἰς ἥβην ὡρμάτο, ἐν ἦ οἱ νέοι ἥδη αὐτοκράτορες γιγνόμενοι δηλοῦσιν, εἴτε τὴν δὲ ἀρετῆς ὁδὸν τρέφονται ἐπὶ τὸν βίον εἴτε τὴν διὰ κακίας, ἐξελθόντα εἰς ἡσυχίαν καθῆσθαι ἀποροῦντα, ὅποτέραν τῶν ὁδῶν τράπηται· καὶ φανῆναι αὐτῷ δύο γυναικας ²² προϊέναι μεγάλας, τὴν μὲν ἐτέραν εὐπρεπῆ τε ἰδεῖν καὶ ἐλευθέριον, φύσει κεκοσμημένην τὸ μὲν σῶμα καθαρότητι, τὰ δὲ ὅμματα αἰδοῖ, τὸ δὲ σχῆμα σωφροσύνη, ἐσθῆτι δὲ λευκῆ· τὴν δὲ ἐτέραν τεθραμμένην μὲν εἰς πολυσαρκίαν τε καὶ ἀπαλότητα, κεκαλλωπισμένην δὲ τὸ μὲν χρῶμα, ὡστε λευκοτέραν τε καὶ ἐρυθροτέραν τοῦ ὄντος δοκεῖν φαίνεσθαι, τὸ δὲ σχῆμα, ὡστε δοκεῖν ὄρθοτέραν τῆς φύσεως εἶναι, τὰ δὲ ὅμματα ἔχειν ἀναπεπταμένα, ἐσθῆτα δέ, ἐξ ἦς ἀν μάλιστα ὥρα διαλάμποι, κατασκοπεῖσθαι δὲ θαμὰ ἑαυτῆν, ἐπισκοπεῖν δὲ καί, εἴ τις ἄλλος αὐτὴν θεᾶται, πολλάκις δὲ καὶ εἰς τὴν ἑαυτῆς σκιὰν ἀποβλέπειν. ‘Ος δ' ἐγέ-²³ νοντο πλησιαίτερον τοῦ Ἡρακλέους, τὴν μὲν πρόσθεν ῥηθεῖσαν ιέναι τὸν αὐτὸν τρόπον, τὴν δὲ ἐτέραν φθάσαι βουλομένην προσδραμένη τῷ Ἡρακλεῖ καὶ ἐπεῖν· ‘Ορῶ

σε, ὁ Ἡράκλεις, ἀποροῦντα, ποίαν ὁδὸν ἐπὶ τὸν βίον
 τράπη· ἐὰν οὖν ἐμὲ φίλην ποιησάμενος, ἐπὶ τὴν
 ἥδιστην τε καὶ ῥάστην ὁδὸν ἄξω σε, καὶ τῶν μὲν
 τερπνῶν οὐδενὸς ἄγευστος ἐσῇ, τῶν δὲ χαλεπῶν ἅπει-
 24 ρος διαβιώσῃ. Πρῶτον μὲν γὰρ οὐ πολέμων οὐδὲ
 πραγμάτων φροντιεῖς, ἀλλὰ σκοπούμενος διέσῃ, τί ἀν
 κεχαρισμένον ἢ σιτίον ἢ ποτὸν εύροις, ἢ τί ἀν ἰδὼν
 ἢ τί ἀκούσας τερφθείης ἢ τίνων δσφραινόμενος ἢ
 ἀπτόμενος ἡσθείης, τίσι δὲ παιδικοῦς ὄμιλῶν μάλιστ'
 ἀν εὐφρανθείης, καὶ πῶς ἀν μαλακώτατα καθεύδοις,
 καὶ πῶς ἀν ἀπονώτατα τούτων πάντων τυγχάνοις.
 25 Εὰν δέ ποτε γένηται τις ὑποψία σπάνεως ἀφ' ὃν
 ἔσται ταῦτα, οὐ φόβος, μή σε ἀγάγω ἐπὶ τὸ πονοῦντα
 καὶ ταλαιπωροῦντα τῷ σώματι καὶ τῇ ψυχῇ ταῦτα
 πορίζεσθαι, ἀλλ' οἷς ἀν οἱ ἄλλοι ἐργάζωνται, τούτοις
 σὺ χρήσῃ, οὐδενὸς ἀπεχόμενος, ὅθεν ἀν δυνατὸν ἢ τι
 κερδάναι πανταχόθεν γὰρ ὠφελεῖσθαι τοῖς ἐμοὶ ξυν-
 26 οὖσιν ἔξουσίαν ἔγωγε παρέχω. Καὶ ὁ Ἡρακλῆς
 ἀκούσας ταῦτα· ³Ω γύναι, ἔφη, ὄνομα δέ σοι τί ἔστιν;
 'Η δέ· Οἱ μὲν ἐμοὶ φίλοι, ἔφη, καλούσι με Εὐδαι-
 μονίαν, οἱ δὲ μισοῦντές με ὑποκοριξόμενοι ὄνομάζουσί
 με Κακίαν. Καὶ ἐν τούτῳ ἡ ἑτέρα γυνὴ προσελθοῦσα
 εἶπε· Καὶ ἐγὼ ἥκω πρὸς σέ, ὁ Ἡράκλεις, εἰδοῦσα
 τοὺς γεννήσαντάς σε καὶ τὴν φύσιν τὴν σὴν ἐν τῇ
 παιδείᾳ καταμαθοῦσα· ἐξ ὧν ἐλπίζω, εἰ τὴν πρὸς ἐρὲ
 ὁδὸν τράποιο, σφόδρ' ἀν σε τῶν καλῶν καὶ σεμνῶν
 ἐργάτην ἀγαθὸν γενέσθαι, καὶ ἐμὲ ἔτι πολὺ ἐντιμοτέ-
 ραν καὶ ἐπ' ἀγαθοῖς διαπρεπεστέραν φανῆναι· οὐκ
 ἔξαπατήσω δέ σε προοιμίοις ἡδονῆς, ἀλλ', ἥπερ οἱ
 θεοὶ διέθεσαν, τὰ ὅντα διηγήσομαι μετ' ἀληθείας.
 28 Τῶν γὰρ ὅντων ἀγαθῶν καὶ καλῶν οὐδὲν ἄνευ πόνου

καὶ ἐπιμελείας θεοὶ διδόασιν ἀνθρώποις· ἀλλ’ εἴτε τοὺς θεοὺς ἔλεως εἶναι σοι βούλει, θεραπευτέον τοὺς θεούς· εἴτε ὑπὸ φίλων ἐθέλεις ἀγαπᾶσθαι, τοὺς φίλους εὐεργετητέον· εἴτε ὑπὸ τινος πόλεως ἐπιθυμεῖς τιμάσθαι, τὴν πόλιν ὡφελητέον· εἴτε ὑπὸ τῆς Ἑλλάδας πάσης ἀξιοῦ ἐπ’ ἀρετὴν θαυμάζεσθαι, τὴν Ἑλλάδα πειρατέον εὖ ποιεῖν· εἴτε γῆν βούλει σοι καρποὺς ἀφθόνους φέρειν, τὴν γῆν θεραπευτέον· εἴτε ἀπὸ βοσκημάτων οἱεὶ δεῖν πλουστίζεσθαι, τῶν βοσκημάτων ἐπιμελητέον· εἴτε διὰ πολέμου ὄρμᾶς αὐξεσθαι καὶ βούλει δύνασθαι τοὺς τε φίλους ἐλευθερούν καὶ τοὺς ἔχθροὺς χειροῦσθαι, τὰς πολεμικὰς τέχνας αὐτάς τε παρὰ τῶν ἐπισταμένων μαθητέον καὶ ὅπως αὐταῖς δεῖ χρῆσθαι ἀσκητέον· εἰ δὲ καὶ τῷ σώματι βούλει δυνατὸς εἶναι, τῇ γνώμῃ ὑπηρετεῖν ἐθιστέον τὸ σῶμα καὶ γυμναστέον σὺν πόνοις καὶ ἴδρωτι. Καὶ ἡ Κακία ²⁹ ὑπολαβούσα εἶπεν, ὡς φησι Πρόδικος· Ἐννοεῖς, ὡς Ἡράκλεις, ὡς χαλεπὴν καὶ μακρὰν ὄδον ἐπὶ τὰς εὐφροσύνας ἡ γυνή σοι αὕτη διηγεῖται; ἐγὼ δὲ ρᾳδίαν καὶ βραχεῖαν ὄδον ἐπὶ τὴν εὐδαιμονίαν ἄξω σε. Καὶ ³⁰ ἡ Ἀρετὴ εἶπεν· Ὡ τλῆμον, τί δὲ σὺ ἀγαθὸν ἔχεις; ἡ τί ἡδὸν οἰσθα, μηδὲν τούτων ἔνεκα πράττειν ἐθέλουσα; ἥτις οὐδὲ τὴν τῶν ἡδέων ἐπιθυμίαν ἀναμένεις, ἀλλὰ πρὶν ἐπιθυμῆσαι πάντων ἐμπίπλασαι, πρὶν μὲν πεινῆν ἐσθίουσα, πρὶν δὲ διψῆν πίνουσα, καὶ ἵνα μὲν ἡδέως φάγης, ὁψοποιὸς μηχανωμένη, ἵνα δὲ ἡδέως πίνης, οἶνος τε πολυτελεῖς παρασκευάζῃ καὶ τοῦ θέρους χιόνα περιθέουσα ζητεῖς· ἵνα δὲ καθυπνώσῃς ἡδέως, οὐ μόνον τὰς στρωμνὰς μαλακάς, ἀλλὰ καὶ τὰς κλίνας καὶ τὰ ὑπόβαθρα ταῖς κλίναις παρασκευάζῃ· οὐ γάρ διὰ τὸ πονεῖν, ἀλλὰ διὰ τὸ μηδὲν ἔχειν, ὃ τι

ποιῆς, ὑπνου ἐπιθυμεῖς· τὰ δὲ ἀφροδίσια πρὸ τοῦ δέεσθαι ἀναγκάζεις, πάντα μηχανωμένη, καὶ γυναιξὶ καὶ ἀνδράσι χρωμένη· οὗτο γάρ παιδεύεις τοὺς ἑαυτῆς φίλους, τῆς μὲν νυκτὸς ὑβρίζουσα, τῆς δ' ἡμέρας 31 τὸ χρησιμώτατον κατακοιμίζουσα. Ἀθάνατος δὲ οὖσα ἐκ θεῶν μὲν ἀπέρριψαι, ὑπὸ δὲ ἀνθρώπων ἀγαθῶν ἀτιμάζῃ· τοῦ δὲ πάντων ἡδίστου ἀκούσματος, ἐπαίνου ἑαυτῆς, ἀνήκοος εἰ καὶ τοῦ πάντων ἡδίστου θεάματος ἀθέατος· οὐδὲν γάρ πώποτε σεαυτῆς ἔργον καλὸν τεθέασαι. Τίς δ' ἀν σοι λεγούσῃ τι πιστεύσειε; τίς δ' ἀν δεομένη τιὸς ἐπαρκέσειεν; ἢ τίς ἀν εὖ φρονῶν τοῦ σοῦ θιάσου τολμήσειεν εἶναι; οὐ νέοι μὲν ὄντες τοῖς σώμασιν ἀδύνατοί εἰσι, πρεσβύτεροι δὲ γενόμενοι ταῖς ψυχαῖς ἀνόητοι, ἀπόνως μὲν λιπαροὶ διὰ νεότητος τρεφόμενοι, ἐπιπόνως δὲ αὐχμηροὶ διὰ γήρως περῶντες, τοῖς μὲν πεπραγμένοις αἰσχυνόμενοι, τοῖς δὲ πραττομένοις βαρυνόμενοι, τὰ μὲν ἡδέα ἐν τῇ νεότητι διαδραμόντες, τὰ δὲ χαλεπὰ εἰς τὸ γῆρας 32 ἀποθέμενοι. Ἐγὼ δὲ σύνειμι μὲν θεοῖς, σύνειμι δὲ ἀνθρώποις τοῖς ἀγαθοῖς. ἔργον δὲ καλὸν οὔτε θεῖον οὔτε ἀνθρώπων χωρὶς ἐμοῦ γίγνεται· τιμῶμαι δὲ μάλιστα πάντων καὶ παρὰ θεοῖς καὶ παρὰ ἀνθρώποις, οἷς προσήκει, ἀγαπητὴ μὲν συνεργὸς τεχνίταις, πιστὴ δὲ φύλαξ οἰκων δεσπόταις, εὐμενῆς δὲ παραστάτις οἰκέταις, ἀγαθὴ δὲ συλλήπτρια τῶν ἐν εἰρήνῃ πόνων, βεβαία δὲ τῶν ἐν πολέμῳ σύμμαχος ἔργων, ἀρίστη 33 δὲ φιλίας κοινωνός. Ἐστι δὲ τοῖς μὲν ἐμοῖς φίλοις ἡδεῖα μὲν καὶ ἀπράγμων σίτων καὶ ποτῶν ἀπόλαυσις· ἀνέχονται γάρ, ἔως ἀν ἐπιθυμήσωσιν αὐτῶν. *Τπνος* δ' αὐτοῖς πάρεστιν ἡδίων ἢ τοῖς ἀμόχθοις, καὶ οὔτε ἀπολείποντες αὐτὸν ἄχθονται οὔτε διὰ τοῦτο μεθιάσι·

τὰ δέοντα πράττειν. Καὶ οἱ μὲν νέοι τοῖς τῶν πρεσβυτέρων ἐπαίνοις χαίρουσιν, οἱ δὲ γεραίτεροι ταῖς τῶν νέων τιμαῖς ἀγάλλονται· καὶ ίδέως μὲν τῶν παλαιῶν πράξεων μέμνηνται, εὐδὲ τὰς παρούσας ἥδονται πράττοντες, δι’ ἐμὲ φίλοι μὲν θεοῖς ὄντες, ἀγαπητοὶ δὲ φίλοις, τίμιοι δὲ πατρίσιν· ὅταν δ’ ἔλθῃ τὸ πεπρωμένον τέλος, οὐ μετὰ λήθης ἄτιμοι κείνται, ἀλλὰ μετὰ μνήμης τὸν ἀεὶ χρόνον ὑμνούμενοι θάλλουσι. Τοιαῦτά σοι, ὁ παῖ τοκέων ἀγαθῶν Ἡράκλεις, ἔξεστι διαπονησαμένῳ τὴν μακαριστοτάτην εὐδαιμονίαν κεκτῆσθαι. Οὕτω πως διώκει Πρόδικος τὴν ὑπ’ Ἀρετῆς Ἡρα-³⁴ κλέοντας παιδευσιν, ἐκόσμησε μέντοι τὰς γυνώμας ἔτι μεγαλειοτέροις ρύμασιν ἢ ἐγὼ νῦν. Σοὶ δ’ οὖν ἀξιον, ὁ Ἀρίστιππε, τούτων ἐνθυμουμένῳ πειρᾶσθαι τι καὶ τῶν εἰς τὸν μέλλοντα χρόνον τοῦ βίου φροντίζειν.

BOOK IV. CH. 2.

Τοῖς δὲ νομίζουσι παιδείας τε τῆς ἀρίστης τετυχη-¹ κέναι καὶ μέγα φρονοῦσιν ἐπὶ σοφίᾳ ὡς προεφέρετο, νῦν διηγήσομαι. Καταμαθὼν γὰρ Εὐθύδημον τὸν καλὸν γράμματα πολλὰ συνειλεγμένον ποιητῶν τε καὶ σοφιστῶν τῶν εὐδοκιμωτάτων καὶ ἐκ τούτων ἥδη τε νομίζοντα διαφέρειν τῶν ἡλικιωτῶν ἐπὶ σοφίᾳ καὶ μεγάλας ἐλπίδας ἔχοντα τάντων διοίσειν τῷ δύνασθαι λέγειν τε καὶ πράττειν, πρῶτον μὲν αἰσθανόμενος αὐτὸν διὰ νεότητα οὕπω εἰς τὴν ἀγορὰν εἰσιόντα, εἰ δέ τι βούλοιτο διαπράξασθαι, καθίζοντα εἰς ἡνιοποιεῖσθαι τι τῶν ἐγγὺς τῆς ἀγορᾶς, εἰς τοῦτο καὶ αὐτὸς ἔχει τῶν μεθ’ ἑαυτοῦ τινας ἔχων. Καὶ πρῶτον μὲν πυν-²

θανομένου τινός, πότερον Θεμιστοκλῆς διὰ συνουσίαν τινὸς τῶν σοφῶν ἢ φύσει τοσοῦτον διήνεγκε τῶν πολιτῶν, ὥστε πρὸς ἐκεῖνον ἀποβλέπειν τὴν πόλιν, ὅπότε σπουδαίου ἀνδρὸς δεηθείη, ὁ Σωκράτης βουλόμενος κινεῖν τὸν Εὐθύδημον εὔηθες ἔφη εἶναι τὸ οἰεσθαι τὰς μὲν ὀλίγους ἀξίας τέχνας μὴ γίγνεσθαι σπουδαίους ἄνευ διδασκάλων ἵκανων, τὸ δὲ προεστάναι πόλεως, πάντων ἔργων μέγιστον ὅν, ἀπὸ ταύτομάτου παραγίγνεσθαι τοῖς ἀνθρώποις. Πάλιν δέ ποτε παρόντος τοῦ Εὐθύδημου, ὅρῳν αὐτὸν ἀποχωροῦντα τῆς συνεδρίας καὶ φυλαττόμενον, μὴ δόξῃ τὸν Σωκράτην θαυμάζειν ἐπὶ σοφίᾳ· "Οτι μέν, ἔφη, ὁ ἄνδρες, Εὐθύδημος οὐτοσὶ ἐν ἡλικίᾳ γενόμενος, τῆς πόλεως λόγον περὶ τινος προτιθείσης, οὐκ ἀφέξεται τοῦ συμβουλεύειν, εὐδηλόν ἔστιν ἐξ ὧν ἐπιτηδεύει· δοκεῖ δέ μοι καλὸν προοίμιον τῶν δημηγοριῶν παρασκευάσθαι φυλαττόμενος, μὴ δόξῃ μανθάνειν τι παρά του· δῆλον γάρ, δτι λέγειν ἀρχόμενος ὥδε προοιμιάσεται· "Παρ' οὐδενὸς μὲν πώποτε, ὁ ἄνδρες Ἀθηναῖοι, οὐδὲν ἔμαθον οὐδ' ἀκούων τινὰς εἶναι λέγειν τε καὶ πράττειν ἵκανοὺς ἐξήτησα τούτοις ἐντυχεῖν οὐδ' ἐπεμελήθην τοῦ διδάσκαλον μοί τινα γενέσθαι τῶν ἐπισταμένων, ἀλλὰ καὶ τάναγτία· διατετέλεκα γάρ φεύγων οὐ μόνον τὸ μανθάνειν τι παρά τινος, ἀλλὰ καὶ τὸ δόξαι· δύμως δὲ ὅ τι ἀν ἀπὸ ταύτομάτου ἐπίγι μοι συμβουλεύεσσω ὅμιν." Ἀρμόσειε δ' ἀν οὕτω προοιμιάζεσθαι καὶ τοῖς βουλομένοις παρὰ τῆς πόλεως ἵατρικὸν ἔργον λαβεῖν· ἐπιτήδειόν γ' ἀν αὐτοῖς εἴη τοῦ λόγου ἀρχεσθαι ἐντεῦθεν· "Παρ' οὐδενὸς μὲν πώποτε, ὁ ἄνδρες Ἀθηναῖοι, τὴν ἵατρικὴν τέχνην ἔμαθον οὐδ' ἐξήτησα διδάσκαλον ἐμαυτῷ γενέσθαι τῶν ἵατρῶν οὐδένα· διατετέλεκα

γὰρ φυλαττόμενος οὐ μόνον τὸ μαθεῖν τι παρὰ τῶν ἱατρῶν, ἀλλὰ καὶ τὸ δόξαι μεμαθηκέναι τὴν τέχνην ταύτην· ὅμως δέ μοι τὸ ἱατρικὸν ἔργον δότε· πειράσομαι γὰρ ἐν ὑμῖν ἀποκινδυνεύων μανθάνειν.” Πάντες οὖν οἱ παρόντες ἐγέλασαν ἐπὶ τῷ προοιμίῳ. Ἐπεὶ δὲ φανερὸς ἦν ὁ Εὐθύδημος ἥδη μὲν οἷς ὁ Σωκράτης λέγοι προσέχων, ἔτι δὲ φυλαττόμενος αὐτός τι φθέγγεσθαι καὶ νομίζων τῇ σιωπῇ σωφροσύνης δόξαν περιβάλλεσθαι, τότε ὁ Σωκράτης βουλόμενος αὐτὸν παῦσαι τούτου· Θαυμαστὸν γάρ, ἔφη, τί προτεί οἱ βουλόμενοι κιθαρίζειν ἢ αὐλεῖν ἢ ἵππεύειν ἢ ἄλλο τι τῶν τοιούτων ἵκανοὶ γενέσθαι πειρῶνται ὡς συνεχέστατα· ποιεῖν δὲ τι ἀν βούλωνται δυνατοὶ γενέσθαι καὶ οὐ καθ’ ἑαυτούς, ἀλλὰ παρὰ τοῖς ἀρίστοις δοκοῦσιν εἶναι, πάντα ποιοῦντες καὶ ὑπομέζοντες ἔνεκα τοῦ μηδὲν ἄνευ τῆς ἐκείνων γνώμης ποιεῖν, ὡς οὐκ ἀν ἄλλως ἀξιόλογοι γενόμενοι· τῶν δὲ βουλομένων δυνατῶν γενέσθαι λέγειν τε καὶ πράττειν τὰ πολιτικὰ νομίζουσί τινες ἄνευ παρασκευῆς καὶ ἐπιμελείας αὐτόματοι ἔξαίφινης δυνατοὶ ταῦτα ποιεῖν ἔσεσθαι. Καίτοι τι γε τοσούτῳ ταῦτα ἐκείνων δυσκατεργαστότερα φαίνεται, δῆσφ περ πλειόνων περὶ ταῦτα πραγματευομένων ἐλάττους οἱ κατεργαζόμενοι γίγνονται· δῆλον οὖν, δῆτε καὶ ἐπιμελείας δέονται πλείονος καὶ ἴσχυροτέρας οἱ τούτων ἐφίέμενοι ἢ οἱ ἐκείνων· Κατ’ ἀρχὰς μὲν οὖν, ἀκούσοντος Εὐθύδημου, τοιούτους λόγους ἔλεγε Σωκράτης· ὡς δ’ ἥσθετο αὐτὸν ἐτοιμότερον ὑπομένοντα, δῆτε διαλέγοιτο, καὶ προθυμότερον ἀκούοντα, μόνος ἥλθεν εἰς τὸ ἡμιοποιεῖν· παρακαθεξομένου δ’ αὐτῷ τοῦ Εὐθύδημου· Εἰπέ μοι, ἔφη, ὁ Εὐθύδημε, τῷ δόντι, ὡςπερ ἐγὼ ἀκούω, πολλὰ γράμματα συνῆχας τῶν λεγομένων

σοφῶν ἀνδρῶν γεγονέναι ; *N*ὴ τὸν *Δι'*, ἔφη, ὁ Σώκρατες· καὶ ἔτι γε συνάγω, ὡς ἀν κτήσωμαι ώς ἀν δύνωμαι πλεῖστα. *N*ὴ τὴν *"Ηραν*, ἔφη ὁ Σώκρατης, ἄγαμαί γέ σου, διότι οὐκ ἀργυρίου καὶ χρυσίου προείλου θησαυροὺς κεκτῆσθαι μᾶλλον ἢ σοφίας· δῆλον γάρ, ὅτι νομίζεις ἀργύριον καὶ χρυσίον οὐδὲν βελτίους ποιεῖν τοὺς ἀνθρώπους, τὰς δὲ τῶν σοφῶν ἀνδρῶν γνώμας ἀρετὴ πλουτίζειν τοὺς κεκτημένους. Καὶ ὁ Εὐθύδημος ἔχαιρεν ἀκούων ταῦτα, νομίζων δοκεῖν τῷ Σώκρατει ὄρθως μετιέναι τὴν σοφίαν. Ὁ δὲ καταμαθὼν αὐτὸν ἡσθέντα τῷ ἐπαίνῳ τούτῳ· *T*ί δὲ δὴ βούλεμενος ἀγαθὸς γενέσθαι, ἔφη, ὁ Εὐθύδημες, συλλέγεις τὰ γράμματα; *E*πεὶ δὲ διεσιώπησεν ὁ Εὐθύδημος σκοπῶν, ὃ τι ἀποκρίναιτο, πάλιν ὁ Σώκρατης· *A*ρα μὴ ἱατρός; ἔφη· πολλὰ γὰρ καὶ ἱατρῶν ἔστι συγγράμματα. Καὶ ὁ Εὐθύδημος· *M*ὰ *Δι'*, ἔφη, οὐκ ἔγωγε. — *A*λλὰ μὴ ἀρχιτέκτων βούλει γενέσθαι; γνωμονικοῦ γὰρ ἀνδρὸς καὶ τοῦτο δεῖ. — *O*ύκουν ἔγωγ', ἔφη. — *A*λλὰ μὴ γεωμέτρης ἐπιθυμεῖς, ἔφη, γενέσθαι ἀγαθός, ὡςπερ ὁ Θεόδωρος; — *O*ύδε γεωμέτρης, ἔφη. — *A*λλὰ μὴ ἀστρολόγος, ἔφη, βούλει γενέσθαι; *Ω*ς δὲ καὶ τοῦτο ἡρνεῖτο. *A*λλὰ μὴ ῥαψῳδός; ἔφη· καὶ γὰρ τὰ *'Ομήρου* σέ φασιν ἔπη πάντα κεκτῆσθαι. — *M*ὰ *Δι'* οὐκ ἔγωγ', ἔφη· τοὺς γάρ τοι ῥαψῳδοὺς οἶδα τὰ μὲν ἔπη ἀκριβοῦντας, αὐτοὺς δὲ πάνυ ἡλιθίους δύντας. Καὶ ὁ Σώκρατης ἔφη· *O*ύ δήπον, ὁ Εὐθύδημες, ταύτης τῆς ἀρετῆς ἐφίεσαι, δὲ ἦν ἀνθρωποι πολιτικοὶ γίγνονται καὶ οἰκονομικοὶ καὶ ἀρχεῖν ἴκανοὶ καὶ ὡφέλιμοι τοῖς τε ἄλλοις ἀνθρώποις καὶ ἑαυτοῖς; Καὶ ὁ Εὐθύδημος· *S*φόδρα γ', ἔφη, ὁ Σώκρατες, ταύτης τῆς ἀρετῆς δέομαι. *N*ὴ

Δι', ἔφη ὁ Σωκράτης, τῆς καλλίστης ἀρετῆς καὶ μεγίστης ἐφίεσαι τέχνης· ἔστι γὰρ τῶν βασιλέων αὕτη καὶ καλεῖται βασιλική· ἀτάρ, ἔφη, κατανένοηκας, εἰ οἶν τ' ἔστι μὴ ὅντα δίκαιου ἀγαθὸν ταῦτα γενέσθαι; — Καὶ μάλα, ἔφη, καὶ οὐχ οἶν τέ γε ἄνευ δικαιοσύνης ἀγαθὸν πολίτην γενέσθαι. — Τί οὖν; ἔφη, σὺ¹² δὴ τοῦτο κατείργασαι; — Οἴμαι γε, ἔφη, ὁ Σώκρατες, οὐδενὸς ἀν ἥττου φανῆναι δίκαιος. — Ἀρ' οὖν [ἔφη,] τῶν δικαιῶν ἔστιν ἔργα, ὥσπερ τῶν τεκτόνων; — "Εστι μέντοι, ἔφη — Ἀρ' οὖν, ἔφη, ὥσπερ οἱ τεκτονες ἔχουσι τὰ ἑαυτῶν ἔργα ἐπιδεῖξαι, οὗτοι οἱ δίκαιοι τὰ ἑαυτῶν ἔχοιεν ἀν διεξηγήσασθαι; Μὴ οὖν, ἔφη ὁ Εὐθύδημος, οὐ δύναμαι ἐγὼ τὰ τῆς δικαιοσύνης ἔργα ἐξηγήσασθαι; καὶ νὴ Δι' ἔγωγε τὰ τῆς ἀδικίας· ἐπεὶ οὐκ ὀλόγα ἔστὶ καθ' ἐκάστην ἡμέραν τοιαῦτα ὄρâν τε καὶ ἀκούειν. Βούλει οὖν, ἔφη ὁ Σωκράτης,¹³ γράψωμεν ἐνταυθοῖ μὲν δέλτα, ἐνταυθοῖ δὲ ἄλφα; εἶτα δ' τι μὲν ἀν δοκῆ ἡμῖν τῆς δικαιοσύνης ἔργον εἶναι, πρὸς τὸ δέλτα τιθῶμεν, δ' τι δ' ἀν τῆς ἀδικίας, πρὸς τὸ ἄλφα; — Εἴ τι σοι δοκεῖ, ἔφη, προσδεῦν τούτων, ποίει παῦτα. Καὶ ὁ Σωκράτης γράψας, ὥσπερ¹⁴ εἰπεν· Οὐκοῦν, ἔφη, ἔστιν ἐν ἀνθρώποις *τὸ* ψεύδεσθαι; — "Εστι μέντοι, ἔφη. — Ποτέρωσε οὖν, ἔφη, θῶμεν τοῦτο; — Δῆλον, ἔφη, δτα πρὸς τὴν ἀδικίαν. — Οὐκοῦν, ἔφη, καὶ τὸ ἐξαπατᾶν ἔστι; — Καὶ μάλα, ἔφη. — Τοῦτο οὖν ποτέρωσε θῶμεν; — Καὶ τοῦτο δῆλον δτι, ἔφη, πρὸς τὴν ἀδικίαν. — Τί δέ; τὸ κακουργεῖν; — Καὶ τοῦτο, ἔφη. — Τὸ δὲ ἀνδραποδίζεσθαι; — Καὶ τοῦτο. — Πρὸς δὲ τῇ δικαιοσύνῃ οὐδὲν ἡμῖν τούτων κείσεται, ὁ Εὐθύδημε; — Δεινὸν γὰρ ἀγείρειν; ἔφη. — Τί δ'; ἐάν τις στρατηγὸς αἰρεθεὶς ἀδικοῦν τε καὶ¹⁵

έχθραν πόλιν ἐξανδραποδίσηται, φήσομεν τοῦτον ἀδικέν ; — Οὐ δῆτα, ἔφη. — Δίκαια δὲ ποιεῖν οὐ φήσομεν ; — Καὶ μάλα. — Τί δ'; ἐὰν ἐξαπατᾶ πολεμῶν αὐτοῖς ; — Δίκαιον, ἔφη, καὶ τοῦτο. — Εἳν δὲ κλέπτη τε καὶ ἀρπάζη τὰ τούτων, οὐ δίκαια ποιήσει ; — Καὶ μάλα, ἔφη. ἀλλ' ἐγώ σε τὸ πρῶτον ὑπελάμβανον πρὸς τοὺς φίλους μόνον ταῦτα ἐρωτᾶν. — Οὐκοῦν, ἔφη, δσα πρὸς τῇ ἀδικίᾳ ἐθήκαμεν, πάντα καὶ πρὸς τῇ δικαιοσύνῃ θετέον ἀν εἴη ; — Εοικεν, ἔφη. — 16 Βούλει οὖν, ἔφη, ταῦτα οὕτω θέντες διορισώμεθα πάλιν, πρὸς μὲν τοὺς πολεμίους δίκαιοι εἶναι τὰ τοιαῦτα ποιεῖν, πρὸς δὲ τοὺς φίλους ἀδικον, ἀλλὰ δεῖν πρὸς γε τούτους ως ἀπλούστατον εἶναι ; Πάνυ μὲν οὖν, 17 ἔφη ὁ Εὐθύδημος. Τί οὖν ; ἔφη ὁ Σωκράτης, εάν τις στρατηγὸς ὄρῳ ἀθύμως ἔχον τὸ στράτευμα ψευσάμενος φήσῃ συμμάχους προσιέναι καὶ τῷ ψεύδει τούτῳ παύσῃ τὰς ἀθυμίας τοῦ στρατεύματος, ποτέρωθι τὴν ἀπάτην ταύτην θήσομεν ; — Δοκεῖ μοι, ἔφη, πρὸς τὴν δικαιοσύνην. — Εἳν δέ τις νιὸν ἑαυτοῦ δεόμενον φαρμακείας καὶ μὴ προσιέμενον φάρμακον ἐξαπατήσας ως σιτίον τὸ φάρμακον δῷ καὶ τῷ ψεύδει χρησάμενος οὕτως ὑγιὰ ποιήσῃ, ταύτην αὐτὴν ἀπάτην ποι θετέον ; — Δοκεῖ μοι, ἔφη, καὶ ταύτην εἰς τὸ αὐτό. — Τί δ'; εάν τις ἐν ἀθυμίᾳ δύντος φίλου δείσας, μὴ διαχρήσηται ἑαυτόν, κλέψῃ ἡ ἀρπάσῃ ἡ ξίφος ἡ ἄλλο τι τοιοῦτον, τοῦτο αὐτὸν ποτέρωσε θετέον ; — Καὶ τοῦτο 18 νὴ Δί', ἔφη, πρὸς τὴν δικαιοσύνην. — Λέγεις, ἔφη, σὺ οὐδὲ πρὸς τοὺς φίλους ἀπαντα δεῖν ἀπλοῖξεσθαι ; — Μὰ Δί' οὐ δῆτα, ἔφη. ἀλλὰ μετατίθεμαι τὰ εἰρημένα, εἰπερ ἐξεστι. — Δεῖ γέ τοι, ἔφη ὁ Σωκράτης, 19 ἐξεῖναι πολὺ μᾶλλον ἡ μὴ ὄρθως τιθέναι. Τῶν δὲ

δὴ τοὺς φίλους ἐξαπατώντων ἐπὶ βλάβῃ, ὡνα μηδὲ τοῦτο παραλίπωμεν ἀσκεπτον, πότερος ἀδικώτερός ἐστιν, ὁ ἐκὼν ἢ ὁ ἄκων; — Ἀλλ', ὁ Σώκρατες, οὐκέτι μὲν ἔγωγε πιστεύω οἶς ἀποκρίνομαι· καὶ γὰρ τὰ πρόσθεν πάντα νῦν ἄλλως ἔχειν δοκεῖ μοι, ἢ ὡς ἐγὼ τότε φρόμην· δόμως δὲ εἰρήσθω μοι ἀδικώτερον εἶναι τὸν ἐκόντα ψευδόμενον τοῦ ἄκοντος. — Δοκεῖ δέ σοι ²⁰ μάθησις καὶ ἐπιστήμῃ τοῦ δικαίου εἶναι, ὥσπερ τῶν γραμμάτων; — Ἐμοιγε. — Πότερον δὲ γραμματικώτερον κρίνεις, ὃς ἀν ἐκὼν μὴ ὄρθως γράφῃ καὶ ἀναγνωσκῃ ἢ ὃς ἀν ἄκων; — Ος ἀν ἐκών, ἔγωγε· δύναιτο γὰρ ἄν, ὅπότε βούλοιτο, καὶ ὄρθως αὐτὰ ποιεῖν. — Οὐκοῦν δὲ μὲν ἐκὼν μὴ ὄρθως γράφων γραμματικὸς ἀν εἴη, ὁ δὲ ἄκων ἀγράμματος; — Πῶς γὰρ οὐ; — Τὰ δίκαια δὲ πότερον ὁ ἐκὼν ψευδόμενος καὶ ἐξαπατῶν οἶδεν ἢ ὁ ἄκων; — Δῆλον, ὅτι ὁ ἐκών. — Οὐκοῦν γραμματικώτερον μὲν τὸν ἐπιστάμενον γράμματα τοῦ μὴ ἐπισταμένου φήσι εἶναι; — Ναί. — Δικαιότερον δὲ τὸν ἐπιστάμενον τὰ δίκαια τοῦ μὴ ἐπισταμένου; — Φαίνομαι· δοκῶ δέ μοι καὶ ταῦτα, οὐκ οἶδ' ὅπως, λέγειν. — Τί δὲ δή, ὃς ἀν βούλομενος τὰληθῆ λέγειν ²¹ μηδέποτε τὰ αὐτὰ περὶ τῶν αὐτῶν λέγῃ, ἀλλ' ὁδόν τε φράζων τὴν αὐτὴν τοτὲ μὲν πρὸς ἔω, τοτὲ δὲ πρὸς ἐσπέραν φράζῃ καὶ λογισμὸν ἀποφαινόμενος τὸν αὐτὸν τοτὲ μὲν πλείω, τοτὲ δὲ ἐλάττω, ἀποφαίνηται, τέσσοι δοκεῖ ὁ τοιοῦτος; — Δῆλος νὴ Δί' εἶναι, ὅτι ἀφέτο εἰδέναι οὐκ οἶδεν. — Οἶσθα δέ τινας ἀνδραποδό- ²² δεις καλουμένους; — Ἐγωγε. — Πότερον διὰ σοφίαν, ἢ δὲ ἀμαθίαν; — Δῆλον, ὅτι δι' ἀμαθίαν. — Ἀρ' οὖν διὰ τὴν τοῦ χαλκεύειν ἀμαθίαν τοῦ ὄνόματος τούτου τυγχάνουσιν; — Οὐ δῆτα. — Ἀλλ' ἄρα διὰ τὴν τοῦ

τεκταίνεσθαι; — Οὐδὲ διὰ ταύτην. — Άλλὰ διὰ τὴν τοῦ σκυτεύειν; — Οὐδὲ δὶ’ ἐν τούτων, ἔφη, ἀλλὰ καὶ τούναντίον· οἱ γὰρ πλεῖστοι τῶν γε τὰ τοιαῦτα ἐπισταμένων ἀνδραποδώδεις εἰσίν. — Ἀρ’ οὖν τῶν τὰ καλὰ καὶ ἀγαθὰ καὶ δίκαια μὴ εἰδότων τὸ ὄνομα τοῦτο²³ ἔστιν; — Ἐμοιγε δοκεῖ, ἔφη. — Οὐκοῦν δεῖ παντὶ τρόπῳ διατειναμένους φεύγειν, δπως μὴ ἀνδράποδα ὅμεν. — Άλλα, νὴ τοὺς θεούς, ἔφη, ὁ Σώκρατες, πάνυ φύμην φιλοσοφέιν φιλοσοφίαν, δὶ’ ἦς ἀν μάλιστα ἐνόμιζον παιδευθῆναι τὰ προσήκοντα ἀνδρὶ καλοκαγαθίας ὀρεγομένῳ· νῦν δὲ πῶς οἵει με ἀθύμως ἔχειν ὄρωντα ἐμαυτὸν διὰ μὲν τὰ προπεπονημένα οὐδὲ τὸ ἔρωτό μενον ἀποκρίνεσθαι δυνάμενον ὑπὲρ ὅν μάλιστα χρὴ εἰδέναι, ἄλλην δὲ οὐδὸν οὐδεμίαν ἔχοντα, ἦν ἀν πορευόμενος βελτίων γενοίμην; — Καὶ οὐ Σωκράτης· Εἰπέ μοι, ἔφη, ὁ Εὐθύδημε, εἰς Δελφοὺς δὲ ἥδη πώποτε ἀφίκου; — Καὶ δίς γε νὴ Δία, ἔφη. — Κατέμαθες οὖν πρὸς τῷ ναῷ που γεγραμμένον τὸ Γυνῶθι σαυτόν; — Ἐγωγε. — Πότερον οὖν οὐδενὶ σοι τοῦ γράμματος ἐμέλησεν, ἢ προσέσχες τε καὶ ἐπεχείρησας σαυτὸν ἐπισκοπεῖν, δῆτις εἶης; — Μὰ Δί’ οὐ δῆτα, ἔφη· καὶ γὰρ δὴ πάνυ τοῦτό γε φύμην εἰδέναι· σχολῇ γὰρ ἀν 25 ἄλλο τι ἥδειν, εἴγε μηδὲ ἐμαυτὸν ἐγίγνωσκον. — Πότερα δέ σοι δοκεῖ γιγνώσκειν ἑαυτὸν δῆτις τούνομα τὸ ἑαυτοῦ μόνον οἶδεν, ἢ δῆτις, ὥσπερ οἱ τοὺς ἵππους ὠνούμενοι οὐ πρότερον οἴονται γιγνώσκειν, δηκ ἀν βούλωνται γνῶναι, πρὶν ἀν ἐπισκέψωνται, πότερον εὐπειθής ἔστιν ἢ δυσπειθής, καὶ πότερον ἴσχυρός ἔστιν ἢ ἀσθενής, καὶ πότερον ταχὺς ἢ βραδύς, καὶ τάλλα τὰ πρὸς τὴν τοῦ ἵππου χρέιαν ἐπιτήδειά τε καὶ ἀνεπιτήδεια ὅπως ἔχει, οὔτως οὐ ἑαυτὸν ἐπισκεψύμενος,

οποῖος ἔστι πρὸς τὴν ἀνθρωπίνην χρείαν, ἔγνωκε τὴν αὐτοῦ δύναμιν; — Οὔτως ἔμοιγε δοκεῖ, ἔφη, ὁ μὴ εἰδὼς τὴν ἑαυτοῦ δύναμιν ἀγνοεῖν ἑαυτόν. — Ἐκεῖνο δὲ οὐ ²⁶ φανερόν, ἔφη, δτι διὰ μὲν τὸ εἰδέναι ἑαυτοὺς πλεῖστα ἀγαθὰ πάσχουσιν οἱ ἀνθρωποι, διὰ δὲ τὸ ἐψεῦσθαι ἑαυτῶν πλεῖστα κακά; οἱ μὲν γὰρ εἰδότες ἑαυτοὺς τά τε ἐπιτήδεια ἑαυτοῖς ἵσασι καὶ διαγνωσκουσιν ἃ τε δύνανται καὶ ἀ μὴ· καὶ ἀ μὲν ἐπίστανται πράττοντες πορίζονται τε ὅν δέονται καὶ εὖ πράττουσιν, ὅν δὲ μὴ ἐπίστανται ἀπεχόμενοι ἀναμάρτητοι γίγνονται καὶ διαφεύγουσι τὸ κακῶς πράττειν· διὰ τοῦτο δὲ καὶ τοὺς ἄλλους ἀνθρώπους δυνάμενοι δοκιμάζειν καὶ διὰ τῆς τῶν ἄλλων χρείας τά τε ἀγαθὰ πορίζονται καὶ τὰ κακὰ φυλάττονται. Οἱ δὲ μὴ εἰδότες, ἀλλὰ διεψευ-²⁷ σμένοι τῆς ἑαυτῶν δυνάμεως πρὸς τε τοὺς ἄλλους ἀνθρώπους καὶ τὰλλα ἀνθρώπινα πράγματα ὁμοίως διάκεινται· καὶ οὕτε ὅν δέονται ἵσασιν οὕτε δ τι πράττουσιν οὕτε οἷς χρῶνται, ἀλλὰ πάντων τούτων διαμαρτύνοντες τῶν τε ἀγαθῶν ἀποτυγχάνουσι καὶ τοὺς κακοὺς περιπίπτουσι. Καὶ οἱ μὲν εἰδότες, δ τι ²⁸ ποιοῦσιν, ἐπιτυγχάνοντες ὅν πράττουσιν εῦδοξοί τε καὶ τίμιοι γίγνονται· καὶ οἵ τε ὅμοιοι τούτοις ἡδέως χρῶνται, οἵ τε ἀποτυγχάνοντες τῶν πραγμάτων ἐπιθυμοῦσι τούτους ὑπὲρ αὐτῶν βουλεύεσθαι καὶ προίστασθαι τε ἑαυτῶν τούτους καὶ τὰς ἐλπίδας τῶν ἀγαθῶν εὖ τούτοις ἔχουσι καὶ διὰ πάντα ταῦτα πάντων μάλιστα τούτους ἀγαπῶσιν. Οἱ δὲ μὴ εἰδότες, δ τι ²⁹ ποιοῦσι, κακῶς δὲ αἴρούμενοι καὶ οἷς ἀν ἐπιχειρήσωσιν ἀποτυγχάνοντες οὐ μόνον ἐν αὐτοῖς τούτοις ζημιοῦνται τε καὶ κολάζονται, ἀλλὰ καὶ ἀδοξοῦσι διὰ ταῦτα καὶ καταγέλαστοι γίγνονται καὶ καταφρονούμενοι καὶ ἀτι-

μαξόμενοι ξώσιν· ὄρᾶς δὲ καὶ τῶν πόλεων ὅτι ὅσαι ἀν ἀγνοήσασαι τὴν ἑαυτῶν δύναμιν κρείττοσι πολεμήσωσιν, αἱ μὲν ἀνάστατοι γίγνονται, αἱ δὲ ἐξ ἐλευθέρων δοῦλαι. Καὶ ὁ Εὐθύδημος· Ὡς πάνυ μοι δοκοῦν, ἔφη, ὡς Σώκρατες, περὶ πολλοῦ ποιητέον εἶναι τὸ ἑαυτὸν γιγνώσκειν, οὗτος ἵσθι· ὅπόθεν δὲ χρὴ ἄρξασθαι ἐπισκοπέων ἑαυτόν, τοῦτο πρὸς σὲ ἀποβλέπω εἰς μοι ἐθελήσας ἀν ἐξηγήσασθαι. Οὐκοῦν, ἔφη ὁ Σώκρατης, τὰ μὲν ἀγαθὰ καὶ τὰ κακὰ ὅποιά ἔστι, πάντως που γιγνώσκεις; — Νὴ Δι', ἔφη· εἰ γὰρ μηδὲ ταῦτα οἶδα, καὶ τῶν ἀνδραπόδων φαυλότερος ἀν εἴην. — Ἰθι δή, ἔφη, καὶ ἐμοὶ ἐξηγῆσαι αὐτά. — Αλλ' οὐ χαλεπόν, ἔφη· πρῶτον μὲν γὰρ αὐτὸ τὸ ὑγιαίνειν ἀγαθὸν εἶναι νομίζω, τὸ δὲ νοσεῖν κακόν, ἐπειτα τὰ αἴτια ἑκατέρου αὐτῶν, καὶ ποτὰ καὶ βρωτὰ καὶ ἐπιτηδεύματα, τὰ μὲν πρὸς τὸ ὑγιαίνειν φέροντα ἀγαθά, τὰ δὲ πρὸς τὸ νοσεῖν κακά. — Οὐκοῦν, ἔφη, καὶ τὸ ὑγιαίνειν καὶ τὸ νοσεῖν, ὅταν μὲν ἀγαθοῦ τινος αἴτια γίγνηται, ἀγαθὰ ἀν εἴη, ὅταν δὲ κακοῦ, κακά. — Πότε δ' ἀν, ἔφη, τὸ μὲν ὑγιαίνειν κακοῦ αἴτιον γένοιτο, τὸ δὲ νοσεῖν ἀγαθοῦ; — Ὅταν νὴ Δι', ἔφη, στρατείας τε αἰσχρᾶς καὶ ναυτιλίας βλαβερᾶς καὶ ἄλλων πολλῶν τοιούτων οἱ μὲν διὰ ρώμην μετασχόντες ἀπόλωνται, οἱ δὲ δι' ἀσθένειαν ἀπολειφθέντες σωθῶσιν. — Αληθῆ λέγεις· ἀλλ' ὄρᾶς, ἔφη, ὅτι καὶ τῶν ὀφελίμων οἱ μὲν διὰ ρώμην μετέχουσιν, οἱ δὲ δι' ἀσθένειαν ἀπολείπονται. — Ταῦτα οὖν, ἔφη, ποτὲ μὲν ὀφελοῦντα, ποτὲ δὲ βλαπτοῦτα μᾶλλον ἀγαθὰ ἢ κακά ἔστιν; — Οὐδὲν μὰ Δία φαίνεται κατά γε τοῦτον τὸν λόγον. — Αλλ' ἡ γέ τοι σοφία, ὡς Σώκρατες, ἀναμφισβητώσας ἀγαθόν ἔστιν· ποῖον γὰρ ἀν τις πρᾶγμα οὐ βέλτιον

πρύττοι σοφός ὁν ἦ ἀμαθής; — Τί δαί; τὸν Δαιδαλον, ἔφη, οὐκ ἀκήκοας, ὅτι ληφθεὶς ὑπὸ Μίνω διὰ τῆν σοφίαν ἡμαγκάζετο ἐκείνῳ δουλεύειν καὶ τῆς τε πατρίδος ἄμα καὶ τῆς ἐλευθερίας ἐστερήθη καὶ ἐπιχειρῶν ἀποδιδράσκειν μετὰ τοῦ νίσου τόν τε παῖδα ἀπώλεσε καὶ αὐτὸς οὐκ ἡδυνήθη σωθῆναι, ἀλλ’ ἀπενεχθεὶς εἰς τοὺς Βαρβάρους πάλιν ἐκεὶ ἐδούλευεν; — Λέγεται νὴ Δί', ἔφη, ταῦτα. — Τὰ δὲ Παλαμίδους οὐκ ἀκήκοας πάθη; τοῦτον γὰρ δὴ πάντες ὑμνοῦσιν, ὡς διὰ σοφίαν φθονηθεὶς ὑπὸ τοῦ Ὁδυσσέως ἀπόλλυται. — Λέγεται καὶ ταῦτα, ἔφη. — Ἀλλους δὲ πόσους οἵει διὰ σοφίαν ἀναρπάστους πρὸς βασιλέα γεγονέναι καὶ ἐκεῖ δουλεύειν; — Κινδυνεύει, ἔφη, ὁ Σάκρατες, ἀναμφίλο- 34 γώτατον ἀγαθὸν εἶναι τὸ εὐδαιμονεῖν. — Εἴγε μή τις αὐτό, ἔφη, ὁ Εὐθύδημε, ἐξ ἀμφιλόγων ἀγαθῶν συντιθείη. — Τί δ' ἄν, ἔφη, τῶν εὐδαιμονικῶν ἀμφίλογον εἴη; — Οὐδέν, ἔφη, εἴγε μὴ προσθήσομεν αὐτῷ κάλλος ἦ ἵσχυν ἦ πλούτον ἦ δόξαν ἦ καί τι ἄλλο τῶν τοιούτων. — Ἀλλὰ νὴ Δία προσθήσομεν, ἔφη· πῶς γὰρ ἄν τις ἄνευ τούτων εὐδαιμονοί; — Νὴ Δί', ἔφη, προσ- 35 θήσομεν ἄρα ἐξ ὅν πολλὰ καὶ χαλεπὰ συμβαίνει τοῖς ἀνθρώποις· πολλοὶ μὲν γὰρ διὰ τὸ κάλλος ὑπὸ τῶν ἐπὶ τοῖς ὥραιοις παρακεκινηκότων διαφθείρονται, πολλοὶ δὲ διὰ τὴν ἵσχυν μείζοσιν ἔργοις ἐπιχειρῶντες οὐ μικροῖς κακοῖς περιπίπτουσι, πολλοὶ δὲ διὰ τὸν πλούτον διαθρυπτόμενοί τε καὶ ἐπιβουλευόμενοι ἀπόλλυνται, πολλοὶ δὲ διὰ δόξαν καὶ πολιτικὴν δύναμιν μεγάλα κακὰ πεπόνθασιν. — Ἀλλὰ μήν, ἔφη, εἴγε μηδὲ τὸ 36 εὐδαιμονεῖν ἐπαινῶν ὄρθως λέγω, ὁμολογῶ μηδὲ ὅ τι πρὸς τοὺς θεοὺς εὐχεσθαι χρὴ εἰδέναι. Ἀλλὰ ταῦτα μέν, ἔφη ὁ Σάκρατης, ἵσως διὰ τὸ σφόδρα πιστεύειν

εἰδέναι οὐδ' ἔσκεψαι· ἐπεὶ δὲ πόλεως δημοκρατοῦμενης παρασκευάζῃ προεστάναι, δῆλον, ὅτι δημοκρατίαν. πι γε οἰσθα, τί ἔστι. — Πάντως δήπου, ἔφη. — Δοκεῖ οὖν σοι δυνατὸν εἶναι δημοκρατίαν εἰδέναι μὴ εἰδότα δῆμον; — Μὰ Δί! οὐκ ἔμοιγε. — Καὶ τί νομίζεις δῆμον εἶναι; — Τοὺς πένητας τῶν πολιτῶν ἔγωγε. — Καὶ τοὺς πένητας ἄρα οἰσθα; — Πῶς γὰρ οὐ; — Ἄρ' οὖν καὶ τοὺς πλουσίους οἰσθα; — Οὐδέν γε ἡττονή καὶ τοὺς πένητας. — Ποίους δὲ πένητας καὶ ποίους πλουσίους καλεῖς; — Τοὺς μέν, οἵμαι, μὴ ἱκανὰ ἔχοντας εἰς ἀ δεῖ τελεῖν πένητας, τοὺς δὲ πλείω τῶν ἱκανῶν πλουσίους. — Καταμεμάθηκας οὖν, ὅτι ἐνίοις μὲν πάνυ ὀλίγα ἔχουσιν οὐ μόνον ἀρκεῖ ταῦτα, ἀλλὰ καὶ περιποιοῦνται ἀπ' αὐτῶν, ἐνίοις δὲ πάνυ πολλὰ οὐχ ἱκανά ἔστι; — Καὶ νὴ Δί, ἔφη ὁ Εὐθύδημος· ὅρθως γάρ με ἀναμιμνήσκεις· οἶδα γὰρ καὶ τυράννους τινάς, δὲ δὲ ἔιδειαν, ὥσπερ οἱ ἀπορώτατοι, ἀναγκάζονται ἀδικεῖν. Οὐκοῦν, ἔφη ὁ Σωκράτης, εἴγε ταῦτα οὕτως ἔχει, τοὺς μὲν τυράννους εἰς τὸν δῆμον θήσομεν, τοὺς δὲ ὀλίγα κεκτημένους, ἐὰν οἰκονομικοὶ ὁσιν, εἰς τοὺς πλουσίους; — Καὶ ὁ Εὐθύδημος ἔφη· Ἄναγκαζει με καὶ ταῦτα ὁμολογεῖν δῆλον ὅτι ἡ ἐμὴ φανλότης· καὶ φροντίζω, μὴ κράτιστον ἢ μοι συγάν· κινδυνεύω γὰρ ἀπλῶς οὐδὲν εἰδέναι.

Καὶ πάνυ ἀθύμως ἔχων ἀπῆλθε καὶ καταφρονήσας ἑαυτοῦ καὶ νομίσας τῷ ὅντι ἀνδράποδον εἶναι. πολλοὶ μὲν οὖν τῶν οὕτω διατεθέντων ὑπὸ Σωκράτους οὐκέτι αὐτῷ προσήσαν, οὓς καὶ βλακωτέρους ἐνόμιζεν, ὁ δὲ Εὐθύδημος ὑπέλαβεν οὐκ ἀν ἄλλως ἀνὴρ ἀξιόλογος γενέσθαι, εἰ μὴ ὅτι μάλιστα Σωκράτει συνείη· καὶ οὐκ ἀπέλείπετο ἔτι αὐτοῦ, εἰ μὴ τι

ἀναγκαῖον εἶναι. ἔνια δὲ καὶ ἐμιμεῖτο ὅν ἐκεῖνος ἐπετήδευεν· δὲ ὡς ἔγνω αὐτὸν οὕτως ἔχοντα, ἥκιστα μὲν διετάραττεν, ἀπλούστατα δὲ καὶ σαφέστατα ἐξηγεῖτο ἃ τε ἐνόμιζεν εἰδέναι δεῖν καὶ ἐπιτηδεύειν κράτιστα εἶναι.

PLATO.

(Chiefly after the text of C. F. Hermann.)

SELECTIONS FROM THE PHAEDO.

ΤΑ ΤΟΥ ΔΙΑΛΟΓΟΥ ΠΡΟΣΩΠΑ
ΕΧΕΚΡΑΤΗΣ, ΚΕΒΗΣ,
ΦΑΙΔΩΝ, ΣΙΜΜΙΑΣ,
ΑΠΟΛΛΟΔΩΡΟΣ, ΚΡΙΤΩΝ,
ΣΩΚΡΑΤΗΣ,
Ο ΤΩΝ ΕΝΔΕΚΑ ΤΠΗΡΕΤΗΣ.

Α. I. Αὐτός, ὁ Φαιδων, παρεγένουν Σωκράτει ἐκείνῃ τῇ ἡμέρᾳ, ἥ τὸ φάρμακον ἔπιεν ἐν τῷ δεσμωτηρίῳ, ἥ ἄλλου του ἥκουσας;

ΦΑΙΔ. Αὐτός, ὁ Ἐχέκρατες.

Ε. Τί οὖν δή ἐστιν ἄττα εἰπεν ὁ ἀνὴρ πρὸ τοῦ θανάτου; καὶ πῶς ἐτελεύτα; ἡδέως γὰρ ἀν ἐγὼ ἀκούσαιμι. καὶ γὰρ οὔτε τῶν πολιτῶν Φλιασίων οὐδεὶς πάνυ τι ἐπιχωριάζει τὰ νῦν Ἀθήναζε, οὔτε τις τοῦ ξένου ἀφίκται χρόνον συχνοῦ ἐκεῖθεν, ὅστις ἀν ἡμῖν σαφές τι ἀγγεῖλαι οἴσι τ' ἦν περὶ τούτων, πλὴν γε δὴ ὅτι φάρμακον πιὼν ἀποθάνοι· τῶν δὲ ἄλλων οὐδὲν εἰχε φράζειν.

58 ΦΑΙΔ. Οὐδὲ τὰ περὶ τῆς δίκης ἄρα ἐπύθεσθε ὃν τρόπον ἐγένετο;

Ε. Ναί, ταῦτα μὲν ἡμῖν ἥγγειλέ τις, καὶ ἐθαυμάζομέν γε ὅτι πάλαι γενομένης αὐτῆς πολλῷ ὕστερον φαίνεται ἀποθανών. τί οὖν ἦν τοῦτο, ὁ Φαιδων;

ΦΑΙΔ. Τύχη τις αὐτῷ, ὡς Ἐχέκρατες, συνέβη· ἔτυχε γὰρ τῇ προτεραίᾳ τῆς δίκης ἡ πρύμνα ἐστεμμένη τοῦ πλοίου ὃ εἰς Δῆλον Ἀθηναῖοι πέμπουσιν.

EX. Τοῦτο δὲ δὴ τί ἐστιν;

ΦΑΙΔ. Τοῦτο ἐστι τὸ πλοῖον, ὡς φασιν Ἀθηναῖοι, ἐν φῷ Θησέως ποτε εἰς Κρήτην τοὺς δὶς ἐπτὰ ἐκείνους ὥχετο ἄγων καὶ ἐσωσέ τέ καὶ αὐτὸς ἐσώθη. τῷ οὖν Ἀπόλλωνι εὗξαντο, ὡς λέγεται, τότε, εἰ σω-^ν θεῖεν, ἐκάστου ἔτους θεωρίαν ἀπάξειν εἰς Δῆλον· ἦν δὴ ἀεὶ καὶ νῦν ἔτι ἔξ ἐκείνου κατ' ἐνιαυτὸν τῷ θεῷ πέμπουσιν. ἐπειδὰν οὖν ἀρξωνται τῆς θεωρίας, νόμος ἐστὶν αὐτοῖς ἐν τῷ χρόνῳ τούτῳ καθαρεύειν τὴν πόλιν καὶ δημοσίᾳ μηδένα ἀποκτινύναι, πρὶν ἀν εἰς Δῆλον ἀφίκηται τὸ πλοῖον καὶ πάλιν δεῦρο· τοῦτο δ' ἐνίοτε ἐν πολλῷ χρόνῳ γίγνεται, ὅταν τύχωσιν ἄνεμοι ἀπολαβόντες αὐτούς. ἀρχὴ δ' ἐστὶ τῆς θεωρίας, ἐπειδὰν σ. ὁ ιερεὺς τοῦ Ἀπόλλωνος στέψῃ τὴν πρύμναν τοῦ πλοίου· τοῦτο δ' ἔτυχεν, ὥσπερ λέγω, τῇ προτεραίᾳ τῆς δίκης γεγονός. διὰ ταῦτα καὶ πολὺς χρόνος ἐγένετο τῷ Σωκράτει ἐν τῷ δεσμωτηρίῳ ὁ μεταξὺ τῆς δίκης τε καὶ τοῦ θανάτου.

II. EX. Τί δὲ δὴ τὰ περὶ αὐτὸν τὸν θάνατον, ὡς Φαιδῶν; τίνα ἦν τὰ λεχθέντα καὶ πραχθέντα, καὶ τίνες οἱ παραγενόμενοι τῶν ἐπιτηδείων τῷ ἀνδρὶ; ἢ οὐκ εἴων οἱ ἀρχοντες παρεῖναι, ἀλλ' ἔρημος ἐτελεύτα φίλων;

ΦΑΙΔ. Οὐδαμῶς, ἀλλὰ παρῆσάν τινες καὶ πολ-^ν λοί γε.

EX. Ταῦτα δὴ πάντα προθυμήθητι ὡς σαφέστατα ἡμῖν ἀπαγγεῖλαι, εἰ μή τίς σοι ἀσχολία τυγχάνει οὖσα.

ΦΑΙΔ. Ἐλλὰ σχολάζω γε καὶ πειράσομαι ὑμῖν διηγήσασθαι· καὶ γὰρ τὸ μεμνῆσθαι Σωκράτους καὶ αὐτὸν λέγοντα καὶ ἄλλου ἀκούοντα ἔμοιγε ἀεὶ πάντων ἥδιστον.

ΕΧ. Ἐλλὰ μήν, ὁ Φαιδων, καὶ τοὺς ἀκουσομένους γε τοιούτους ἔτέρους ἔχεις· ἀλλὰ πειρῶ ὡς ἀνδύνη ἀκριβέστατα διελθεῖν πάντα.

Ε ΦΑΙΔ. Καὶ μὴν ἔγωγε θαυμάσια ἐπαθον παραγενόμενος. οὗτε γὰρ ὡς θανάτῳ παρόντα με ἀνδρὸς ἐπιτηδείου ἔλεος εἰσῆι· εὐδαίμων γάρ μοι ἀνὴρ ἐφαίνετο, ὁ Ἐχέκρατες, καὶ τοῦ τρόπου καὶ τῶν λόγων, ὡς ἀδεῶς καὶ γενναίως ἐτελεύτα, ὥστε μοι ἐκεῖνον παρίστασθαι μηδὲ εἰς Ἀιδουνίοντα ἄνευ θείας μοίρας ιέναι, ἀλλὰ κάκεῖσε ἀφικόμενον εὑράξειν, εἴπερ τις πώποτε καὶ ἄλλος. διὰ δὴ ταῦτα οὐδὲν πάνυ μοι ἐλεεινὸν εἰσῆι, ὡς εἰκὸς ἀν δόξειεν εἶναι παρόντι πένθει· οὗτε αὖ ηδονὴ ὡς ἐν φιλοσοφίᾳ ημῶν ὅντων, ὥσπερ εἰώθειμεν· καὶ γὰρ οἱ λόγοι τοιοῦτοί τινες ησαν· ἀλλ’ ἀτεχνῶς ἀτοπόν τι μοι πάθος παρῆν καὶ τις ἀήθης κράσις ἀπό τε τῆς ηδονῆς συγκεκραμένη ὄμοῦ καὶ ἀπὸ τῆς λύπης, ἐνθυμουμένῳ ὅτι αὐτίκα ἐκεῖνος ἔμελλε τελευτᾶν. καὶ πάντες οἱ παρόντες σχεδόν τι οὐτω διεκείμεθα, ὅτε μὲν γελῶντες, ἐνίοτε δὲ δακρύοντες, εἴς δὲ ημῶν καὶ διαφερόντως, Ἀπολλόδωρος· οἰσθα γάρ που τὸν ἄνδρα καὶ τὸν τρόπον Β αὐτοῦ.

ΕΧ. Πῶς γὰρ οὕ;

ΦΑΙΔ. Ἐκεῖνός τε τούνυν παντάπασιν οὔτως εἶχε, καὶ αὐτὸς ἔγωγε ἐτεταράγμην καὶ οἱ ἄλλοι.

ΕΧ. Ἐτυχον δέ, ὁ Φαιδων, τίνες παραγενόμενοι;

ΦΑΙΔ. Οὗτός τε δὴ οἱ Ἀπολλόδωρος τῶν ἐπιχω-

ρίων παρῆν καὶ ὁ Κριτόβουλος καὶ ὁ πατὴρ αὐτοῦ
[Κρίτων], καὶ ἔτι Ἐρμογένης καὶ Ἐπιγένης καὶ Αἰσχί-
νης καὶ Ἀντισθένης· ἦν δὲ καὶ Κτήσιππος ὁ Παια-
νιεὺς καὶ Μενέζενος καὶ ἄλλοι τινὲς τῶν ἐπιχωρίων·
Πλάτων δέ, οἷμαι, ἡσθένει.

EX. Ξένοι δέ τινες παρῆσαν;

c

ΦΑΙΔ. Ναί, Σιμμίας τέ γε ὁ Θηβαῖος καὶ Κέβης
καὶ Φαιδωνίδης, καὶ Μεγαρόθεν Εὐκλειδῆς τε καὶ
Τερψίων.

EX. Τί δέ; Ἀρίστιππος καὶ Κλεόμβροτος παρε-
γένοντο;

ΦΑΙΔ. Οὐ δῆτα· ἐν Αἰγίνῃ γὰρ ἐλέγοντο εἶναι.

EX. Ἄλλοι δέ τις παρῆν;

ΦΑΙΔ. Σχεδόν τι οἷμα τούτους παραγενέσθαι.

EX. Τί οὖν δή; τίνεις, φήσ, ἡσαν οἱ λόγοι;

III. ΦΑΙΔ. Ἐγώ σοι ἐξ ἀρχῆς πάντα πειράσο-
μαι διηγήσασθαι. ἀεὶ γὰρ δὴ καὶ τὰς πρόσθεν ἡμέ-
ρας εἰώθειμεν φοιτᾶν καὶ ἐγὼ καὶ οἱ ἄλλοι παρὰ τὸν
Σωκράτη, συλλεγόμενοι ἔωθεν εἰς τὸ δικαστήριον, ἐν
ῳ καὶ ἡ δίκη ἐγένετο· πλησίον γὰρ ἦν τοῦ δεσμω-
τηρίου. περιεμένομεν οὖν ἐκάστοτε, ἔως ἀνοιχθείη τὸ
δεσμωτήριον, διατρίβοντες μετ' ἀλλήλων· ἀνεψήγετο γὰρ
οὐ πρῷ· ἐπειδὴ δὲ ἀνοιχθείη, εἰσήσθειμεν παρὰ τὸν
Σωκράτη καὶ τὰ πολλὰ διημερεύομεν μετ' αὐτοῦ. καὶ
δὴ καὶ τότε πρωϊαίτερον ἔννελέγημεν. τῇ γὰρ προ-
τεραιά [ἡμέρᾳ] ἐπειδὴ ἐξήλθομεν ἐκ τοῦ δεσμωτηρίου
ἐσπέρας, ἐπυθόμεθα διτε τὸ πλοῖον ἐκ Δήλου ἀφιγμέ-
νον εἴη. παρηγγείλαμεν οὖν ἀλλήλοις ἵκειν ὡς πρωϊαί-
τατα εἰς τὸ εἰωθός· καὶ ἥκομεν καὶ ἡμῶν ἐξελθὼν ὁ
θυρωρός, ὃσπερ εἰώθει ὑπακούειν, εἶπεν ἐπιμένειν καὶ
μὴ πρότερον παριέναι, ἔως ἀν αὐτὸς κελεύσῃ· λύουσι

γάρ, ἔφη, οἱ ἔνδεκα Σωκράτη καὶ παραγγέλλουσιν
ὅπως ἀν τῆδε τῇ ἡμέρᾳ τελευτήσῃ. οὐ πολὺν δ' οὖν
χρόνον ἐπισχὼν ἥκε καὶ ἐκέλευεν ἡμᾶς εἰσέναι. εἰ-
60 σιόντες οὖν κατελαμβάνομεν τὸν μὲν Σωκράτη ἄρτι
λελυμένου, τὴν δὲ Ξανθίππην, γιγνώσκεις γάρ, ἔχου-
σάν τε τὸ παιδίον αὐτοῦ καὶ παρακαθημένην. ὡς
οὖν εἶδεν ἡμᾶς ἡ Ξανθίππη, ἀνευφήμησέ τε καὶ τοιαῦτ'
ἄττα εἰπεν, οἷα δὴ εἰώθασιν αἱ γυναῖκες, δτι. ὡς Σώ-
κρατες, θέστατον δή σε προσεροῦσι νῦν οἱ ἐπιτήδειοι
καὶ σὺ τούτους. καὶ ὁ Σωκράτης βλέψας εἰς τὸν
Κρίτωνα, ὡς Κρίτων, ἔφη, ἀπαγέτω τις αὐτὴν οἰκαδε.
καὶ ἐκείνην μὲν ἀπῆγόν τινες τῶν τοῦ Κρίτωνος βοῶ-
βσάν τε καὶ κοπτομένην. ὁ δὲ Σωκράτης ἀνακαθιζό-
μενος εἰς τὴν κλίνην συνέκαμψε τε τὸ σκέλος καὶ
ἔξετριψε τῇ χειρὶ, καὶ τρίβων ἄμας ὡς ἄτοπον, ἔφη,
ὡς ἄνδρες, ἔοικέ τι εἶναι τοῦτο, δ καλοῦσιν οἱ ἀνθρώ-
ποι ἡδύ. ὡς θαυμασίως πέφυκε πρὸς τὸ δοκοῦν ἐνάν-
τιον εἶναι, τὸ λυπηρόν, τῷ ἄμα μὲν αὐτῷ μὴ ἐθέλειν
παραγίγνεσθαι τῷ ἀνθρώπῳ, ἐὰν δέ τις διώκῃ τὸ
ἔτερον καὶ λαμβάνῃ, σχεδόν τι ἀναγκάζεσθαι λαμβά-
νειν καὶ τὸ ἔτερον, ὡσπερ ἐκ μᾶς κορυφῆς συνημμένω
c δύ' ὅντε. καὶ μοι δοκεῖ, ἔφη, εὶ ἐνενόησεν αὐτὰ Αἴ-
στωπος, μῦθον ἀν συνθεῖναι, ὡς ὁ θεὸς βουλόμενος
αὐτὰ διαλλάξαι πολεμοῦντα, ἐπειδὴ οὐκ ἡδύνατο, ξυ-
ῆψεν εἰς ταῦτὸν αὐτοῖς τὰς κορυφάς, καὶ διὰ ταῦτα
φ ἀν τὸ ἔτερον παραγένηται ἐπακολουθεῖ ὑστερον καὶ
τὸ ἔτερον. ὡσπερ οὖν καὶ αὐτῷ μοι ἔοικεν, ἐπειδὴ
ὑπὸ τοῦ δεσμοῦ ἦν ἐν τῷ σκέλει [πρότερον] τὸ ἀλ-
γειωόν, ἥκειν δὴ φαίνεται ἐπακολουθοῦν τὸ ἡδύ.

D LXII. Τούτων δὲ οὕτω πεφυκότων, ἐπειδὴν ἀφί-

κωνται οἱ τετελευτηκότες εἰς τὸν τόπον οἱ δαίμων
ἔκαστον κομίζει, πρῶτον μὲν διεδικάσαντο οἱ τε καλῶς
καὶ ὄσιως βιώσαντες καὶ οἱ μῆ. καὶ οὐ μὲν ἀν δόξωσι
μέσως βεβιωκέναι, πορευθέντες ἐπὶ τὸν Ἀχέροντα,
ἀναβάντες ἀ δὴ αὐτοῖς ὀχήματά ἔστιν, ἐπὶ τούτων
ἀφικνοῦνται εἰς τὴν λίμνην, καὶ ἐκεῖ οἰκοῦσί τε καὶ
καθαιρόμενοι τῶν τε ἀδικημάτων διδόντες δίκας ἀπο-
λύονται, εἴ τις τι ἡδύκηκε, τῶν τε εὐεργεσιῶν τιμὰς ε-
φέρονται κατὰ τὴν ἀξίαν ἔκαστος. οὐ δ' ἀν δόξωσιν
ἀνιάτως ἔχειν διὰ τὰ μεγέθη τῶν ἀμαρτημάτων, ἢ
ἱεροσυλίας πολλὰς καὶ μεγάλας ἢ φόνους ἀδίκους καὶ
παρανόμους πολλοὺς ἔξειργασμένους, ἢ ἄλλα ὅσα τοι-
αῦτα τυγχάνει ὄντα, τούτους δὲ ἡ προσήκουσα μοῖρα
ρίπτει εἰς τὸν Τάρταρον, ὅθεν οὕποτε ἐκβαίνουσιν.
οὐ δ' ἀν ίάσιμα μέν, μεγάλα δὲ δόξωσιν ἡμαρτηκέναι
ἀμαρτήματα, οἷον πρὸς πατέρα ἢ μητέρα ὑπ' ὄργης
βίαιόν τι πράξαντες, καὶ μεταμέλοντις αὐτοῖς τὸν ἄλλον ¹¹⁴
βίον βιώσιν, ἢ ἀνδροφόνοι τοιούτῳ τινὶ ἄλλῳ τρόπῳ
γένωνται, τούτους δὲ ἐμπεσεῖν μὲν εἰς τὸν Τάρταρον
ἀνάγκη, ἐμπεσόντας δὲ αὐτοὺς καὶ ἐνιαυτὸν ἐκεῖ γενο-
μένους ἐκβάλλει τὸ κῦμα, τοὺς μὲν ἀνδροφόνους κατὰ
τὸν Κωκυτόν, τοὺς δὲ πατραλοίας καὶ μητραλοίας κατὰ
τὸν Πυριφλεγέθοντα. ἐπειδὰν δὲ φερόμενοι γένωνται
κατὰ τὴν λίμνην τὴν Ἀχερούσιάδα, ἐνταῦθα βοῶσί τε
καὶ καλοῦσιν, οἱ μὲν οὖς ἀπέκτειναν, οἱ δὲ οὖς ὕβρι-
σαν, καλέσαντες δ' ἵκετεύοντι καὶ δέονται ἔᾶσαι σφᾶς
ἐκβῆναι εἰς τὴν λίμνην καὶ δέξασθαι, καὶ ἐὰν μὲν
πείσωσιν, ἐκβαίνουσί τε καὶ λήγουσι τῶν κακῶν, εἰ
δὲ μῆ, φέρονται αὐθις εἰς τὸν Τάρταρον κάκειθεν πάλιν
εἰς τοὺς ποταμούς, καὶ ταῦτα πάσχοντες οὐ πρότερον
παύονται, πρὶν ἀν πείσωσιν οὖς ἡδύκησαν. αὗτη γὰρ

ἡ δίκη ὑπὸ τῶν δικαστῶν αὐτοῖς ἐτάχθη. οἱ δὲ δὴ
ἀν δόξωσι διαφερόντως πρὸς τὸ ὄστις βιώναι, οὗτοὶ
εἰσιν οἱ τῶνδε μὲν τῶν τόπων τῶν ἐν τῇ γῇ ἐλευθε-
ρούμενοὶ τε καὶ ἀπαλλαττόμενοι ὥσπερ δεσμωτηρίων,
ἄνω δὲ εἰς τὴν καθαρὰν οἰκησιν ἀφικνούμενοι καὶ ἐπὶ
γῆς οἰκιζόμενοι. τούτων δὲ αὐτῶν οἱ φιλοσοφίᾳ, ἵκα-
νῶς καθηράμενοι ἄνευ τε σωμάτων ζῶσι τὸ παράπαν
εἰς τὸν ἔπειτα χρόνον, καὶ εἰς οἰκήσεις ἔτι τούτων
καλλίους ἀφικνοῦνται, ἃς οὔτε ῥάδιον δηλῶσαι οὔτε ὁ
χρόνος ίκανός ἐν τῷ παρόντι. ἀλλὰ τούτων δὴ ἔνεκα
χρὴ ὅν διεληλύθαμεν, ὡς Σιμμία, πᾶν ποιεῖν, ὥστε
ἀρετῆς καὶ φρονήσεως ἐν τῷ βίῳ μετασχεῖν· καλὸν
γὰρ τὸ ἀθλον καὶ ἡ ἐλπὶς μεγάλη.

D LXIII. Τὸ μὲν οὖν ταῦτα δισχυρίσασθαι οὔτως
ἔχειν, ως ἐγὼ διελήλυθα, οὐ πρέπει νοῦν ἔχοντι ἀνδρί·
ὅτι μέντοι ἡ ταῦτ' ἐστὶν ἡ τοιαῦτ' ἄττα περὶ τὰς
ψυχὰς ἡμῶν καὶ τὰς οἰκήσεις, ἐπειπερ ἀθάνατόν γε
ἡ ψυχὴ φαίνεται οὖσα, τοῦτο καὶ πρέπειν ἐμοὶ δοκεῖ
καὶ ἄξιον κινδυνεῦσαι οἰομένῳ οὔτως ἔχειν· καλὸς
γὰρ ὁ κίνδυνος· καὶ χρὴ τὰ τοιαῦτα ὥσπερ ἐπάδειν
έαντῷ, διὸ δὴ ἔγωγε καὶ πάλαι μηκύνω τὸν μῦθον.
ἀλλὰ τούτων δὴ ἔνεκα θαρρεῖν χρὴ περὶ τῇ έαυτοῦ
ψυχῆς ἄνδρα, ὅστις ἐν τῷ βίῳ τὰς μὲν ἄλλας ἥδονάς
E τὰς περὶ τὸ σῶμα καὶ τοὺς κόσμους εἴασε χαίρειν,
ώς ἀλλοτρίους τε ὄντας καὶ πλέον θάτερον ἡγησά-
μενος ἀπεργάζεσθαι, τὰς δὲ περὶ τὸ μανθάνειν ἐσπού-
δασέ τε καὶ κοσμήσας τὴν ψυχὴν οὐκ ἀλλοτρίῳ ἀλλὰ
τῷ αὐτῆς κόσμῳ, σωφροσύνῃ τε καὶ δικαιοσύνῃ καὶ
115 ἀνδρείᾳ καὶ ἐλευθερίᾳ καὶ ἀληθείᾳ, οὔτω περιμένει
τὴν εἰς "Αἰδον πορείαν, ως πορευσόμενος ὅταν ἡ εἰ-
μαρμένη καλὴ. ὑμεῖς μὲν οὖν, ἔφη, ὡς Σιμμία τε καὶ

Κέβης καὶ οἱ ἄλλοι, εἰσαῦθις ἐν τινι χρόνῳ ἔκαστοι πορεύσεσθε· ἐμὲ δὲ νῦν ἥδη καλεῖ, φαίη ἀν ἀνὴρ τραγικός, ἡ είμαρμένη, καὶ σχεδόν τι μοι ὥρα τραπέσθαι πρὸς τὸ λουτρόν· δοκεῖ γὰρ δὴ βέλτιον εἶναι λουσάμενον πιεῖν τὸ φάρμακον καὶ μὴ πράγματα ταῖς γυναιξὶ παρέχειν νεκρὸν λούειν.

LXIV. Ταῦτα δὴ εἰπόντος αὐτοῦ ὁ Κρίτων, Εἰεν, ἔφη, ὁ Σώκρατες· τί δὲ τούτοις ἡ ἐμὸὶ ἐπιστέλλεις οὐκ περὶ τῶν παιδῶν ἡ περὶ ἄλλου του, ὁ τι ἀν σοι ποιοῦντες ἡμεῖς ἐν χάριτι μάλιστα ποιοῦμεν; Ἀπερ ἀεὶ λέγω, ἔφη, ὁ Κρίτων, οὐδὲν καινότερον· δτι ὑμῶν αὐτῶν ἐπιμελούμενοι ὑμεῖς καὶ ἐμοὶ καὶ τοῖς ἐμοῖς καὶ ὑμῖν αὐτοῖς ἐν χάριτι ποιήσετε ἀττ’ ἀν ποιῆτε, καλὸν μὴ νῦν ὁμολογήσητε· ἐάν δὲ ὑμῶν μὲν αὐτῶν ἀμελῆτε, καὶ μὴ θέλητε ὕσπερ κατ’ ἵχνη κατὰ τὰ νῦν τε εἰρημένα καὶ τὰ ἐν τῷ ἔμπροσθεν χρόνῳ ξῆν, οὐδ’ οὐδὲν μολλὰ δόμολογήσητε ἐν τῷ παρόντι καὶ σφόδρα, οὐδὲν πλέον ποιήσετε. Ταῦτα μὲν τοίνυν προθυμηθησόμεθα, ἔφη, οὕτω ποιεῖν· θάπτωμεν δέ σε τίνα τρόπον; Ὁπως ἄν, ἔφη, βούλησθε, ἐάνπερ γε λάβητε με καὶ μὴ ἐκφύγω ὑμᾶς. γελάσας δὲ ἄμα ἡσυχῇ καὶ πρὸς ἡμᾶς ἀποβλέψας εἶπεν, Οὐ πείθω, ἔφη, ὁ ἄνδρες, Κρίτωνα, ὡς ἐγώ εἰμι οὗτος ὁ Σωκράτης, οὐνὶ διαλεγόμενος καὶ διατάττων ἔκαστον τῶν λεγομένων, ἀλλ’ οἴεται με ἐκεῖνον εἶναι, δὸν ὅψεται δλίγονον ὕστερον νεκρόν, καὶ ἐρωτᾷ δή, πῶς με θάπτῃ. δτι δέ ἐγὼ πάλαι πολὺν λόγον πεποίημαι, ὡς, ἐπειδὰν πίω τὸ φάρμακον, οὐκέτι ὑμῖν παραμενῶ, ἀλλ’ οἰχήσομαι ἀπίων εἰς μακαίρων δή τινας εὐδαιμονίας, ταῦτά μοι δοκῶ αὐτῷ ἄλλως λέγειν, παραμυθούμενος ἄμα μὲν ὑμᾶς, ἄμα δ’ ἐμαυτόν. ἐγγυήσασθε οὖν με πρὸς

Κρίτωνα, ἔφη, τὴν ἐναντίαν ἐγγύην ἢ ἢν οὗτος πρὸς τοὺς δικαστὰς ἡγγυάτο. οὗτος μὲν γὰρ ἢ μὴν παραμενέν· ὑμεῖς δὲ ἢ μὴν μὴ παραμενεῖν ἐγγυήσασθε, Ε ἐπειδὰν ἀποθάνω, ἀλλὰ οἰχήσεσθαι ἀπιόντα, ἵνα Κρίτων ρᾶσιν φέρῃ, καὶ μὴ ὄρῶν μου τὸ σῶμα ἢ καιόμενον ἢ κατορυπόμενον ἀγανακτῆ ὑπὲρ ἐμοῦ ὡς δεινὰ πάσχοντος, μηδὲ λέγῃ ἐν τῇ ταφῇ, ὡς ἢ προτίθεται Σωκράτη ἢ ἐκφέρει ἢ κατορύττει. εὐ γὰρ ἵσθι, ἢ δ' ὅς, ὁ ἄριστε Κρίτων, τὸ μὴ καλῶς λέγειν οὐ μόνον εἰς αὐτὸ τοῦτο πλημμελές, ἀλλὰ καὶ κακόν τι ἐμποιεῖ ταῖς ψυχαῖς. ἀλλὰ θαρρεῖν τε χρὴ καὶ φάναι τούτοις μόν σῶμα θάπτειν, καὶ θάπτειν οὕτως δπως ἄν σοι φίλον ἢ καὶ μάλιστα ἡγῆ νόμιμον εἶναι.

LXV. Ταῦτ' εἰπὼν ἐκεῖνος μὲν ἀνίστατο εἰς οἰκημά τι· ὡς λουσόμενος, καὶ ὁ Κρίτων εἶπετο αὐτῷ, ἡμᾶς δ' ἐκέλευε περιμένειν. περιμένομεν οὖν πρὸς ἡμᾶς αὐτοὺς διαλεγόμενοι περὶ τῶν εἰρημένων καὶ ἀνασκοποῦντες, τοτὲ δ' αὐτὸν περὶ τῆς ξυμφορᾶς διεξιόντες, ὅση ἡμῖν γεγονοῦντα εἴη, ἀτεχνῶς ἡγούμενοι ὕσπερ πατρὸς στερηθέντες διάξειν ὄρφανοὶ τὸν ἐπειτα βίον. ἐπειδὴ δὲ ἐλούσατο καὶ ἡνέχθη παρ' αὐτὸν τὰ παιδία — δύο γὰρ αὐτῷ γίνεσθαι, εἰς δὲ μέγας — καὶ αἱ οἰκεῖαι γυναῖκες ἀφίκοντο, [ἐκείναις] ἐναντίον τοῦ Κρίτωνος διαλεχθείσ· τε καὶ ἐπιστείλας ἄττα ἐβούλετο, τὰς μὲν γυναῖκας καὶ τὰ παιδία ἀπιέναι εἰκέλευσεν, αὐτὸς δὲ ἡκε παρ' ἡμᾶς. καὶ ἢν ἥδη ἐγγὺς ἥλιον δυσμῶν· χρόνον γὰρ πολὺν διέτριψεν ἔνδον. ἐλθὼν δ' ἐκαθέζετο λελουμένος, καὶ οὐ πόλλα ἄττα μετὰ ταῦτα διελέχθη, καὶ ἡκεν δ τῶν ἔνδεκα σύνηρέτης καὶ στας παρ' αὐτόν, ³Ω Σώκρατες, ἔφη, οὐ καταγνώσομαι σοῦ ὅπερ ἄλλων καταγνώσκω, ὅτι

μοι χαλεπαίνουσι καὶ καταρῶνται, ἐπειδὴν αὐτοῖς παραγγέλλω πίνειν τὸ φάρμακον ἀναγκαζόντων τῶν ἀρχόντων. σὲ δ' ἐγὼ καὶ ἄλλως ἔγνωκα ἐν τούτῳ τῷ χρόνῳ γενναιότατον καὶ πραότατον καὶ ἄριστον ἄνδρα ὃντα τῶν πώποτε δεῦρο ἀφικομένων, καὶ δὴ καὶ νῦν εὖ οἶδ' ὅτι οὐκ ἐμὸς χαλεπαίνεις, γιγνώσκεις γὰρ τοὺς αἰτίους, ἀλλ ἐκείνοις. νῦν οὖν, οἰσθα γὰρ ἡ ηλθον ἀγγέλλων, χαῖρε τε καὶ πειρῶ ὡς ράστα φέρειν τὰ ἀναγκαῖα. καὶ ἄμα δακρύσας μεταστρεφόμενος ἀπήγει. καὶ ὁ Σωκράτης ἀναβλέψας πρὸς αὐτόν, Καὶ σύ, ἔφη, χαῖρε, καὶ ήμεις ταῦτα ποιήσομεν. καὶ ἄμα πρὸς ήμᾶς, Ως ἀστέος, ἔφη, δ ἀνθρωπος· καὶ παρὰ πάντα μοι τὸν χρόνον προσήγει καὶ διελέγητο ἐνίστε καὶ ἡν ἀνδρῶν λόγοτος, καὶ νῦν ὡς γενναίως με ἀποδακρύει. ἀλλ ἄγε δή, ὁ Κρίτων, πειθώμεθα αὐτῷ, καὶ ἐνεγκάτω τις τὸ φάρμακον, εἰ τέτριπται· εἰ δὲ μή, τριψάτω ὁ ἀνθρωπος. καὶ ὁ Κρίτων, Ἀλλ οὖμαι, ἔφη, ε ἔγωγε, ὁ Σώκρατες, ἔτι ἥλιον εἶναι ἐπὶ τοῖς ὅρεσι καὶ οὕπω δεδυκέναι. καὶ ἄμα ἐγὼ οἶδα καὶ ἄλλους πάνυ ὄψὲ πίνοντας, ἐπειδὴν παραγγελθῆ αὐτοῖς, δειπνήσαντάς τε καὶ πιόντας εὖ μάλα. ἀλλὰ μηδὲν ἐπείγου· ἔτι γὰρ ἐγχωρεῖ. καὶ ὁ Σωκράτης, Εἴκοτας γ, ἔφη, ὁ Κρίτων, ἐκείνοι τε ταῦτα ποιοῦσιν, οὖς σὺ λέγεις, οἴονται γὰρ κερδανεῖν ταῦτα ποιήσαντες, καὶ ἔγωγε ταῦτα εἰκότως οὐ ποιήσω· οὐδὲν γὰρ οὖμαι¹¹⁷ κερδαίνειν ὀλίγον ὕστερον πιὼν ἄλλο γε ἡ γέλωτα ὀφλήσειν παρ' ἐμαυτῷ, γλυκόμενος τοῦ ξῆν καὶ φειδόμενος οὐδενὸς ἔτι ἐνόντος. ἀλλ ἵθι, ἔφη, πιθοῦ καὶ μὴ ἄλλως ποίει.

LXVI. Καὶ ὁ Κρίτων ἀκούσας ἔνευσε τῷ παιδὶ πληησίον ἐστῶτι, καὶ ὁ παῖς ἐξελθὼν καὶ συχνὸν χρό-

νον διατρίψας ἥκεν ἄγων τὸν μέλλοντα διδόναι τὸ φάρμακον, ἐν κύλικι φέροντα τετριμμένον· ἵδων δὲ ὁ Σωκράτης τὸν ἄνθρωπον, Εἰεν, ἔφη, ὡς βέλτιστε, σὺ γὰρ τούτων ἐπιστήμων, τί χρὴ ποιεῖν; Οὐδὲν ἄλλο, ἔφη, ἢ πιόντα περιμέναι, ἔως ἂν σου βάρος ἐν τοῖς β σκέλεσι γένηται, ἔπειτα κατακεῖσθαι· καὶ οὕτως αὐτὸ ποιήσει. καὶ ἄμα ὥρεξε τὴν κύλικα τῷ Σωκράτει· καὶ δς λαβὼν καὶ μάλα ἔλεως, ὡς Ἐχέκρατες, οὐδὲν τρέσας οὐδὲ διαφθείρας οὔτε τοῦ χρώματος οὔτε τοῦ προσώπου, ἀλλ’ ὥσπερ εἰώθει ταυρηδὸν ὑποβλέψας πρὸς τὸν ἄνθρωπον, Τί λέγεις, ἔφη, περὶ τοῦδε τοῦ πόματος πρὸς τὸ ἀποσπεῖσαί τινι; ἔξεστιν, ἢ οὐ; Τοσοῦτον, ἔφη, ὡς Σωκράτες, τρίβομεν, ὅσον οἰόμεθα μέτριον εἶναι πιεῖν. Μανθάνω, ἢ δ’ δς· ἀλλ’ εὐχεσθαί γέ που τοῖς θεοῖς ἔξεστί τε καὶ χρή, τὴν μετοίκησιν τὴν ἐνθένδε ἐκεῖσε εὐτυχῆ γενέσθαι· ἀ δὴ καὶ ἐγὼ εὐχομαί τε καὶ γένοιτο ταύτη. καὶ ἄμα εἰπὼν ταῦτα ἐπισχόμενος καὶ μάλα εὐχερῶς καὶ εὐκόλως ἔξεπιε. καὶ ἡμῶν οἱ πολλοὶ τέως μὲν ἐπιεικῶς οἱοί τε ἥσαν κατέχειν τὸ μὴ δακρύειν, ώς δὲ εἴδομεν πίνοντά τε καὶ πεπωκότα, οὐκέτι, ἀλλ’ ἐμοῦ γε βίᾳ καὶ αὐτοῦ ἀστακτὶ ἐχώρει τὰ δάκρυα, ὥστε ἐγκαλυψάμενος ἀπέκλαιον ἐμαυτόν· οὐ γάρ δὴ ἐκεῖνόν γε, ἀλλὰ τὴν ἐμαυτοῦ τύχην, οίου ἀνδρὸς ἐταίρου ἐστερηθεὶς μένος εἴην· ὁ δὲ Κρίτων ἔτι πρότερος ἐμοῦ, ἐπειδὴ οὐχ οὖσας τ’ ἦν κατέχειν τὰ δάκρυα, ἔξανέστη. Ἀπολλόδωρος δὲ καὶ ἐν τῷ ἐμπροσθεν χρόνῳ οὐδὲν ἐπαύετο δακρύων, καὶ δὴ καὶ τότε ἀναβρυχησάμενος κλαίων καὶ ἀγανακτῶν οὐδένα δύτινα οὐ κατέκλασε τῶν παρόντων, πλὴν γε αὐτοῦ Σωκράτους. ἐκεῖνος δέ, Οἰα, ἔφη, ποιεῖτε, ὡς θαυμάσιοι. ἐγὼ μέντοι οὐχ ἥκιστα

τούτου ἔνεκα τὰς γυναικας ἀπέπεμψα, ἵνα μὴ τοιαῦτα πλημμελοῖεν· καὶ γὰρ ἀκήκοα, ὅτι ἐν εὐφημίᾳ χρὴ ε τελευτᾶν ἀλλ' ἡσυχίαν τε ἄγετε καὶ καρτερεῖτε. καὶ ἡμεῖς ἀκούσαντες ἡσχύνθημέν τε καὶ ἐπέσχομεν τοῦ δακρύειν. ὁ δὲ περιελθών, ἐπειδὴ οἱ βαρύνεσθαι ἔφη τὰ σκέλη, κατεκλίθη ὑππιος· οὕτω γὰρ ἐκέλευεν ὁ ἄνθρωπος· καὶ ἅμα ἐφαπτόμενος αὐτοῦ οὗτος ὁ δοὺς τὸ φάρμακον, διαλιπὼν χρόνον ἐπεσκόπει τοὺς πόδας καὶ τὰ σκέλη, καπειτα σφόδρα πιέσας αὐτοῦ τὸν πόδα ἥρετο, εἰ αἰσθάνοιτο· ὁ δ' οὐκ ἔφη· καὶ μετὰ τοῦτο αὐθις τὰς κυνῆμας· καὶ ἐπανιὼν οὕτως ἡμῖν αὐτοῖς ¹¹⁸ ἐπεδείκνυτο, ὅτι ψύχουτό τε καὶ πήγυντο. καὶ αὐτὸς ἥπτετο καὶ εἰπειν ὅτι, ἐπειδὰν πρὸς τὴν καρδίᾳ γένηται αὐτῷ, τότε οἰχήσεται. ἥδη οὖν σχεδόν τι αὐτοῦ ἦν τὰ περὶ τὸ ὑπτρον ψυχόμενα, καὶ ἐκκαλυφάμενος, ἐνεκεκάλυπτο γάρ, εἰπειν, ὁ δὲ τελευταῖον ἐφθέγξατο, 'Ω Κρίτων, ἔφη, τῷ Ἀσκληπιῷ ὁφείλομεν ἀλεκτρυόνα· ἀλλ' ἀπόδοτε καὶ μὴ ἀμελήσητε. 'Αλλὰ ταῦτα, ἔφη, ἔσται, οἱ Κρίτων· ἀλλ' ὅρα, εἴ τι ἄλλο λέγεις. ταῦτα ἐρομένουν αὐτοῦ οὐδὲν ἔτι ἀπεκρίνατο, ἀλλ' ὀλίγον χρόνον διαλιπὼν ἐκινήθη τε καὶ ὁ ἄνθρωπος ἐξεκάλυψεν αὐτόν, καὶ ὃς τὰ ὅμματα ἔστησεν· ἵδων δὲ ὁ Κρίτων ἔυνέλαβε τὸ στόμα τε καὶ τοὺς ὁφθαλμούς. ἥδε η τελευτή, ὡς ἡ Εχέκρατες, τοῦ ἐταίρου ἡμῖν ἐγένετο, ἀνδρός, ὡς ἡμεῖς φαῦμεν ἄν, τῶν τότε ὡν ἐπειράθημεν ἀρίστου καὶ ἄλλως φρονιμωτάτου καὶ δικαιοτάτου.

DEMOS THESES.

(Text of Rehdantz. Teubner.)

Ο ΔΥΝΘΙΑΚΟΣ Γ.

1 *Oὐχὶ ταῦτα παρίσταται μοι γιγνώσκειν, ὡς ἄνδρες Ἀθηναῖοι, ὅταν τε εἰς τὰ πράγματα ἀποβλέψω καὶ ὅταν πρὸς τοὺς λόγους οὓς ἀκούω· τοὺς μὲν γάρ λόγους περὶ τοῦ τιμωρήσασθαι Φίλιππον ὅρῳ γιγνομένους, τὰ δὲ πράγματα εἰς τοῦτο προήκοντα, ὥστε ὅπως μὴ πεισόμεθα αὐτοὶ πρότερον κακῶς σκέψασθαι δέον. οὐδὲν οὖν ἄλλο μοι δοκοῦσιν οἱ τὰ τοιαῦτα λέγοντες ἢ τὴν ὑπόθεσιν, περὶ ἣς βουλεύεσθε, οὐχὶ 2 τὴν οὖσαν παριστάντες ὑμῖν ἀμαρτάνειν. ἐγὼ δ' ὅτι μέν ποτ' ἔξην τῇ πόλει καὶ τὰ αὐτῆς ἔχειν ἀσφαλῶς καὶ Φίλιππον τιμωρήσασθαι, καὶ μάλα ἀκριβῶς οἶδα· ἐπ' ἐμοῦ γάρ, οὐ πάλαι, γέγονε ταῦτα ἀμφότερα· 29 νῦν μέντοι πέπεισμαι τοῦθ' ἵκανὸν προλαβεῖν ἡμῖν εἶναι τὴν πρώτην, ὅπως τοὺς συμμάχους σώσομεν. ἐὰν γάρ τοῦτο βεβαίως ὑπάρξῃ, τότε καὶ περὶ τοῦ τίνα τιμωρήσεται τις καὶ διν τρόπον ἔξεσται σκοπεῖν· πρὶν δὲ τὴν ἀρχὴν ὅρθως ὑποθέσθαι, μάταιον ἡγούματι περὶ τῆς τελευτῆς ὄντων οὐσίας ποιεῖσθαι λόγον.*

3 *Ο μὲν οὖν παρὸν καιρός, [ὡς ἄνδρες Ἀθηναῖοι] εἴπερ ποτέ, πολλῆς φροντίδος καὶ βουλῆς δεῖται· ἐγὼ δὲ οὐχ ὅ τι χρὴ περὶ τῶν παρόντων συμβουλεῦσαι χαλεπώτατον ἡγούματι, ἀλλ' ἐκεῖν' ἀπορῶ, τίνα χρὴ*

τρόπον, ὡς ἄνδρες Ἀθηναῖοι, πρὸς ὑμᾶς περὶ αὐτῶν εἰπεῖν. πέπεισμαι γὰρ ἐξ ὧν παρὸν καὶ ἀκούων σύνοιδα τὰ πλείω τῶν πραγμάτων ὑμᾶς ἐκπεφευγέναι τῷ μὴ βούλεσθαι τὰ δέοντα ποιεῖν, οὐ τῷ μὴ συνιέναι. ἀξιώδεις δὲ ὑμᾶς, ἀν μετὰ παρρησίας ποιῶμαι τοὺς λόγους, ὑπομένειν, τοῦτο θεωροῦντας εἰ τάληθή λέγω καὶ διὰ τοῦτο, ἵνα τὰ λοιπὰ βελτίω γένηται. ὁράτε γὰρ ὡς ἐκ τοῦ πρὸς χάριν δημηγορεῖν ἐνίους εἰς πᾶν προελήλυθε μοχθηρίας τὰ παρόντα.

Ἀναγκαῖον δὲ ὑπολαμβάνω μικρὰ τῶν γεγενημένων 4 πρῶτον ὑμᾶς ὑπομνήσαι. μέμνησθε, ὡς ἄνδρες Ἀθηναῖοι, ὅτι ἀπηγγέλθη Φίλιππος ὑμῖν ἐν Θράκῃ τρίτον ἦ τέταρτον ἔτος τουτὶ Ἡραίον τεῖχος πολιορκών. τότε τοίνυν μὴν μὲν ἦν μαιμακτηριών. πολλῶν δὲ λόγων καὶ θορύβου γιγνομένου παρ' ὑμῖν ἐψηφίσασθε τετταράκοντα τριήρεις καθέλκειν καὶ τοὺς μέχρι πέντε καὶ τετταράκοντα ἐτῶν αὐτοὺς ἐμβαίνειν καὶ τάλαντα ἔξηκοντα εἰσφέρειν. καὶ μετὰ ταῦτα διελθόντος τοῦ 5 ἐνιαυτοῦ τούτου ἐκατομβαιών, μεταγειτνιών, βοηδρομιών· τούτου τοῦ μηνὸς μόγις μετὰ τὰ μυστήρια 30 δέκα ναῦς ἀπεστείλατε ἔχογτα κενὰς Χαρίδημον καὶ πέντε τάλαντα ἀργυρίου. ὡς γὰρ ἡγγέλθη Φίλιππος ἀσθενῶν ἦ τεθνεώς (ἥλθεν γὰρ ἀμφότερα), οὐκέτι καιρὸν οὐδένα τοῦ βοηθείν νομίσαντες ἀφίετε, ὡς ἄνδρες Ἀθηναῖοι, τὸν ἀπόστολον. ἦν δ' οὗτος ὁ καιρὸς αὐτός. εἰ γὰρ τότε ἐκεῖσε ἐβοηθήσαμεν, ὥσπερ ἐψηφίσαμεθα, προθύμως, οὐκ ἀν ἡνώχλει νῦν ἡμῖν ὁ Φίλιππος σωθεῖς.

Τὰ μὲν δὴ τότε πραχθέντα οὐκ ἀλλως ἔχοι. 6 νῦν δ' ἐτέρου πολέμου καιρὸς ἥκει τις, δι' ὃν καὶ περὶ τούτων ἐμνήσθην, ἵνα μὴ ταῦτα πάθητε. τί δὴ χρη-

σόμεθα, ὡς ἄνδρες Ἀθηναῖοι, τούτῳ; εἰ γὰρ μὴ βοηθήσετε παντὶ σθένει κατὰ τὸ δυνατόν, θεύσασθε δὲ τρόπον ὑμεῖς ἐστρατηγηκότες πάντα ἔσεσθε ὑπὲρ Φιλίππου. ὑπῆρχον Ὀλύνθιοι δύναμιν τινα κεκτημένοι, καὶ διέκειθ' οὕτω τὰ πράγματα. οὕτε Φίλιππος ἐθάρρει τούτους οὐθ' οὗτοι Φίλιππον. ἐπράξαμεν ἡμεῖς κάκεῖνοι πρὸς ἡμᾶς εἰρήνην. ην τοῦτο ὥσπερ ἐμπόδισμά τι τῷ Φιλίππῳ καὶ δυσχερές, πόλιν μεγάλην ἐφορμένην τοῖς ἑαυτοῦ καιροῖς διηλλαγμένην πρὸς ἡμᾶς. ἐκπολεμῆσαι δεῖν ὡόμεθα τοὺς ἀνθρώπους ἐκ παντὸς τρόπου· καὶ δὲ πάντες ἐθρύλουν, τοῦτο πέπρακται ται νυνὶ ὀπωσδήποτε. τί οὖν ὑπόλοιπον, ὡς ἄνδρες Ἀθηναῖοι, πλὴν βοηθεῦν ἐρρωμένως καὶ προθύμως; ἐγὼ μὲν οὐχ ὄρῳ. χωρὶς γὰρ τῆς περιστύσης ἀν ἡμᾶς αἰσχύνης, εἰ καθυφείμεθά τι τῶν πραγμάτων, οὐδὲ τὸν φόβον, ὡς ἄνδρες Ἀθηναῖοι, μικρὸν ὄρῳ τὸν τῶν μετὰ ταῦτα, ἔχόντων μὲν ὡς ἔχουσι Θηβαίων ἡμῖν, ἀπειρηκότων δὲ χρήμασι Φωκέων, μηδενὸς δὲ ἐμποδὼν οὗτος Φιλίππῳ τὰ παρόντα καταστρεψαμένῳ πρὸς ταῦτα ἐπικλῖναι τὰ πράγματα. ἀλλὰ μὴν εἴ τις ὑμῶν εἰς τοῦτο ἀναβάλλεται ποιήσειν τὰ δέοντα, ἵδεν ἐγγύθευται τὰ δεῖνά, ἐξὸν ἀκούειν ἄλλοθι γυγνόμενα, καὶ βοηθοὺς ἑαυτῷ ξητεῖν, ἐξὸν νῦν ἐτέροις αὐτὸν βοηθεῦν· ὅτι γὰρ εἰς τοῦτο περιστήσεται τὰ πράγματα, ἐὰν τὰ παρόντα προώμεθα, σχεδὸν ἵσμεν ἀπαντεῖς δήπου.

10 Ἀλλ ὅτι μὲν δὴ δεῖ βοηθεῖν, εἴποι τις ἄν, πάντες ἐγνώκαμεν, καὶ βοηθήσομεν· τὸ δὲ ὄπως, τοῦτο λέγε. μὴ τοίνυν, ὡς ἄνδρες Ἀθηναῖοι, θαυμάσητε, ἀν παράδοξον εἴπω τι τοῖς πολλοῖς. νομοθέτας καθίσατε. ἐν δὲ τούτοις τοῖς νομοθέταις μὴ θῆσθε νόμουν μηδένα

(εἰσὶ γὰρ ὑμῶν ἵκανοι), ἀλλὰ τοὺς εἰς τὸ παρὸν βλάπτοντας ὑμᾶς λύσατε. λέγω δὴ τοὺς περὶ τῶν θεωρί-¹¹ κῶν, σαφῶς οὐτωστέ, καὶ τοὺς περὶ τῶν στρατευομένων ἐνίους, ὃν οἱ μὲν τὰ στρατιωτικὰ τοὺς οἴκοι μένουσι διανέμουσι θεωρικά, οἱ δὲ τοὺς ἀτακτοῦντας ἀθέους καθιστάσιν, εἴτα καὶ τοὺς τὰ δέοντα ποιεῖν βουλομένους ἀθυμοτέρους ποιοῦσιν. ἐπειδὰν δὲ ταῦτα λύσητε καὶ τὴν τοῦ τὰ βέλτιστα λέγειν ὁδὸν παράσχητε ἀσφαλῆ, τηνικαῦτα τὸν γράψουντα ἢ πάντες ἵστε ὅτι συμφέρει ζητεῖτε. πρὶν δὲ ταῦτα πρᾶξαι, μὴ σκο-¹² πεῖτε τίς εἰπὼν τὰ βέλτιστα ὑπὲρ ὑμῶν ὑφ' ὑμῶν ἀπολέσθαι βουλήσεται· οὐ γὰρ εὐρήσετε, ἄλλως τε καὶ τούτου μόνου περιγγύνεσθαι μέλλοντος, [τοῦ] παθεῖν ἀδίκως τι κακὸν τὸν ταῦτ' εἰπόντα καὶ γράψαντα, μηδὲν δὲ ὡφελῆσαι τὰ πράγματα, ἀλλὰ καὶ εἰς τὸ λοιπὸν μᾶλλον ἔτι ἡ νῦν τὸ τὰ βέλτιστα λέγειν φοβερώτερον ποιῆσαι. καὶ λύειν γε, ὡς ἄνδρες Ἀθηναῖοι, τοὺς νόμους δεῖ τούτους τοὺς αὐτοὺς ἀξιοῦν οἴτερ καὶ τεθείκασιν· οὐ γάρ ἐστι δίκαιον τὴν μὲν χάριν, ἡ πᾶσαν ἔβλαπτε τὴν πόλιν, τοῖς τότε θεῖσι υπάρχειν, τὴν δ' ἀπέχθειαν, δι' ἣς ἀν ἀπαντες ἀμεινοὶ πράξαιμεν, τῷ νῦν τὰ βέλτιστα εἰπόντι ζημίαν γενέσθαι. πρὶν δὲ ταῦτα εὐτρεπίσαι, μηδαμῶς, ὡς ἄνδρες Ἀθηναῖοι, μηδέν' αξιοῦτε τηλικοῦτον εἶναι παρ' ὑμῖν ὥστε τοὺς νόμους τούτους παραβάντα μὴ δοῦναι δίκην μηδὲ οὔτως ἀνόητον ὥστε εἰς προῦπτον κακὸν αὐτὶς ἐμβαλεῖν.

Οὐ μὴν οὐδ' ἐκεῖνό γ' ὑμᾶς ἀγνοεῖν δεῖ, ὡς ἄνδρες Ἀθηναῖοι, ὅτι ψηφισμα οὐδενὸς ἀξιόν ἐστιν, ἀντί προσγενηται τὸ ποιεῖν ἐθέλειν τά γε δόξαντα προτερως ὑμᾶς. εἰ γὰρ αὐτάρκη τὰ ψηφίσματα ἦν ἡ νόμος

ἀναγκάζειν ἀ προσήκει πράττειν ἢ περὶ ὧν γραφείη διαπράξασθαι, οὔτ' ἀν ὑμεῖς πολλὰ ψηφιζόμενοι μικρά, μᾶλλον δ' οὐδὲν ἐπράττετε τούτων, οὔτε Φίλιππος τοσοῦτον ὑβρίκει χρόνον· πάλαι γὰρ ἀν ἔνεκά γε 15 ψηφισμάτων ἐδεδώκει δίκην. ἀλλ' οὐχ οὕτω ταῦτ' ἔχει· τὸ γὰρ πράττειν τοῦ λέγειν καὶ χειροτονεῖν ὑστερον δὲν τῇ τάξει, πρότερον τῇ δυνάμει καὶ κρεύττον ἐστιν. τοῦτ' οὖν δεῖ προσεῖναι, τὰ δ' ἄλλα ὑπάρχει· καὶ γὰρ εἰπεῖν τὰ δεόντα παρ' ὑμῖν [εἰσιν], ὡς ἄνδρες Ἀθηναῖοι, δυνάμενοι, καὶ γνῶναι πάντων ὑμεῖς ὀξύτατοι τὰ ρήθεντα, καὶ πρᾶξαι δὲ δυνήσεσθε 16 νῦν, ἐὰν ὀρθῶς ποιῆτε. τίνα γὰρ χρόνον ἢ τίνα καιρόν, ὡς ἄνδρες Ἀθηναῖοι, τοῦ παρόντος βελτίω ζητεῖτε; ἢ πότε ἀ δεῖ πράξετε, εἰ μὴ νῦν; οὐχ ἀπαντα μεν ἡμῶν προειληφε τὰ χωρία ἀνθρωπος, εἰ δὲ καὶ ταύτης κύριος τῆς χώρας γενήσεται, πάντων αἰσχιστα πεισόμεθα; οὐχ οὖς, εἰ πολεμήσαιεν, ἐτούμως σώσειν 23 ὑπισχνούμεθα, οὗτοι νῦν πολεμοῦσιν; οὐκ ἔχθρος; οὐκ ἔχων τὰ ἡμέτερα; οὐ βάρβαρος; οὐχ ὅ τι ἀν π εἴποι τις; ἀλλὰ πρὸς θεῶν, πάντα ἔσαντες καὶ μόνον οὐχὶ συγκατασκευάσαντες αὐτῷ, τότε τοὺς αἰτίους οἵτινες εἰσὶ τούτων ζητήσομεν; οὐ γὰρ αὐτοὶ γ' αἴτιοι φήσομεν εἶναι, σαφῶς οἴδα τοῦτ' ἔγω. οὐδὲ γὰρ ἐν τοῖς τοῦ πολέμου κινδύνοις τῶν φυγόντων οὐδεὶς ἑαυτοῦ κατηγορεῖ, ἀλλὰ τοῦ στρατηγοῦ καὶ τῶν πλησίον καὶ πάντων μᾶλλον, ηττηνται δ' ὅμως διὰ πάντας τοὺς φυγόντας δῆπου· μένειν γὰρ ἔξην τῷ κατηγοροῦντι τῶν ἄλλων, εἰ δὲ τοῦτ' ἐποίει ἔκαστος, 18 ἐνίκων ἄν, καὶ νῦν οὐ λέγει τις τὰ βέλτιστα; ἀναστὰς ἄλλος εἰπάτω, μὴ τοῦτον αἰτιάσθω. ἔτερος λέγει τις βελτίω; ταῦτα ποιεῖτε ἀγαθὴ τύχη. ἀλλ'

οὐχ ἡδέα ταῦτα· οὐκέτι τοῦθ' ὁ λεγων ἀδικεῖ, πλὴν εἰ δέον εὔξασθαι παραλείπει. εὔξασθαι μέν, ὁ ἄνδρες Ἀθηναῖοι, ῥάδιον, εἰς ταῦτο πάνθ' ὅσα βούλεται τις ἀθροίσαντα ἐν ὀλίγῳ· ἐλέσθαι δέ, ὅταν περὶ πραγμάτων προτεθῆ σκοπεῖν, οὐκέθ' ὅμοίως εὔπορον, ἀλλὰ δεῖ τὰ βέλτιστα ἀντὶ τῶν ἡδέων, ἀν μὴ συναμφότερα ἔξῃ, λαμβάνειν. εἰ δέ τις ήμιν ἔχει καὶ τὰ θεωρικὰ ¹⁹ ἔαν καὶ πόρους ἑτέρους λέγειν στρατιωτικούς, οὐχ οὗτος κρείττων; εἴποι τις ἄν. φήμ' ἔγωγε, εἴπερ ἔστιν, ὁ ἄνδρες Ἀθηναῖοι· ἀλλὰ θαυμάζω, εἴ τῷ ποτε ἀνθρώπων ἡ γέγονεν ἡ γενήσεται, ἀν τὰ παρόντα ἀναλώσῃ πρὸς ἀ μὴ δεῖ, τῶν ἀπόντων εὐπορῆσαι πρὸς ἀ δεῖ. ἀλλ' οἷμα, μέγα τοῖς τοιούτοις ὑπάρχει λόγοις ἡ παρ' ἐκάστου βούλησι, διόπερ ῥάστον ἀπάντων ἔστιν αὐτὸν ἔξαπατῆσαι· ὅ γάρ βούλεται, τοῦθ' ἔκαστος καὶ οἴεται, τὰ δὲ πράγματα πολλάκις οὐχ οὕτω πέφυκεν. ὄρατε οὖν, ὁ ἄνδρες Ἀθηναῖοι, ταῦθ' οὕτως, ²⁰ δῆπος καὶ τὰ πράγματα ἐνδέχεται, καὶ δυνήσεσθε ἔξειναι καὶ μισθὸν ἔξετε. οὕτοι σωφρόνων οὐδὲ γενναιών ἔστιν ἀνθρώπων, ἐλλείποντάς τι δι' ἐνδειαν χρημάτων τῶν τοῦ πολέμου εὐχερῶς τὰ τοιαῦτ' ὀνείδη φέρειν, οὐδ' ἐπὶ μὲν Κορινθίους καὶ Μεγαρέας ἀρπάσαντας τὰ ὅπλα πορεύεσθαι, Φιλιππον δ' ἔαν πόλεις Ἐλληνίδας ἀνδραποδίζεσθαι δι' ἀπορίαν ἐφοδίων τοῖς στρατευομένοις.

Καὶ ταῦτ' οὐχ ἵν' ἀπέχθωμαί τισιν ὑμῶν, τὴν ἄλλας προήρημαι λέγειν· οὐ γὰρ οὕτως ἄφρων οὐδ' ἀτυχῆς είμι ἐγὼ ὥστε ἀπεχθάνεσθαι βούλεσθαι μηδὲν ὀφελεῖν νομίζων· ἀλλὰ δικαίου πολίτου κρίνω τὴν τῶν πραγμάτων σωτηρίαν ἀντὶ τῆς ἐν τῷ λέγειν χάριτος αἱρεῖσθαι. καὶ [γὰρ] τοὺς ἐπὶ τῶν προγόνων

ἡμῶν λέγοντας ἀκούω, ὥσπερ ἵσως καὶ ὑμεῖς, οὓς ἐπαινοῦσι μὲν οἱ παριόντες ἀπαντεῖς, μιμοῦνται δὲ οὐ πάντα, τούτῳ τῷ ἔθει καὶ τῷ τρόπῳ τῆς πολιτείας χρῆσθαι, τὸν Ἀριστείδην ἐκένον, τὸν Νικίαν, τὸν ὄμώνυμον 22 ἐμαυτῷ, τὸν Περικλέα. ἐξ οὐδὲν δὲ οἱ διερωτῶντες ὑμᾶς οὗτοι πεφήνασι ρήτορες “τί βούλεσθε; τί γράψω; τί ὑμῖν χαρίσωμαι;” προπέποται τῆς παραυτίκα χύριτος τὰ τῆς πόλεως πράγματα καὶ τοιαντὶ συμβαίνει, καὶ τὰ μὲν τούτων πάντα καλῶς ἔχει, τὰ δὲ ὑμέτερα 23 αἰσχρῶς. καίτοι σκέψασθε, ὡς ἄνδρες Ἀθηναῖοι, ἃ τις ἀν κεφάλαια εἰπεῖν ἔχοι τῶν τ’ ἐπὶ τῶν προγόνων ἔργων καὶ τῶν ἐφ’ ὑμῶν. ἔσται δὲ βραχὺς καὶ γνώ- 25 ριμος ὑμῖν ὁ λόγος· οὐ γὰρ ἀλλοτρίοις ὑμῖν χρωμένοις παραδείγμασιν, ἀλλ’ οἰκείοις, ὡς ἄνδρες Ἀθηναῖοι, 26 εὐδαιμοσιν ἔξεστι γενέσθαι. ἐκεῖνοι τοίνυν, οἷς οὐκ ἔχαριζονθ’ οἱ λέγοντες οὐδὲν ἐφίλουν αὐτοὺς ὥσπερ ὑμᾶς οὗτοι νῦν, πέντε μὲν καὶ τετταράκοντα ἔτη τῶν ‘Ελλήνων ἥρξαν ἐκόντων, πλείω δὲ ἦ μύρια τάλαντα εἰς τὴν ἀκρόπολιν ἀνήγαγον, ὑπήκουεν δὲ ὁ ταύτην τὴν χώραν ἔχων αὐτοῖς βασιλεύς, ὥσπερ ἐστὶ προσῆκον βάρβαρον “Ελλησι, πολλὰ δὲ καὶ καλὰ καὶ πεξῆ 27 καὶ ναυμαχοῦντες ἔστησαν τρόπαια αὐτὸν στρατευόμενοι, μόνοι δὲ ἀνθρώπων κρείττω τὴν ἐπὶ τοῖς ἔργοις 28 δόξαν τῶν φθονούντων κατέλιπον. ἐπὶ μὲν δὴ τῶν ‘Ελληνικῶν ἥσαν τοιοῦτοι· ἐν δὲ τοῖς κατὰ τὴν πόλιν αὐτὴν θεάσασθε ὅποιοι ἐν τε τοῖς κοινοῖς καὶ ἐν τοῖς ἰδίοις. δημοσίᾳ μὲν τοίνυν οἰκοδομήματα καὶ κάλλη τοιαῦτα καὶ τοσαῦτα κατεσκευασσαν ἡμῖν ἴερῶν καὶ τῶν ἐν τούτοις ἀναθημάτων ὥστε μηδενὶ τῶν ἐπιγν- 29 νομένων ὑπερβολὴν λελεῖφθαι· ἰδίᾳ δὲ οὔτω σώφρους ἥσαν καὶ σφόδρα ἐν τῷ τῆς πολιτείας ἥθει μένοντες

ώστε τὴν Ἀριστείδου καὶ τὴν Μιλτιάδου καὶ τῶν τότε λαμπρῶν οἰκίαν εἴ τις ἄρα οὐδενὸν ὑμῶν ὅποια ποτ’ ἔστιν, ὅρᾳ τῆς τοῦ γείτονος οὐδὲν σεμνοτέραν οὔσαν· οὐ γάρ εἰς περιουσίαν ἐπράττετο αὐτοῖς τὰ τῆς πόλεως, ἀλλὰ τὸ κοινὸν αὐξεῖν ἔκαστος φέτο δεῖν. ἐκ δὲ τοῦ τὰ μὲν Ἑλληνικὰ πιστῶς, τὰ δὲ πρὸς τοὺς θεοὺς εὐσεβῶς, τὰ δ’ ἐν αὐτοῖς ἵστως διοικεῖν μεγάλην εἰκότως ἐκτίγ- σαντο εὐδαιμονίαν. τότε μὲν δὴ τοῦτον τὸν τρόπον ²⁶ εἶχε τὰ πράγματα ἐκείνοις χρωμένοις οἷς εἰπον προ- στάταις· νῦν δὲ πῶς ἡμῖν ὑπὸ τῶν χρηστῶν τῶν νῦν τὰ πράγματα ἔχει; ἄρα γε ὅμοιως καὶ παραπλη- ²⁷ σίως; οἱ — τὰ μὲν ἄλλα σιωπῶ, πόλλ’ ἀν ἔχων εἰ- πεῖν, ἀλλ’ ὅσης ἄπαντες ὄρατε ἐρημίας ἐπειλημμένοι, καὶ Λακεδαιμονίων μὲν ἀπολωλότων, Θηβαίων δ’ ἀσχό- λων ὄντων, τῶν δ’ ἄλλων οὐδενὸς ὄντος ἀξιόχρεω περὶ τῶν πρωτείων ἡμῖν ἀντιτάξασθαι, ἔξον ἡμῖν καὶ τὰ ἡμέτερ’ αὐτῶν ἀσφαλῶς ἔχειν καὶ τὰ τῶν ἄλλων δίκαια βραβεύειν, ἀπεστερήμεθα μὲν χώρας οἰκείας, πλείω δ’ ἡ χίλια καὶ πεντακόσια τάλαντα ἀνηλώ- ²⁸ καμεν εἰς οὐδὲν δέον, οὓς δ’ ἐν τῷ πολέμῳ συμμά- χους ἐκτησάμεθα, εἰρήνης οὖσης ἀπολωλέκασιν οὗτοι, ἔχθρὸν δ’ ἐφ’ ἡμᾶς αὐτὸὺς τηλικούτον ἡσκήκαμεν. ἡ φρασάτω τις ἐμοὶ παρελθών, πόθεν ἄλλοθεν ἵσχυρὸς γέγονεν ἡ παρ’ ἡμῶν αὐτῶν Φίλιππος. ἀλλ’ ὃ τāν, ²⁹ εἰ ταῦτα φαύλως, τά γ’ ἐν αὐτῇ τῇ πόλει νῦν ἄμει- νον ἔχει. καὶ τί ἀν εἰπεῖν τις ἔχοι; τὰς ἐπάλξεις ἀς κονιώμεν, καὶ τὰς ὁδοὺς ἀς ἐπισκευάζομεν, καὶ κρή- νας, καὶ λήρους; ἀποβλέψατε δὴ πρὸς τοὺς ταῦτα πολιτευομένους, ὃν οἱ μὲν ἐκ πτωχῶν πλούσιοι γεγό- νασιν, οἱ δ’ ἐξ ἀδόξων ἔντιμοι, ἔνιοι δὲ τὰς ἴδιας οἰκίας τῶν δημοσίων οἰκοδομημάτων σεμνοτέρας εἰσὶ

κατεσκευασμένοι· ὅσῳ δὲ τὰ τῆς πόλεως ἐλάττω γέγονεν, τοσούτῳ τὰ τούτων ηὔξηται.

30 Τί δὴ τὸ πάντων αἴτιον τούτων, καὶ τί δή ποτε ἄπαντ' εἶχε καλῶς τότε καὶ νῦν οὐκ ὄρθως; ὅτι, τὸ μὲν πρῶτον, καὶ στρατεύεσθαι τολμῶν αὐτὸς ὁ δῆμος δεσπότης τῶν πολιτευομένων ἦν καὶ κύριος αὐτὸς ἀπάντων τῶν ἀγαθῶν, καὶ ἀγαπητὸν ἦν παρὰ τοῦ δήμου τῶν ἄλλων ἔκυστος καὶ τιμῆς καὶ ἀρχῆς καὶ ἀγαθοῦ τινος μεταλαβεῖν· νῦν δὲ τούναντίον κύριοι μὲν οἱ πολιτευόμενοι τῶν ἀγαθῶν, καὶ διὰ τούτων ἄπαντα πράττεται, ὑμεῖς δ' ὁ δῆμος ἐκνευευρισμένοι καὶ περιηρημένοι χρήματα, συμμάχους ἐν ὑπηρέτοις καὶ προσθήκης μέρει γεγένησθε, ἀγαπῶντες ἐὰν μεταδιδῶσι θεωρικῶν ὑμῖν ἡ Βοηδρόμια πέμψωσιν οὗτοι, καὶ τὸ πάντων ἀνδρειότατον, τῶν ὑμετέρων αὐτῶν χάριν προσοφείλετε. οἱ δ' ἐν αὐτῇ τῇ πόλει καθείρξαντες ὑμᾶς ἐπάγουσιν ἐπὶ ταῦτα καὶ τιθασεύονται 32 χειροήθεις αὐτοῖς ποιοῦντες. ἔστι δ' οὐδέποτ', οἷμαι, μέγα καὶ νεανικὸν φρόνημα λαβεῖν μικρὰ καὶ φαῦλα πράττοντας· ὅποι ἄττα γὰρ ἀν τὰ ἐπιτηδεύματα τῶν ἀνθρώπων ἦ, τοιούτον ἀνάγκη καὶ τὸ φρόνημα ἔχειν. ταῦτα μὰ τὴν Δήμητρα οὐκ ἀν θαύμασαι, εἰ μεῖζων εἰπόντι ἐμοὶ γένοιτο παρ' ὑμῶν βλάβη τῶν πεποιηκότων αὐτὰ γεινέσθαι· οὐδὲ γὰρ παρρησία περὶ πάντων ἀεὶ παρ' ἡμῖν ἔστιν, ἀλλ' ἔγωγε δτι καὶ νῦν γέγονε θαυμάζω.

33 Ἐάν οὖν ἀλλὰ νῦν γ' ἔτι ἀπαλλαγέντες τούτων τῶν ἐθῶν ἐθελήσητε στρατεύεσθαι τε καὶ πράττειν ἀξίως ὑμῶν αὐτῶν, καὶ ταῖς περιουσίαις ταῖς οἴκοι ταύταις ἀφορμαῖς ἐπὶ τὰ ἔξω τῶν ἀγαθῶν χρήσησθε, ἵσως ἀν, Ἰσως, ὁ ἀνδρες Ἀθηναῖοι, τέλειον τι καὶ μέγα

κτήσαισθε ἀγαθόν, καὶ τῶν τοιούτων λημμάτων ἀπαλλαγείητε ἢ τοῖς ἀσθενοῦσι παρὰ τῶν ἱατρῶν σιτίοις διδομένοις ἔοικε. καὶ γὰρ ἐκεῖνα οὐτ' ἵσχὺν ἐντίθησιν οὐτ' ἀποθνήσκειν ἔἼ· καὶ ταῦτα, ἢ νέμεσθε νῦν ὑμεῖς, οὗτε τοσαῦτά ἐστιν ὡστε ὀφέλειαν ἔχειν τινὰ διαρκῆ, οὐτ' ἀπογύνόντας ἄλλο τι πράττειν ἔἼ, ἀλλ' ἐστι ταῦτα τὴν ἐκάστου ράθυμίαν ὑμῶν ἐπαυξάνοντα. οὐκοῦν σὺ ³⁸ μισθοφορὰν λέγεις; φήσει τις. καὶ παραχρῆμά γε ³⁴ τὴν αὐτὴν σύνταξιν ἀπάντων, ὃ ἄνδρες Ἀθηναῖοι, ἵνα τῶν κοινῶν ἔκαστος τὸ μέρος λαμβάνων, ὅτου δέοιτο ἡ πόλις τοῦθ, ὑπάρχοι. ἔξεστιν ἄγειν ἡσυχίαν; οἴκοι μένων βελτίων, τοῦ δι' ἔνδειαν ἀνάγκη τι ποιεῖν αἰσχρὸν ἀπηλλαγμένος. συμβαίνει τι τοιοῦτον οἶνον καὶ τὰ νῦν; στρατιώτης αὐτὸς ὑπάρχων ἀπὸ τῶν αὐτῶν τούτων λημμάτων, ὥσπερ ἐστὶ δίκαιον, ὑπὲρ τῆς πατρίδος. ἔστι τις ἔξω τῆς ἡλικίας ἡμῶν; ὅσα οὖτος ἀτάκτως νῦν λαμβάνων οὐκ ὀφελεῖ, ταῦτ' ἐν ἵση τάξει λαμβάνων πάντ' ἐφορῶν καὶ διοικῶν ἢ χρὴ πράττειν σθαι. ὅλως δὲ οὐτ' ἀφελῶν οὗτε προσθείς, πλὴν μι- ³⁵ κρῶν, τὴν ἀταξίαν ἀνελῶν εἰς τάξιν ἤγαγον τὴν πόλιν, τὴν αὐτὴν τοῦ λαβεῖν, τοῦ στρατεύεσθαι, τοῦ δικάζειν, τοῦ ποιεῖν τοῦθ' ὅ τι καθ' ἡλικίαν ἔκαστος ἔχοι καὶ ὅτου καιρὸς εἴη, τάξιν ποιήσας. οὐκ ἔστιν ὅπου μηδὲν ἐγὼ ποιοῦσιν τὰ τῶν ποιησόντων εἰπον ὡς δεῖ νέμειν, οὐδ' αὐτοὺς μὲν ἀργεῖν καὶ σχολάζειν καὶ ἀπορέῖν, ὅτι δὲ οἱ τοῦ δεῖνος νικῶσι ξένοι, ταῦτα πυνθάνεσθαι· ταῦτα γὰρ νυνὶ γίγνεται. καὶ οὐχὶ ³⁶ μέμφομαι τὸν ποιοῦντά τι τῶν δεόντων ὑπὲρ ὑμῶν, ἀλλὰ καὶ ὑμᾶς ὑπὲρ ὑμῶν αὐτῶν ἀξιῶ πράττειν ταῦτα ἐφ' οἷς ἐτέρους τιμάτε, καὶ μὴ παραχωρεῖν, ὃ ἄνδρες Ἀθηναῖοι, τῆς τάξεως, ἣν ὑμῖν οἱ πρόγονοι

τῆς ἀρετῆς μετὰ πολλῶν καὶ καλῶν κινδύνων κτησά-
μενοι κατέλιπον.

Σχεδὸν εἴρηκα ἂν νομίζω συμφέρειν· ὑμεῖς δ' ἔλοι-
39 σθε ὅ τι καὶ τῇ πόλει καὶ ἀπασι συνοίσειν ὑμῖν
μέλλει.

ARRIAN'S ANABASIS OF ALEXANDER THE GREAT.

(Text of Geier. Teubner.)

BOOK II.

*O*ύτω δὴ τεταγμένους χρόνου μέν τινα προῆγεν 10
ἀναπαύων, ὃστε καὶ πάνυ ἔδοξε σχολαία γενέσθαι
αὐτῶν ἡ πρόσοδος. τοὺς γὰρ βαρβάρους, δπως τὰ
πρῶτα ἐτάχθησαν, οὐκέτι ἀντεπῆγε Δαρεῖος, ἀλλ' ἐπὶ²
τοῦ ποταμοῦ ταῖς ὅχθαις, πολλαχῆ μὲν ἀποκρήμνοις
οὖσαις, ἔστι δὲ ὅπου καὶ χάρακα παρατείνας αὐταῖς,
ἴνα εὐεφοδώτερα ἐφαίνετο, οὔτως ἔμενεν. καὶ ταύτη
εὐθὺς δῆλος ἐγένετο τοῖς ἀμφ' Ἀλέξανδρον τῇ γνώμῃ
δεδουλωμένος. ὡς δὲ ὅμοιος ἦδη ἦν τὰ στρατόπεδα,
ἐνταῦθα παριππεύων πάντη Ἀλέξανδρος παρεκάλει
ἀνδρας ἀγαθοὺς γίγνεσθαι, οὐ τῶν ἡγεμόνων μόνον τὰ
ὄνόματα ξὺν τῷ πρέποντι κόσμῳ ἀνακαλῶν, ἀλλὰ καὶ
ἰλάρχας καὶ λοχαγοὺς ὄνομαστὶ καὶ τῶν ξένων τῶν
μισθοφόρων ὅσοι κατ' ἀξίωσιν ἡ τινα ἀρετὴν γνωριμώ-
τεροι ἦσαν· καὶ αὐτῷ πανταχόθεν βοὴ ἐγίνετο μὴ
διατρίβειν, ἀλλὰ ἐσβάλλειν ἐς τοὺς πολεμίους. ὁ δὲ ³
ἡγεν ἐν τάξει ἔτι, τὰ μὲν πρῶτα, καίπερ ἐν ἀπόπτῳ
ἥδη ἔχων τὴν Δαρείου δύναμιν, βάδην, τοῦ μὴ δια-
σπασθῆναι τι ἐν τῇ ξυντονωτέρᾳ πορείᾳ κυμῆναν τῆς
φάλαγγος· ὡς δὲ ἐντὸς βέλους ἐγίγνοντο, πρῶτοι δὴ
οἱ κατ' Ἀλέξανδρον καὶ αὐτὸς Ἀλέξανδρος ἐπὶ τοῦ
δεξιοῦ τεταγμένος δρόμῳ ἐς τὸν ποταμὸν ἐνέβαλον, ὡς

τῇ τε ὁξύτητι τῆς ἐφόδου ἐκπλῆξαι τοὺς Πέρσας καὶ τοῦ θάσσου ἐς χεῖρας ἐλθόντας ὀλίγα πρὸς τῶν τοξο-
 4 τῶν βλάπτεσθαι. καὶ ξυνέβη ὅπως εἴκασεν Ἀλέξαν-
 δρος. εὐθὺς γὰρ ὡς ἐν χερσὶν ἡ μάχη ἐγένετο, τρέ-
 πονται τοῦ Περσικοῦ στρατεύματος οἱ τῷ ἀριστερῷ
 κέρας ἐπιτεταγμένοι. καὶ ταύτη μὲν λαμπρῶς ἐνίκα
 Ἀλέξανδρος τε καὶ οἱ ἀμφ' αὐτόν· οἱ δὲ Ἑλληνες
 οἱ μισθοφόροι οἱ σὺν Δαρείῳ, ἡ διέσχε τῶν Μακεδό-
 νων ἡ φάλαγξ ὡς ἐπὶ τὸ δεξὶν κέρας παραρραγεῖσα,
 5 ὅτι Ἀλέξανδρος μὲν σπουδῇ ἐς τὸν ποταμὸν ἐμβαλὼν
 καὶ ἐν χερσὶ τὴν μάχην ποιήσας ἐξώθει ἥδη τοὺς
 ταύτη τεταγμένους τῶν Περσῶν, οἱ δὲ κατὰ μέσον
 τῶν Μακεδόνων οὕτε τῇ ἵση σπουδῇ ἤψαντο τοῦ
 ἔργου καὶ πολλαχῆ κρημνώδεσι ταῖς ὅχθαις ἐντυγχά-
 νοντες τὸ μέτωπον τῆς φάλαγγος οὐ δυνατὸν ἐγένοντο
 ἐν τῇ αὐτῇ τάξει διασώσασθαι, ταύτη ἐμβάλλουσιν οἱ
 Ἑλληνες τοῖς Μακεδόσιν ἡ μάλιστα διεσπασμένην.
 6 αὐτοῖς τὴν φάλαγγα κατεῖδον. καὶ τὸ ἔργον ἐνταῦθα
 καρτερὸν ἦν, τῶν μὲν ἐς τὸν ποταμὸν ἀπώσασθαι τοὺς
 Μακεδόνας καὶ τὴν νίκην τοῖς ἥδη φεύγουσι σφῶν ἀνα-
 σώσασθαι· τῶν Μακεδόνων δὲ τῇ τε Ἀλεξάνδρου ἥδη
 φαινομένης εὐπραγίας μὴ λειφθῆναι καὶ τὴν δόξαν τῆς
 φάλαγγος, ὡς ἀμάχου δὴ ἐς τὸ τότε διαβεβοημένης,
 7 μὴ ἀφανίσαι. καὶ τι καὶ τοῖς γένεσι τῷ τε Ἑλλη-
 νικῷ καὶ τῷ Μακεδονικῷ φιλοτιμίας ἐνέπεσεν ἐς ἀλλή-
 λους. καὶ ἐνταῦθα πίπτει Πτολεμαῖός τε ὁ Σελεύκου,
 ἀνὴρ ἀγαθὸς γενόμενος, καὶ ἄλλοι ἐς εἴκοσι μάλιστα
 καὶ ἑκατὸν τῶν οὐκ ἡμελημένων Μακεδόνων.

11 Ἐν τούτῳ δὲ αἱ ἀπὸ τοῦ δεξιοῦ κέρως τάξεις, τε-
 τραμμένους ἥδη τοὺς κατὰ σφᾶς τῶν Περσῶν ὄρῶντες,
 ἐπὶ τοὺς ξένους τε τοὺς μισθοφόρους τοὺς Δαρείου καὶ

τὸ πονούμενον σφῶν ἐπικάμψαντες ἀπό τε τοῦ ποταμοῦ ἀπώσαντο αὐτούς, καὶ κατὰ τὸ παρερρωγὸς τοῦ Περσικοῦ στρατεύματος ὑπερφαλαγγήσαντες ἐς τὰ πλάγια ἐμβεβληκότες ἥδη ἔκοπτον τοὺς ξένους· καὶ 2 οἱ ἵππεις δὲ οἱ τῶν Περσῶν κατὰ τοὺς Θετταλοὺς τεταγμένοι οὐκ ἔμειναν ἐντὸς τοῦ ποταμοῦ ἐν αὐτῷ τῷ ἔργῳ, ἀλλ’ ἐπιδιαβάντες εὐρώστως ἐνέβαλλον εἰς τὰς ἔλας τῶν Θετταλῶν· καὶ ταύτη ξυνέστη ἵππομαχία καρτερά· οὐδὲ πρόσθεν ἐνέκλιναν οἱ Πέρσαι πρὶν Δαρεῖν τε πεφευγότα ἥσθοντο καὶ πρὶν ἀπορραγῆναι σφῶν τοὺς μισθοφόρους συγκοπέντας ὑπὸ τῆς φάλαγγος· τότε δὲ ἥδη λαμπρά τε καὶ ἐκ πάντων 3 η̄ φυγὴ ἐγίγνετο· καὶ οἵ τε τῶν Περσῶν ἵπποι ἐν τῇ ἀναχωρήσει ἐκακοπάθουν, βαρέως ὠπλισμένους τοὺς ἀμβάτας σφῶν φέροντες, καὶ αὐτοὶ οἱ ἵππεις κατὰ στενὰς ὁδοὺς πλήθει τε πολλοὶ καὶ πεφοβημένως σὺν ἀταξίᾳ ἀποχωροῦντες οὐ μείον ὑπ’ ἄλλήλων καταπατούμενοι ἢ πρὸς τῶν διωκόντων πολεμίων ἐβλάπτοντο· καὶ οἱ Θεσσαλοὶ εὐρώστως αὐτοῖς ἐπέκειντο, ὡστε οὐ μείον ἡ ώς πεζῶν φόνος ἐν τῇ φυγῇ τῶν ἵππέων ἐγίγνετο.

Δαρεῖος δέ, ώς αὐτῷ τὸ πρῶτον ὑπ’ Ἀλεξάνδρου⁴ ἐφοβήθη τὸ κέρας τὸ εὐώνυμον καὶ ταύτη ἀπορρηγνύμενον κατεῖδε τοῦ ἄλλου στρατοπέδου, εὐθὺς ώς εἶχεν ἐπὶ τοῦ ἄρματος αὐν τοῖς πρώτοις ἔφευγε. καὶ ἔστε⁵ μὲν ὁμαλοῖς χωρίοις ἐν τῇ φυγῇ ἐνετύγχανεν, ἐπὶ τοῦ ἄρματος διεσώζετο· ώς δὲ φύραγξί τε καὶ ἄλλαις δυσχωρίαις ἐνέκυρσε, τὸ μὲν ἄρμα ἀπολείπει αὐτοῦ καὶ τὴν ἀσπίδα καὶ τὸν κάνδυν ἐκδύς· ὁ δὲ καὶ τὸ τόξον ἀπολείπει ἐπὶ τοῦ ἄρματος· αἵτος δὲ ἵππου ἐπιβὰς ἔφευγε· καὶ ἡ νὺξ οὐ διὰ μακροῦ ἐπιγενομένη

6 ἀφείλετο αὐτὸν τὸ πρὸς Ἀλεξάνδρου ἀλῶναι. Ἀλέξανδρος γὰρ ἔστε μὲν φάσις ἦν ἀνὰ κράτος ἐδίωκεν· ὡς δὲ συνεσκόταζέ τε ἥδη καὶ τὰ πρὸ ποδῶν ἀφανῆ ἦν, ἐς τὸ ἔμπαλιν ἀπετρέπετο ὡς ἐπὶ τὸ στρατόπεδον, τὸ μέντοι ἄρμα τὸ Δαρείου ἔλαβε καὶ τὴν ἀσπίδα τὴν ἀντῷ καὶ τὸν κάνδυν καὶ τὸ τόξον. καὶ γὰρ καὶ ἡ διώξις βραδυτέρα ἀντῷ ἐγεγόνει, ὅτι ἐν τῇ πρώτῃ παραρρίξει τῆς φάλαγγος ἐπιστρέψας καὶ αὐτὸς οὐ πρόσθεν ἐς τὸ διώκειν ἐτράπετο πρὶν τούς τε μισθοφόρους τοὺς ξένους καὶ τὸ τῶν Περσῶν ἵππικὸν ἀπὸ τοῦ ποταμοῦ ἀπωσθέντας κατεῖδε.

8 Τῶν δὲ Περσῶν ἀπέθανον Ἀρσάμης μὲν καὶ Ῥεομύθρης καὶ Ἀτιζύης τῶν ἐπὶ Γρανικῷ ἡγησαμένων τοῦ ἵππικοῦ· ἀποθνήσκει δὲ καὶ Σαβάκης ὁ Αἰγύπτου σατράπης καὶ Βουβάκης τῶν ἐντίμων Περσῶν· τὸ δὲ ἄλλο πλῆθος εἰς δέκα μάλιστα μυριάδας καὶ ἐν τούτοις ἵππεις ὑπὲρ τοὺς μυρίους, ὡστε λέγει Πτολεμαῖος ὁ Λάγον, ξυνεπισπόμενος τότε Ἀλεξάνδρῳ, τοὺς μετὰ σφῶν διώκοντας Δαρείον, ὡς ἐπὶ φάραγγί τινι ἐν τῇ διώξει ἐγένοντο, ἐπὶ τῶν νεκρῶν διαβῆναι τὴν φάραγγα. τό τε στρατόπεδον τὸ Δαρείου εἰθὺς ἐξ ἐφόδου ἔάλω καὶ ἡ μήτηρ καὶ ἡ γυνή, αὐτὴ δὲ καὶ ἀδελφὴ Δαρείου, καὶ νιὸς Δαρείου νήπιος· καὶ θυγατέρες δύο ἔάλωσαν καὶ ἄλλαι ἀμφ' αὐτὰς Περσῶν τῶν ὁμοτίμων γυναῖκες οὐ πολλαί· οἱ γὰρ ἄλλοι Πέρσαι τὰς γυναῖκας σφῶν ξὺν τῇ ἄλλῃ κατασκευῇ 10 ἐς Δαμασκὸν ἔτυχον ἐσταλκότες· ἐπεὶ καὶ Δαρεῖος τῶν τε χρημάτων τὰ πολλὰ καὶ ὅσα ἄλλα μεγάλῳ βασιλεῖ ἐς πολυτελῆ δίαιταν καὶ στρατευομένῳ ὅμως συνέπεται πεπόμφει ἐς Δαμασκόν, ὡστε ἐν τῷ στρατεύματι οὐ πλείονα ἡ τρισχίλια τάλαντα ἔάλω. ἀλλὰ

καὶ τὰ ἐν Δαμασκῷ χρήματα ὀλίγον ὑστερον ἔάλω
νπὸ Παρμενίωνος ἐπ' αὐτὸ τοῦτο σταλέντος. τοῦτο
τὸ τέλος τῆ μάχῃ ἐκείνῃ ἐγένετο ἐπὶ ἄρχοντος Ἀθη-
ναίου Νικοκράτους μηνὸς Μαιμακτηριῶνος.

"Ετι δὲ ἐν τῇ πολιορκίᾳ τῆς Τύρου ξυνεχομένου 25
'Αλεξάνδρου ἀφίκοντο παρὰ Δαρείου πρέσβεις ώς αὐ-
τόν, ἀπαγγέλλοντες μύρια μὲν τάλαντα ὑπὲρ τῆς μη-
τρός τε καὶ τῆς γυναικὸς καὶ τῶν παιδῶν δοῦναι ἐθέ-
λειν 'Αλεξάνδρῳ Δαρείου· τὴν δὲ χώραν πᾶσαν τὴν
ἐντὸς Εὐφράτου ποταμοῦ ἔστε ἐπὶ θάλασσαν τὴν
'Ελληνικὴν 'Αλεξάνδρου εἶναι· γῆμαντα δὲ τὴν Δα-
ρείου παῖδα 'Αλέξανδρον φίλον τε εἶναι Δαρείῳ καὶ
ξύμμαχον. καὶ τούτων ἐν τῷ ξυλλόγῳ τῶν ἑταίρων 2
ἀπαγγελθέντων Παρμενίωνα μὲν λέγοντιν 'Αλεξάνδρῳ
εἰπεῖν ὅτι αὐτὸς ἀν 'Αλέξανδρος ἀν ἐπὶ τούτοις ἡγά-
πησε καταλύσας τὸν πόλεμον μηκέτι πρόσω κινδυνεύ-
ειν· 'Αλέξανδρον δὲ Παρμενίωνι ἀποκρίνασθαι ὅτι καὶ
αὐτὸς ἀν, εἴπερ Παρμενίων ἦν, οὗτος ἐπραξεν, ἐπεὶ
δὲ 'Αλέξανδρός ἐστιν, ἀποκρίνεσθαι Δαρείῳ ἄπερ δὴ
καὶ ἀπεκρίνατο. ἔφη γὰρ οὕτε χρημάτων δεῖσθαι 3
παρὰ Δαρείου οὔτε τῆς χώρας λαβεῖν αὐτὶ τῆς πάσης
τὸ μέρος· εἶναι γὰρ τά τε χρήματα καὶ τὴν χώραν
αὐτοῦ πᾶσαν· γῆμαί τε ἀν ἐθέλη τὴν Δαρείου παῖδα,
γῆμαι ἀν καὶ οὐ διδόντος Δαρείου· ἐκέλευε τε αὐτὸν
ἥκειν, εἴ τι εὑρέσθαι ἐθέλοι φιλάνθρωπον παρ' αὐτοῦ.
ταῦτα ώς ἥκουντε Δαρείος, τὰς μὲν ξυμβάστεις ἀπέγνω
τὰς πρὸς 'Αλέξανδρον, ἐν παρασκευῇ δὲ τοῦ πολέμου
αὐθις ἦν.

BOOK III.

14 Ός δὲ Δαρεῖος ἐπῆγεν ἥδη τὴν φάλαγγα πᾶσαν,
 ἐνταῦθα Ἀλέξανδρος Ἀρέτην μὲν κελεύει ἐμβαλεῖν τοῖς
 περιύππενουσι τὸ κέρας σφῶν τὸ δεξιὸν ὡς ἐς κύκλω-
 σιν· αὐτὸς δὲ τέως μὲν ἐπὶ κέρως τοὺς ἀμφ' αὐτὸν
 2 ἥγε· τῶν δὲ ἐκβοηθησάντων ἵππεων τοῖς κυκλούμε-
 νοις τὸ κέρας τὸ δεξιὸν παραρρηξάντων τι τῆς πρώ-
 της φάλαγγος τῶν βαρβάρων ἐπιστρέψας κατὰ τὸ
 διέχον καὶ ὥσπερ ἐμβολὸν ποιήσας τῆς τε ἵππου τῆς
 ἑταιρικῆς καὶ τῆς φάλαγγος τῆς ταύτης τεταγμένης
 ἥγε δρόμῳ τε καὶ ἀλαλαγμῷ ὡς ἐπὶ αὐτὸν Δαρεῖον.
 3 καὶ χρόνον μέν τινα ὀλίγον ἐν χερσὶν ἡ μάχη ἐγέ-
 νετο· ὡς δὲ οὖ τε ἵππεις οἱ ἀμφ' Ἀλέξανδρον καὶ
 αὐτὸς Ἀλέξανδρος εὐρώστως ἐνέκειντο ὡθισμοῖς τε
 χρώμενοι καὶ τοῖς ξυστοῖς τὰ πρόσωπα τῶν Περ-
 σῶν κόπτοντες, ἥ τε φάλαγξ ἡ Μακεδονικὴ πυκνὴ
 καὶ ταῖς σαρίσσαις πεφρικῦα ἐμβεβλήκει ἥδη αὐτοῖς,
 καὶ πάντα ὄμοι τὰ δεινὰ καὶ πάλαι ἥδη φοβερῷ ὅντι
 Δαρείῳ ἐφαίνετο, πρῶτος αὐτὸς ἐπιστρέψας ἔφευγεν·
 ἐφοβήθησαν δὲ καὶ οἱ περιύππενοι τῶν Περσῶν τὸ
 κέρας ἐμβαλόντων ἐς αὐτοὺς εὐρώστως τῶν περὶ
 Ἀρέτην.

4 Ταύτη μὲν δὴ τῶν Περσῶν φυγὴ καρτερὰ ἦν, καὶ
 οἱ Μακεδόνες ἐφεπόμενοι ἐφόνευον τοὺς φεύγοντας.
 οἱ δὲ ἀμφὶ Σιμμίαν καὶ ἡ τούτου τάξις οὐκέτι συνεξ-
 ορμῆσαι Ἀλεξάνδρῳ δυνατοὶ ἐγένοντο ἐς τὴν δίωξιν,
 ἀλλ' ἐπιστήσαντες τὴν φάλαγγα αὐτοῦ ἥγωνται, οἵτι
 τὸ εὐώνυμον τῶν Μακεδόνων πονεῖσθαι ἥγγέλλετο.
 5 καὶ ταύτη παραρραγείσης αὐτοῖς τῆς τάξεως κατὰ τὸ
 διέχον διεκπαίσουσι τῶν τε Ἰνδῶν τινες καὶ τῆς Περ-

σικῆς ὥπου ως ἐπὶ τὰ σκευοφόρα τῶν Μακεδόνων· καὶ τὸ ἔργον ἐκεὶ καρτερὸν ἐγίγνετο. οἵ τε γὰρ Πέρσαι θρασέως ἐνέκειντο ἀνόπλοις τοῖς πολλοῖς καὶ οὐ προσδοκήσασιν ἐπὶ σφᾶς διεκπεσεῖσθαι τινας διακόψαντας διπλῆν τὴν φάλαγγα, καὶ οἱ αἰχμάλωτοι βάρβαροι ἐμβαλλόντων τῶν Περσῶν ξυνεπέθεντο καὶ αὐτοὶ τοῖς Μακεδόσιν ἐν τῷ ἔργῳ. τῶν δὲ ἐπιτεταγμένων τῇ πρώτῃ φάλαγγι οἱ ἡγεμόνες ὀξέως, μαθόντες τὸ γυγνόμενον, μεταβαλόντες, ἥπερ παρήγγελτο αὐτοῖς, τὴν τάξιν ἐπιγίγνονται κατὰ νάτου τοῖς Πέρσαις, καὶ πολλοὺς μὲν αὐτῶν αὐτοῦ ἀμφὶ τοῖς σκευοφόροις ξυνεχομένους ἀπέκτειναν· οἱ δὲ αὐτῶν ἐγκλίναντες ἔφευγον. οἱ δὲ ἐπὶ τοῦ δεξιοῦ κέρως τῶν Περσῶν, οὕπω τῆς φυγῆς τῆς Δαρείου ἥσθημένοι, περιῆπτεύσαντες τὸ Ἀλεξανδρού εὐώνυμον κατὰ κέρας τοῖς ἀμφὶ Παρμενίωνα ἐνέβαλλον.

Καὶ ἐν τούτῳ ἀμφιβόλων τὰ πρῶτα γυγνομένων τῶν Μακεδόνων πέμπει Παρμενίων παρ' Ἀλέξανδρον σπουδῇ ἀγγελοῦντα ὅτι ἐν ἀγῶνι ξυνέχεται τὸ κατὰ σφᾶς καὶ βοηθεῖν δεῖ. ταῦτα ως ἐξηγγέλθη Ἀλεξάνδρῳ, τοῦ μὲν διώκειν ἔτι ἀπετράπετο, ἐπιστρέψας δὲ σὺν τῇ ἵππῳ τῶν ἑταίρων ως ἐπὶ τὸ δεξιὸν τῶν βαρβάρων ἥγε δρόμῳ. καὶ πρῶτα μὲν τοῖς φεύγουσι τῶν πολεμίων ἵππεύσι, τοῖς τε Παρθιναίοις καὶ τῶν Ἰνδῶν ἔστιν οῖς καὶ Πέρσαις τοῖς πλείστοις καὶ κρατίστοις ἐμβάλλει. καὶ ἵππομαχία αὕτη καρτερωτάτη τοῦ παντὸς ἔργου ξυνέστη. ἐς βάθος τε γάρ, οἷα δὴ ἵληδόν, τεταγμένοι, ἀνέστρεφον οἱ βάρβαροι καὶ ἀντιμέτωποι τοῖς ἀμφὶ Ἀλέξανδρον ξυμπεσόντες οὕτε ἀκοντισμῷ ἔτι οὕτ' ἐξελιγμοῖς τῶν ἵππων, ἥπερ ἵππομαχίας δίκη, ἔχρωντο, ἀλλὰ διεκπαῖσαι πᾶς τις τὸ καθ' αὐτόν,

ώς μόνην ταύτην σωτηρίαν σφίσιν οὗσαν ἐπειγόμενοι,
ἔκοπτόν τε καὶ ἔκόπτοντο ἀφειδῶς, οἷα δὴ οὐχ ὑπὲρ
νίκης ἀλλοτρίας ἔτι, ἀλλ’ ὑπὲρ σωτηρίας οἰκείας ἀγω-
νιζόμενοι. καὶ ἐνταῦθα πίπτουσι μὲν ἀμφὶ ἔξηκοντα
τῶν ἐταίρων τοῦ Ἀλεξάνδρου, καὶ τιτρώσκεται Ἡφαι-
στίων τε αὐτὸς καὶ Κοῦνος καὶ Μενίδας. ἀλλ’ ἐκρά-
τησε καὶ τούτων Ἀλέξανδρος.

3 Καὶ τούτων μὲν ὅσοι διεξέπεσον διὰ τῶν ἀμφὶ³
Ἀλέξανδρον ἔφευγον ἀνὰ κράτος. Ἀλέξανδρος δὲ
ἐγγὺς ἦν προσμῖξαι ἥδη τῷ δεξιῷ κέρατι τῶν πολε-
μίων. καὶ ἐν τούτῳ οἱ Θεσσαλοὶ ἵππεις λαμπρῶς
ἀγωνισάμενοι οὐχ ὑπελείποντο Ἀλεξάνδρῳ τοῦ ἔργου.
ἀλλὰ γὰρ ἔφευγον ἥδη οἱ ἀπὸ τοῦ δεξιοῦ κέρως τῶν
βαρβάρων, ὅπότε Ἀλέξανδρος αὐτοῖς συνέμιξεν, ὥστε
ἀποτραπόμενος Ἀλέξανδρος ἐς τὸ διώκειν αὐθις Δα-
ρεῖον ἐξώρμησε. καὶ ἐδίωξεν ἔστε φάος ἦν. καὶ οἱ
ἀμφὶ Παρμενίωνα τὸ κατ’ αὐτοὺς διώκοντες εἴποντο.
ἀλλὰ Ἀλέξανδρος μὲν διαβὰς τὸν ποταμὸν τὸν Λύκον
κατεστραπέδευσεν αὐτοῦ, ὡς ἀναπαῦσαι ὀλίγον τούς
τε ἄνδρας καὶ τοὺς ἵππους. Παρμενίων δὲ τό τε
στρατόπεδον τῶν βαρβάρων εἶλε καὶ τὰ σκευοφόρα
καὶ τοὺς ἐλέφαντας καὶ τὰς καμήλους.

5 Ἀλέξανδρος δὲ ἀναπαῦσας τοὺς ἀμφὶ αὐτὸν ἵππεας
ἔστε ἐπὶ μέσας νύκτας προύχώρει αὐθις κατὰ σπουδὴν
ἐπ’ Ἀρβηλα, ὡς Δαρεῖον τε αἱρήσων ἐκεῖ καὶ τὰ
χρήματα καὶ τὴν ἄλλην κατασκευὴν τὴν βασιλικήν.
καὶ ἀφίκετο εἰς Ἀρβηλα τῇ ὑστεραίᾳ, διώξας τοὺς
πάντας ἐκ τῆς μάχης σταδίους μάλιστα ἐς ἔξακοσίους.
καὶ Δαρεῖον μὲν οὐ καταλαμβάνει ἐν Ἀρβηλοις, ἀλλ’
ἔφευγεν οὐδέν τι ἐλιιύσας Δαρεῖος. τὰ χρήματα δὲ
ἐγκατελήφθη καὶ ἡ κατασκευὴ πᾶσα, καὶ τὸ ἄρμα τὸ

Δαρείουν αὐθις ἐγκατελήφθη καὶ ἡ ἀσπὶς αὐθις καὶ τὰ τόξα ἔάλω.

Ἄπεθανον δὲ τῶν ἀμφ' Ἀλεξανδρον ἄνδρες μὲν ἐς ἑκατὸν μάλιστα, ἵπποι δὲ ἔκ τε τῶν τραυμάτων καὶ τῆς κακοπαθείας τῆς ἐν τῇ διώξει ὑπὲρ τοὺς χιλίους, καὶ τούτων τῆς ἑταρικῆς ἵππου σχεδόν τι οἱ ἡμίσεες. τῶν βαρβάρων δὲ νεκρῶν μὲν ἐλέγοντο ἐς τριάκοντα μυριάδας, ἔάλωσαν δὲ πολὺ πλείονες τῶν ἀποθανόντων καὶ οἱ ἐλέφαντες καὶ τῶν ἀρμάτων ὅσα μὴ κατέκόπη ἐν τῇ μάχῃ.

Τοῦτο τὸ τέλος τῇ μάχῃ ταύτῃ ἐγένετο ἐπὶ ἄρχοντος Ἀθηναίου Ἀριστοφάνους μηνὸς Πυανεψιῶν· καὶ Ἀριστάνδρῳ ξυνέβη ἡ μαυτεία ἐν τῷ αὐτῷ μηνὶ ἐν δτῷ ἡ σελήνη ἐκλιπῆς ἐφάνη τὴν τε μάχην Ἀλεξάνδρῳ καὶ τὴν νίκην γενέσθαι.

BOOK VII.

Ἄλλὰ γὰρ αὐτῷ ἥδη Ἀλεξάνδρῳ ἐγγὺς ἦν τὸ τέλος. 24 καὶ τι καὶ τοιὸνδε πρὸ τῶν μελλόντων σημῆναι λέγει Ἀριστόβουλος· καταλοχίζειν μὲν αὐτὸν τὴν στρατιὰν τὴν ξὺν Πευκέστᾳ τε ἐκ Περσῶν καὶ ἀπὸ θαλάσσης ξὺν Φιλοξένῳ καὶ Μενάνδρῳ ἥκουσαν ἐς τὰς Μακεδονικὰς τάξεις· διψήσαντα δὲ ἀποχωρῆσαι ἐκ τῆς ἔδρας καταλιπόντα ἔρημον τὸν θρόνον τὸν βασίλειουν. εἶναι δὲ κλίνας ἐκατέρωθεν τοῦ θρόνου ἀργυρόποδας, 2 εἴρησται δὲ οἱ ἀμφὶ αὐτὸν ἑταῖροι ἐκάθηντο. τῶν τινα οὖν ἡμελημένων ἀνθρώπων, οἱ δὲ καὶ τῶν ἐν φυλακῇ ἀδέσμῳ ὅντα λέγουσιν, ἔρημον ιδόντα τὸν θρόνον καὶ τὰς κλίνας, περὶ τῷ θρόνῳ δὲ ἐστηκότας τοὺς εὐνού-

χους, καὶ γὰρ καὶ οἱ ἑταῖροι ξυνανέστησαν τῷ βασι-
λεῖ ἀποχωροῦντι, διελθόντα διὰ τῶν εὐνούχων ἀνα-
3 βῆναι τε ἐπὶ τὸν θρόνον καὶ καθέζεσθαι. τοὺς δὲ οὐκ
ἀναστῆσαι μὲν αὐτὸν ἐκ τοῦ θρόνου κατὰ δή τινα
νόμουν Περσικόν· περιρρηξαμένους δὲ τύπτεσθαι τά τε
στιθη καὶ τὰ πρόσωπα ὡς ἐπὶ μεγάλῳ κακῷ ταῦτα
ώς ἔξηγγέλθη Ἀλεξάνδρῳ, κελεῦσαι στρεβλωθῆναι τὸν
καθίσαντα, μήποτε ἐξ ἐπιβουλῆς ξυντεταγμένον τοῦτο
ἔδρασε γυνῶναι ἐθέλοντα. τὸν δὲ οὐδὲν ἄλλο ἐξειπεῖν
ὅτι μὴ ἐπὶ νοῦν οἱ ἐλθὸν οὕτω πρᾶξαι· γὰρ δὴ καὶ
μᾶλλον ἐπ' οὐδενὶ ἀγαθῷ ξυμβῆναι αὐτῷ οἱ μάντεις
ἔξηγοῦντο.

4 Ἡμέραι τε οὐ πολλαὶ ἐπὶ τούτῳ ἐγένοντο καὶ
τεθυκὼς τοῖς θεοῖς τάς τε νομιζομένας θυσίας ἐπὶ
ξυμφοραῖς ἀγαθαῖς καὶ τινας καὶ ἐκ μαντείας εὐωχέστο
ἄμα τοῖς φίλοις καὶ ἐπινε πόρρω τῶν νυκτῶν. δοῦ-
ναι δὲ λέγεται καὶ τῇ στρατιῇ ἵερεῖα καὶ οἶνον κατὰ
λόχους καὶ ἑκατοστύνας. ἀπὸ δὲ τοῦ πότου αὐτὸν
μὲν ἀπαλλάττεσθαι ἐθέλειν ἐπὶ κοιτῶνι εἰσὶν οἱ ἀνέ-
γραψαν· Μῆδιον δὲ αὐτῷ ἐντυχόντα, τῶν ἑταίρων ἐν
τῷ τότε τὸν πιθανώτατον, δεηθῆναι κωμάσαι παρὰ
οἱ· γενέσθαι γὰρ ἀν οὐδὲν τὸν κῶμον.

25 Καὶ αἱ βασίλειοι ἐφημερίδες ὥδε ἔχουσι· πίνειν
παρὰ Μηδίῳ αὐτὸν κωμάσαντα· ἐπειτα ἐξαναστάντα
καὶ λουσάμενον καθεύδειν τε καὶ αὐθις δειπνεῖν παρὰ
Μηδίῳ καὶ αὐθις πίνειν πόρρω τῶν νυκτῶν· ἀπαλ-
λαχθέντα δὲ τοῦ πότου λούσασθαι· καὶ λουσάμενον
ὸλίγον τι ἐμφαγεῖν καὶ καθεύδειν αὐτοῦ, ὅτι ἦδη ἐπύ-
ρεσσειν. ἐκκομισθέντα δὲ ἐπὶ κλίνης πρὸς τὰ ἵερα
θῦσαι ως νόμος ἐφ' ἑκάστῃ ἡμέρᾳ, καὶ τὰ ἵερα ἐπι-
θέντα κατακεῖσθαι ἐν τῷ ἀνδρῶνι ἔστε ἐπὶ κνέφας.

ἐν τούτῳ δὲ τοῖς ἡγεμόσι παραγγέλλειν ὑπὲρ τῆς πορείας καὶ τοῦ πλοῦ, τοὺς μὲν ὡς πεζῇ ἵντας παρασκευάζεσθαι ἐς τετάρτην ἡμέραν, τοὺς δὲ ἄμα οἱ πλέοντας ὡς εἰς πέμπτην πλευσομένους. ἐκεῖθεν δὲ ³ κατακομισθῆναι ἐπὶ τῆς κλίνης ὡς ἐπὶ τὸν ποταμὸν, καὶ ἐπιβάντα πλοίου διαπλεῦσαι πέραν τοῦ ποταμοῦ ἐς τὸν παράδεισον, κάκει αὐθις λουσάμενον ἀναπαύεσθαι. ἐς δὲ τὴν ὑστεραίαν λούσασθαι τε αὐθις καὶ θῦσαι τὰ νομιζόμενα· καὶ εἰς τὴν καμάραν εἰσελθόντα κατακεῖσθαι διαμυθολογοῦντα πρὸς Μήδιον· παραγγεῖλαι δὲ καὶ τοῖς ἡγεμόσιν ἀπαντῆσαι ἔωθεν. ταῦτα ⁴ πράξαντα δειπνῆσαι ὀλίγον· κομισθέντα δὲ αὐθις ἐς τὴν καμάραν πυρέσσειν ἥδη ξυνεχώς τὴν νύκτα ὅλην· τῇ δὲ ὑστεραίᾳ λούσασθαι αὐθις καὶ θῦσαι τὰ τεταγμένα, καὶ τὰ ἱερὰ ἐπιθέντα οὐκέτι ἐλιννύειν πυρέσσοντα. ἀλλὰ καὶ ὡς τοὺς ἡγεμόνας εἰσκαλέσαντα παραγγέλλειν τὰ πρὸς τὸν ἔκπλον ὅπως αὐτῷ ἐσται ἔτοιμα· λούσασθαι τε ἐπὶ τῇ ἐσπέρᾳ, καὶ λουσάμενον ἥδη ἔχειν κακῶς. τῇ δὲ ὑστεραίᾳ μετακομισθῆναι ἐς τὴν ⁵ οἰκίαν τὴν πρὸς τῇ κολυμβήθρᾳ καὶ θῦσαι μὲν τὰ τεταγμένα, ἔχοντα δὲ πονήρως ὅμως ἐσκαλέσαι τῶν ἡγεμόνων τοὺς ἐπικαιροτάτους καὶ ὑπὲρ τοῦ πλοῦ αὐθις παραγγέλλειν. τῇ δὲ ἐπιούσῃ μόγις ἐκκομισθῆναι πρὸς τὰ ἱερὰ καὶ θῦσαι, καὶ μηδὲν μεῖον ἔτι παραγγέλλειν ὑπὲρ τοῦ πλοῦ τοῖς ἡγεμόσιν. ἐς δὲ ⁶ τὴν ὑστεραίαν κακῶς ἥδη ἔχοντα ὅμως θῦσαι τὰ τεταγμένα· παραγγεῖλαι δὲ τοὺς μὲν στρατηγοὺς διατρίβειν κατὰ τὴν αὐλήν, χιλιάρχας δὲ καὶ πεντακο-

σιάρχας πρὸ τῶν θυρῶν· ἥδη δὲ παντάπασι πονηρῶς ἔχοντα διακομισθῆναι ἐκ τοῦ παραδείσου εἰς τὰ βασί-
λεια. εἰσελθόντων δὲ τῶν ἡγεμόνων γυνῶν μὲν αὐ-
τούς, φωνῆσαι δὲ μηδὲν ἔτι, ἀλλ’ εἶναι ἄναυδον· καὶ
τὴν οὐκτα πυρέσσειν κακῶς καὶ τὴν ἡμέραν, καὶ τὴν
ἄλλην οὐκτα καὶ τὴν ἡμέραν.

26 Οὕτως ἐν ταῖς ἐφημερίσι ταῖς βασιλείοις ἀναγέγρα-
πται, καὶ ἐπὶ τούτοις ὅτι οἱ στρατιῶται ἐπόθησαν
ἰδεῖν αὐτόν, οἱ μέν, ὡς ζῶντα ἔτι ἔδοιεν· οἱ δέ, ὅτι
τεθνηκέναι ἥδη ἐξηγγέλλετο, ἐπικρύπτεσθαι δὲ αὐτοῦ
ἐτόπαξον πρὸς τῶν σωματοφυλάκων τὸν θάνατον, ὡς
ἔγωγε δοκῶ· τοὺς πολλοὺς δὲ ὑπὸ πένθους καὶ πόθου
τοῦ βασιλέως βιάσασθαι ἔδειν Ἀλέξανδρον. τὸν δὲ
ἄφωνον μὲν εἶναι λέγουσι παραπορευομένης τῆς στρα-
τιᾶς· δεξιοῦσθαι δὲ ὡς ἐκάστους τὴν τε κεφαλὴν
ἐπαίροντα μόγις καὶ τοῦν ὀφθαλμοῦν ἐπισημαίνοντα.
2 λέγουσι δὲ αἱ ἐφημερίδες αἱ βασιλεῖοι, ἐν τοῦ Σερά-
πιδος τῷ ἱερῷ Πείθωνά τε ἐγκοιμηθέντα καὶ Ἀτταλον
καὶ Δημοφῶντα καὶ Πευκέσταν, πρὸς δὲ Κλεομένην
τε καὶ Μενίδαν καὶ Σέλευκον, ἐπερωτᾶν τὸν θεὸν εἰ
λῶν καὶ ἄμεινον Ἀλεξάνδρῳ εἰς τὸ ἱερὸν τοῦ θεοῦ
κομισθέντα καὶ ἱκετεύσαντα θεραπεύεσθαι πρὸς τοῦ
θεοῦ· καὶ γενέσθαι φήμην τινὰ ἐκ τοῦ θεοῦ μὴ κομί-
ζεσθαι εἰς τὸ ἱερόν, ἀλλ’ αὐτοῦ μένοντι ἔσεσθαι ἄμει-
νον. ταῦτά τε ἀπαγγεῖλαι τοὺς ἑταίρους καὶ Ἀλέ-
ξανδρού οὐ πολὺ ὕστερον ἀποθανεῖν, ὡς τοῦτο ἄρα
ἥδη δὲν τὸ ἄμεινον. οὐ πόρρω δὲ τούτων οὕτε Ἀρι-
στοβούλῳ οὕτε Πτολεμαίῳ ἀναγέγραπται. οἱ δὲ καὶ
τάδε ἀνέγραψαιν, ἐρέσθαι μὲν τοὺς ἑταίρους αὐτὸν
ὅτῳ τὴν βασιλείαν ἀπολείπει· τὸν δὲ ὑποκρίνασθαι
ὅτι τῷ κρατίστῳ· οἱ δέ, προσθεῖναι πρὸς τούτῳ τῷ

λόγῳ ὅτι μέγαν ἐπιτάφιον ἀγῶνα ὄρῳ ἐφ' αὐτῷ ἐσόμενον.

Ἐτελεύτα μὲν δὴ Ἀλέξανδρος τῇ τετάρτῃ καὶ δε- 28
κάτῃ καὶ ἐκατοστῇ Ὀλυμπιάδι ἐπὶ Ἡγησίου ἄρχοντος
Ἀθήνησιν. ἐβίω δὲ δύο καὶ τριάκοντα ἔτη καὶ τοῦ
τρίτου μῆνας ἐπέλαβεν ὀκτώ, ὡς λέγει Ἀριστόβουλος.
ἐβασίλευσε δὲ δώδεκα ἔτη καὶ τοὺς ὀκτὼ τούτους μῆ-
νας, τό τε σῶμα κάλλιστος καὶ φιλοπονώτατος καὶ
δεξύτατος τὴν γνώμην γενόμενος καὶ ἀνδρειότατος καὶ
φιλοτιμότατος καὶ φιλοκινδυνότατος καὶ τοῦ θείου ἐπι-
μελέστατος. ἡδονῶν δὲ τῶν μὲν τοῦ σώματος ἐγκρα- 2
τέστατος, τῶν δὲ τῆς γνώμης ἐπαίνου μόνου ἀπληστό-
τατος. ξυνιδεῖν δὲ τὸ δέον ἔτι ἐν τῷ ἀφανεῖ δὲν
δεινότατος, καὶ ἐκ τῶν φαινομένων τὸ εἰκὸς ξυμβαλεῖν
ἐπιτυχέστατος, καὶ τάξαι στρατιὰν καὶ ὀπλίσαι τε
καὶ κοσμῆσαι δαημονέστατος. καὶ τὸν θυμὸν τοῖς
στρατιώταις ἐπάραι καὶ ἐλπίδων ἀγαθῶν ἐμπλήσαι
καὶ τὸ δεῖμα ἐν τοῖς κινδύνοις τῷ ἀδεεῖ τῷ αὐτοῦ
ἀφανίσαι, ξύμπαντα ταῦτα γενναιότατος. καὶ οὖν 3
καὶ ὅσα ἐν τῷ ἀφανεῖ πρᾶξαι, ξὺν μεγίστῳ θύρσει
ἐπραξεν. ὅσα τε φθάσας ὑφαρπάσαι τῶν πολεμίων,
πρὶν καὶ δεῖσαι τινα αὐτὰ ὡς ἐσόμενα, προλαβεῖν
δεινότατος. καὶ τὰ μὲν ξυντεθέντα ἦ δύολογηθέντα
φυλάξαι βεβαιότατος, πρὸς δὲ τῶν ἐξαπατώντων μὴ
ἀλῶναι ἀσφαλέστατος. χρημάτων δὲ ἐς μὲν ἡδονὰς
τὰς αὐτοῦ φειδωλότατος, ἐς δὲ εὐποιήαν τῶν πέλας
ἀφθονώτατος.

TIMON, OR THE MISANTHROPE.

(Text of Dindorf. Tauchnitz.)

CHARACTERS: Timon, Zeus, Hermes, Plutus, Penia, Gnathonides, Philiades, Demeas, Thrasycles.

1 *TIM.* Ζεῦ φίλιε καὶ ξένιε καὶ ἑταιρεῖε καὶ ἐφέστιε καὶ ἀστεροπητὰ καὶ ὄρκιε καὶ νεφεληγερέτα καὶ ἐρήγδουπε καὶ εἴ τι σε ἄλλο οἱ ἐμβρόντητοι ποιηταὶ καλοῦσι, καὶ μάλιστα ὅταν ἀπορῶσι πρὸς τὰ μέτρα· τότε γὰρ αὐτοῖς πολυώνυμος γιγνόμενος ὑπεριδεῖς τὸ πῖπτον τοῦ μέτρου καὶ ἀναπληροῖς τὸ κεχηνὸς τοῦ ῥυθμοῦ· ποὺ σοι νῦν ἡ ἐρισμάραγος ἀστραπὴ καὶ ἡ Βαρύβρομος βροντὴ καὶ ὁ αἰθαλόεις καὶ ἀργήεις καὶ σμερδαλέος κεραυνός; ἄπαντα γὰρ ταῦτα λῆρος ἥδη ἀναπέφηνε καὶ καπνὸς ἀτεχνῶς ποιητικὸς ἔξω τοῦ παταγού τῶν ὄνομάτων. τὸ δὲ ἀἰδιμόν σου καὶ ἐκηβόλον ὅπλον καὶ πρόχειρον οὐκ οδός· ὅπως τελέως ἀπέσβῃ καὶ ψυχρὸν ἔστι μηδὲ ὀλίγον σπινθῆρα ὁργῆς 2 κατὰ τῶν ἀδικούντων διαφυλάττον. θᾶττον γοῦν τῶν ἐπιορκεῦν τις ἐπιχειρούντων ἔωλον θρυαλλίδα φοβηθείη ἀνὴρ τὴν τοῦ πανδαμάτορος κεραυνοῦ φλόγα· οὕτω δαλόν τινα ἐπανατείνεσθαι δοκεῖς αὐτοῖς, ὡς πῦρ μὲν ἡ καπνὸν ἀπ' αὐτοῦ μὴ δεδιέναι, μόνον δὲ τοῦτο οὔεσθαι ἀπολαύσειν τοῦ τραύματος, ὅτι ἀναπλησθήσονται τῆς ἀσβόλου. ὥστε ἥδη διὰ ταῦτα σοι καὶ ὁ Σαλμωνεὺς ἀντιβροντᾶν ἐτόλμα, οὐ πάντη ἀπίθανος ἀν, πρὸς οὕτω ψυχρὸν τὴν ὁργὴν Δία θερμουργὸς

ἀνὴρ μεγαλαυχούμενος. πῶς γάρ; ὅπου γε καθάπερ ὑπὸ μανδραγόρα καθεύδεις, δῆς οὔτε τῶν ἐπιορκούντων ἀκούεις οὔτε τοὺς ἀδικοῦντας ἐπισκοπεῦς, λημᾶς δὲ καὶ ἀμβλυώττεις πρὸς τὰ γυγνόμενα καὶ τὰ ὡτα ἐκκεκώφησαι καθάπερ οἱ παρηβηκότες. ἐπεὶ νέος γε ³ ἔτι καὶ ὀξύθυμος ὡν καὶ ἀκμαῖος τὴν ὄργην πολλὰ κατὰ τῶν ἀδίκων καὶ βιαίων ἐποίεις καὶ οὐδέποτε ἥγεις τότε πρὸς αὐτοὺς ἐκεχειρίαν, ἀλλ' ἀεὶ ἐνεργὸς πάντως ὁ κεραυνὸς ἦν καὶ ἡ αἰγὸς ἐπεσείτο καὶ ἡ βροντὴ ἐπαταγεῖτο καὶ ἡ ἀστραπὴ συνεχὲς ὥσπερ εἰς ἀκροβολισμὸν προηκοντίζετο· οἱ σεισμοὶ δὲ κοσκινηδὸν καὶ ἡ χιλὸν σωρηδὸν καὶ ἡ χάλαζα πετρηδὸν· καὶ ἵνα σοι φορτικῶς διαλέγωμαι, ὑετοί τε ῥαγδαῖοι καὶ βίαιοι, ποταμὸς ἐκάστη σταγῶν· ὥστε τηλικαύτη ἐν ἀκαρεῖ χρόνου ναναγία ἐπὶ τοῦ Δευκαλίωνος ἐγένετο, ὡς ὑποβρυχίων ἀπάντων καταδεδυκότων μόγις ἐν τι κιβώτιον περισωθῆναι προσοκεῖλαν τῷ Δυναρέι ζώπυρόν τι τοῦ ἀνθρωπίνου σπέρματος διαφυλάττον εἰς ἐπιγονὴν κακίας μείζονος. τοιγάρτοι ἀκόλουθα τῆς ράθυμίας τάπιχειρα ⁴ κομίζῃ παρ' αὐτῶν, οὔτε θύοντος ἔτι σοί τινος οὔτε στεφανοῦντος, εἰ μή τις ἄρα πάρεργον Ὀλυμπίων, καὶ οὗτος οὐ πάνυ ἀναγκαῖα ποιεῖν δοκῶν, ἀλλ' εἰς ἔθος τι ἀρχαῖον συντελῶν· καὶ μετ' ὀλίγον Κρόνον σε, ὡς θεῶν γενναιότατε, ἀποφανοῦσι παρωσάμενοι τῆς τιμῆς. ἐώ λέγειν ποσάκις ἥδη σου τὸν νεών σεσυλήκασιν· οἱ δὲ καὶ αὐτῷ σοι τὰς χεῖρας Ὀλυμπίασιν ἐπιβεβλήκισι, καὶ σὺ ὁ ὑψιβρεμέτης ὥκνησας ἡ ἀναστῆσαι τοὺς κύνας ἡ τοὺς γείτονας ἐπικαλέσασθαι, ὡς βοηδρομήσαντες αὐτοὺς συλλάβοιεν ἔτι συσκευαζομένους πρὸς τὴν φυγὴν· ἀλλ' ὁ γενναῖος καὶ Γιγαντολέτωρ καὶ Τιτανοκράτωρ ἐκάθησο τοὺς πλοκάμους περικειρό-

μενος ὑπ' αὐτῶν, δεκάπτηχν κεραυνὸν ἔχων ἐν τῇ δεξιᾷ.
 ταῦτα τοίνυν, ὃ θαυμάσιε, πηνίκα παύσεται οὕτως
 ἀμελῶς παρορώμενα; ἢ πότε κολάση τὴν τοσαύτην
 ἀδικίαν; πόσοι Φαέθοντες ἢ Δευκαλίωνες ἵκανοὶ πρὸς
 5 οὕτως ὑπέραντλον ὕβριν τοῦ βίου; ἵνα γὰρ τὰ κοινὰ
 ἔσαστα τάμα εἴπω, τοσούτους Ἀθηναίων εἰς ὕψος ἄρας
 καὶ πλουσίους ἐκ πενεστάτων ἀποφήνας καὶ πᾶσι τοῖς
 δεομένοις ἐπικουρήσας, μᾶλλον δὲ ἀθρόον εἰς εὐεργε-
 σίαν τῶν φίλων ἐκχέας τὸν πλοῦτον, ἐπειδὴ πένης
 διὰ ταῦτα ἐγενόμην, οὐκέτι οὐδὲ γνωρίζομαι πρὸς αὐ-
 τῶν οὐδὲ προσβλέπουσιν οἱ τέως ὑποπτήσσοντες καὶ
 προσκυνοῦντες κάκ τοῦ ἐμοῦ νεύματος ἀπηρτημένοι,
 ἀλλ' ἦν που καὶ ὁδῷ βαδίζων ἐντύχω τινὶ αὐτῶν,
 ὥσπερ τινὰ στήλην παλαιοῦ νεκροῦ ὑπτίαν ὑπὸ τοῦ
 χρόνου ἀνατετραμμένην παρέρχονται μηδὲ ἀναγνόντες,
 οἱ δὲ καὶ πόρρωθεν ἰδόντες ἐτέραν ἐκτρέπονται δυσάν-
 τητον καὶ ἀποτρόπαιον θέαμα ὅψεσθαι ὑπολαμβάνοντες
 τὸν οὐ πρὸ πολλοῦ σωτῆρα καὶ εὐεργέτην αὐτῶν
 6 γεγενημένον. ὥστε ὑπὸ τῶν κακῶν ἐπὶ ταύτην τὴν
 ἐσχατιὰν τραπόμενος ἐναψάμενος διφθέραν ἐργάζομαι
 τὴν γῆν ὑπόμισθος ὀβολῶν τεττάρων, τῇ ἐρημίᾳ καὶ
 τῇ δικέλλῃ προσφιλοσοφῶν. ἐνταῦθα τοῦτο ἡσῦν μοι
 δοκῶ κερδανέν, μηκέτι ὅψεσθαι πολλοὺς παρὰ τὴν
 ἀξίαν εὐ πράττοντας. ἀνιαρότατον γὰρ τοῦτό γε.
 ἦδη ποτὲ οὖν, ὃ Κρόνου καὶ Ρέας νίè, τὸν βαθὺν
 τοῦτον ὑπνον ἀποσεισάμενος καὶ νήδυμον — ὑπὲρ τὸν
 Ἐπιμενίδην γὰρ κεκούμησαι — καὶ ἀναρριπίσας τὸν
 κεραυνὸν ἢ ἐκ τῆς Οἰτης ἐναυσάμενος μεγάλην ποιή-
 σας τὴν φλόγα ἐπιδείξαιό τινα χολην ἀνδρώδους καὶ
 νεανικοῦ Διὸς, εὶ μὴ ἀληθῆ ἐστι τὰ ὑπὸ Κρητῶν περὶ
 σοῦ καὶ τῆς ἐκεῖ ταφῆς μυθολόγοι μενα.

ZETΣ. Τίς οὖτός ἐστιν, ὁ Ἐρμῆ, ὁ κεκραγὼς τὸν ἐκ τῆς Ἀττικῆς παρὰ τὸν Τμηττὸν ἐν τῇ ὑπωρεύᾳ πιναρὸς ὅλος καὶ αὐχμῶν καὶ ὑποδίφθερος; σκάπτει δὲ οἷμαι ἐπικεκυφώς· λάλος ἄνθρωπος καὶ θρασύς. ἡ που φιλόσοφός ἐστιν· οὐ γάρ ἀν οὖτως ἀσεβεῖς τοὺς λόγους διεξήγει καθ' ἡμῶν.

ΕΡΜ. Τί φῆς, ὁ πάτερ; ἀγνοεῖς Τίμωνα τὸν Ἐχεκρατίδον τὸν Κολλυτέα; οὖτός ἐστιν ὁ πολλάκις ἡμᾶς καθ' ἱερῶν τελείων ἐστιάσας, ὁ νεόπλουτος, ὁ τὰς δῆλας ἑκατόμβας, παρ' ὁ λαμπρῶς ἐορτάζειν εἰώθεμεν τὰ Διάσια.

ZETΣ. Φεῦ τῆς ἀλλαγῆς· ὁ καλὸς ἐκεῖνος, ὁ πλούσιος, περὶ δὲν οἱ τοσοῦτοι φίλοι; τί παθῶν τοιούτος ἐστίν; αὐχμηρὸς, ἄθλιος καὶ σκαπανεὺς καὶ μισθωτὸς, ὡς ἔοικεν, οὖτω βαρεῖαν καταφέρων τὴν δίκελλαν.

ΕΡΜ. Οὔτωσὶ μὲν εἰπεῖν, χρηστότης ἐπέτριψεν αὐτὸν καὶ φιλανθρωπία καὶ ὁ πρὸς τοὺς δεομένους ἄπαντας οἴκτος, ὡς δὲ ἀληθεῖ λόγῳ, ἄνοια καὶ εὐήθεια καὶ ἀκρισία περὶ τῶν φίλων, διὸ οὐ συνίει κόραξι καὶ λύκοις χαριζόμενος, ἀλλ' ὑπὸ γυπῶν τοσούτων ὁ κακοδαίμων κειρόμενος τὸ ἥπαρ φίλους εἶναι αὐτοὺς καὶ ἐταίρους φέτο, ὑπὲν νοίας τῆς πρὸς αὐτὸν χαίροντας τῇ Βορᾶ· οἱ δὲ τὰ ὀστᾶ γυμνώσαντες ἀκριβῶς καὶ περιτραγόντες, εἰ δέ τις καὶ μυελὸς ἐνῆν, ἐκμυζήσαντες καὶ τοῦτον εὖ μάλα ἐπιμελῶς, φέροντο αὖθον αὐτὸν καὶ τὰς ρίζας ὑποτετμημένου ἀπολιπόντες, οὐδὲ γνωρίζοντες ἔτι οὐδὲ προσβλέποντες — πόθεν γάρ; — ἡ ἐπικουροῦντες ἡ ἐπιδιδόντες ἐν τῷ μέρει. διὰ ταῦτα δικελλίτης καὶ διφθερίας, ὡς ὄρᾶς, ἀπόλιπτὸν ὑπὲν αἰσχύνης τὸ ἄστυ μισθοῦ γεωργεῖ μελαγχολῶν τοῖς κακοῖς, δτι

οὶ πλουτοῦντες παρ' αὐτοῦ μάλα ὑπεροπτικῶς παρέρχονται οὐδὲ τοῦνομα, εἰ Τίμων καλοῖτο, εἰδότες.

⁹ ΖΕΤΣ. Καὶ μὴν οὐ παροπτέος ἀνὴρ οὐδὲ ἀμελητέος· εἰκότως γὰρ ἡγανάκτει δυστυχῶν· ἐπεὶ καὶ δμοια ποιήσομεν τοῖς καταράτοις κόλαξιν ἐκείνοις ἐπιλελησμένοι ἀνδρὸς τοσαῦτα μηρία ταύρων τε καὶ αἰγῶν πιότατα καύσαντος ἡμῖν ἐπὶ τῶν βωμῶν· ἔτι γοῦν ἐν ταῖς ρίσὶ τὴν κνῖσαν αὐτῶν ἔχω. πλὴν ὑπ' ἀσχολίας τε καὶ θορύβου πολλοῦ τῶν ἐπιορκούντων καὶ βιαζομένων καὶ ἀρπαζόντων, ἔτι δὲ καὶ φόβου τοῦ παρὰ τῶν ἱεροσυλούντων — πολλοὶ γὰρ οὗτοι καὶ δυσφύλακτοι καὶ οὐδὲ ἐπ' ὀλύγον καταμύσαι ἡμῖν ἐφιάσι — πολὺν ἥδη χρόνον οὐδὲ ἀπέβλεψα ἐς τὴν Ἀττικὴν, καὶ μάλιστα ἐξ οὖν φιλοσοφία καὶ λόγων ἔριδες ἐπεπόλασαν αὐτοῖς· μαχομένων γὰρ πρὸς ἀλλήλους καὶ κεκραγότων οὐδὲ ἐπακούειν ἔστι τῶν εὐχῶν· ὥστε ἡ ἐπιβυσάμενον χρὴ τὰ ὡτα καθῆσθαι ἢ ἐπιτριβῆναι πρὸς αὐτῶν, ἀρετήν τινα καὶ ἀσώματα καὶ λήρους μεγάλη τῇ φωνῇ συνειρόντων. διὰ ταῦτα τοι καὶ τοῦτον ἀμεληθῆναι συνέβη πρὸς ἡμῶν οὐ φαῦλον ὅντα.
¹⁰ δμως δὲ τὸν Πλούτον, ὁ Ἐρμῆ, παραλαβὼν ἀπιθι παρ' αὐτὸν κατὰ τάχος· ἀγέτω δὲ ὁ Πλούτος καὶ τὸν Θησαυρὸν μεθ' αὐτοῦ καὶ μενέτωσαν ἄμφω παρὰ τῷ Τίμωνι μηδὲ ἀπαλλαττέσθωσαν οὕτω ρᾳδίως, καν δτι μάλιστα ὑπὸ χρηστότητος αὐθις ἐκδιώκη αὐτοὺς τῆς οἰκίας. περὶ δὲ τῶν κολάκων ἐκείνων καὶ τῆς ἀχαριστίας, ἦν ἐπεδείξαντο πρὸς αὐτὸν, καὶ αὐθις μὲν σκέψομαι καὶ δίκην δώσουσιν, ἐπειδὰν τὸν κεραυνὸν ἐπισκευάσω· κατεαγμέναι γὰρ αὐτοῦ καὶ ἀπεστομωμέναι εἰσὶ δύο ἀκτῖνες αἱ μέγισται, φότε φιλοτιμότεροῦ ἡκόντισα πρώην ἐπὶ τὸν σοφιστὴν Ἀναξαγόραν,

δις ἔπειθε τοὺς ὄμιλητὰς μηδὲ ὅλως εἶναι ἡμᾶς τοὺς θεούς. ἀλλ’ ἐκείνου μὲν διήμαρτον, — ὑπερέσχε γὰρ αὐτοῦ τὴν χεῖρα Περικλῆς — ὁ δὲ κεραυνὸς ἐς τὸ Ἀνάκειον παρασκήψας ἐκεῖνό τε κατέφλεξε καὶ αὐτὸς ὀλίγου δεῖν συνετρίβη περὶ τῇ πέτρᾳ. πλὴν ἵκανὴ ἐν τοσούτῳ καὶ αὕτῃ τιμωρίᾳ ἔσται αὐτοῖς, εἰ ὑπερπλουτοῦντα τὸν Τίμωνα ὀρῶσιν.

EPM. Οἶον ἦν τὸ μέγα κεκραγέναι καὶ ὄχληρὸν ¹¹ εἶναι καὶ θρασύν. οὐ τοῖς δικαιολογοῦσι μόνοις, ἀλλὰ καὶ τοῖς εὐχομένοις τοῦτο χρήσιμον. ἴδού γέ τοι αὐτίκα μάλα πλούσιος ἐκ πενεστάτου καταστήσεται ὁ Τίμων βοήσας καὶ παρρησιασάμενος ἐν τῇ εὐχῇ καὶ ἐπιστρέψας τὸν Δία. εἰ δὲ σιωπῇ ἔσκαπτεν ἐπικεκυφῶς, ἔτι ἀν ἔσκαπτεν ἀμελούμενος.

ΠΛΟΥΤ. Ἀλλ’ ἐγὼ οὐκ ἀν ἀπέλθοιμ, ὡς Ζεῦ, παρ’ αὐτόν.

ZETΣ. Διὰ τί, ὡς ἄριστε Πλούτε, καὶ ταῦτα ἐμοῦ κελεύσαντος;

ΠΛΟΥΤ. Ὁτι νὴ Δία ὑβριζεν εἰς ἐμὲ καὶ ἐξεφό- ¹² ρει καὶ ἐς πολλὰ κατεμέριζε καὶ ταῦτα πατρῷον αὐτῷ φίλον δύντα, καὶ μονονουχὶ δικράνοις ἐξεώθει με τῆς οἰκίας καθάπερ οἱ τὸ πῦρ ἐκ τῶν χειρῶν ἀπορριπτοῦντες. αὐθίς οὖν ἀπέλθω παρασίτοις καὶ κόλαξι καὶ ἐταίραις παραδοθησόμενος; ἐπ’ ἐκείνους, ὡς Ζεῦ, πέμπε με τοὺς αἰσθησομένους τῆς δωρεᾶς, τοὺς περιέφοντας, οἵς τίμιος ἐγὼ καὶ περιπόθητος. οὗτοι δὲ οἱ λάροι τῇ πενίᾳ συνέστωσαν, ἦν προτιμῶσιν ἡμῶν, καὶ διφθέραν παρ’ αὐτῆς λαβόντες καὶ δίκελλαν ἀγαπάτωσαν ἄθλιοι τέτταρας ὁβολοὺς ἀποφέροντες, οἱ δεκαταλάντους δωρεὰς ἀμελητὴ προϊέμενοι.

ZETΣ. Οὐδὲν ἔτι τοιῶντον ὁ Τίμων ἐργάσεται ¹³

περὶ σέ· πάνυ γὰρ αὐτὸν ἡ δίκελλα πεπαιδαγώγηκεν, εἰ μὴ παντάπασιν ἀνάλγητός ἐστι τὴν ὁσφῦν, ὡς χρῆν σὲ ἀντὶ τῆς πενίας προαιρεῖσθαι. σὺ μέντοι πάνυ μεμψίμοιρος εἶναί μοι δοκεῖς, δὸς νῦν μὲν τὸν Τίμωνα αἴτιᾳ, διότι σοι τὰς θύρας ἀναπετάσας ἥφιει περινοστεῖν ἐλευθέρως οὔτε ἀποκλείων οὔτε ζηλοτυπῶν· ἄλλοτε δὲ τούναντίον ἡγανάκτεις κατὰ τῶν πλουσίων κατακεκλεῖσθαι λέγων πρὸς αὐτῶν ὑπὸ μοχλοῖς καὶ κλεισὶ καὶ σημείων ἐπιβολαῖς, ὡς μηδὲ παρακῆψαι σοι ἐς τὸ φῶς δυνατὸν εἶναι. ταῦτα γοῦν ἀπωδύρου πρὸς με ἀποπνίγεσθαι λέγων ἐν πολλῷ τῷ σκότῳ· καὶ διὰ τοῦτο ὡχρὸς ἡμῖν ἐφαίνουν καὶ φροντίδος ἀνάπλεως, συνεσπακὼς τὸν δακτύλους πρὸς τὸ ἔθος τῶν λογισμῶν καὶ ἀποδράσεσθαι ἀπειλῶν, εἰ καιροῦ λάβοιο; παρ’ αὐτῶν· καὶ δῆλος, τὸ πρᾶγμα ὑπέρδεινον ἐδόκει σοι, ἐν χαλκῷ ἢ σιδηρῷ τῷ θαλάμῳ καθάπερ τὴν Δανάην παρθενεύεσθαι ὑπ’ ἀκριβέσι καὶ παμπονήροις παιδαγωγοῖς ἀνατρεφόμενον, τῷ Τόκῳ καὶ τῷ Λογισμῷ.

14 ἄποπα γοῦν ποιεῖν ἔφυσκες αὐτὸὺς ἐρῶντας μὲν εἰς ὑπερβολὴν, ἔξον δὲ ἀπολαύειν οὐ τολμῶντας, οὐδὲ ἐπ’ ἀδείας χρωμένους τῷ ἔρωτι κυρίους γε δύντας, ἀλλὰ φυλάττειν ἐγρηγορότας, ἐς τὸ σημεῖον καὶ τὸν μοχλὸν ἀσκαρδαμυκτὶ βλέποντας, ἵκανὴν ἀπόλαυσιν οἰομένους οὐ τὸ αὐτὸὺς ἀπολαύειν ἔχειν, ἀλλὰ τὸ μηδενὶ μεταδόναι τῆς ἀπολαύσεως, καθάπερ τὴν ἐν τῇ φάτνῃ κύνα μήτε αὐτὴν ἐσθίουσαν τῶν κριθῶν μήτε τῷ ἵππῳ πεινῶντι ἐπιτρέπουσαν. καὶ προσέτι γε καὶ κατεγέλας αὐτῶν φειδομένων καὶ φυλαττόντων καὶ τὸ καινότατον αὐτὸὺς ζηλοτυπούντων, ἀγνοούντων δὲ ὡς κατάρατος οἰκέτης ἢ οἰκονόμος πεδότριψ ὑπεισιὸν λαθραίως ἐμπαροινήσει τὸν κακοδαίμονα καὶ ἀνέραστον δεσπότην

πρὸς ἀμαυρόν τι καὶ μικρόστομον λυχνίδιον καὶ διψα-
λέον θρυαλλίδιον ἐπαγρυπνεῖν ἐύσας τοῖς τόκοις. πῶς
οὖν οὐκ ἄδικα ταῦτα, πάλαι μὲν ἐκεῖνα αἰτιᾶσθαι, νῦν
δὲ τῷ Τίμωνι τὰ ἐναντία ἐπικαλεῖν;

ΠΛΟΥΤ. Καὶ μὴν εἴ γε τάληθὲς ἔξετάξοις, ἄμφω 15
σοι εὖλογα δόξω ποιεῖν· τοῦ τε γὰρ Τίμωνος τὸ πάνυ
τοῦτο ἀνειμένον ἀμελὲς καὶ οὐκ εὐνοῦκὸν ὡς πρὸς ἐμὲ
εἰκότως ἀν δοκοίη, τούς τε αὖ κατάκλειστον ἐν θύραις
καὶ σκότῳ φυλάττοντας, δύπλας· αὐτοῖς παχύτερος γενού-
μην καὶ πιμελῆς καὶ ὑπέρογκος ἐπιμελουμένους, οὔτε
προσαπτομένους αὐτοὺς οὔτε ἐς τὸ φῶς προάγοντας,
ώς μηδὲ ὀφθείην πρὸς τινος, ἀνοίτους ἐνόμιζον εἶναι
καὶ ὑβριστὰς, οὐδὲν ἄδικούντα με ὑπὸ τοσούτοις δεσμοῖς
κατασήποντας, οὐκ εἰδότας ὡς μετὰ μικρὸν ἀπίασιν
ἄλλῳ τινὶ τῶν εὐδαιμόνων με καταλιπόντες. οὔτ' οὖν 16
ἐκείνους οὔτε τοὺς πάνυ προχείρους εἰς ἐμὲ τούτους
ἐπαινῶ, ἀλλὰ τοὺς, δύπερ ἄριστόν ἐστι, μέτρον ἐπιθή-
σοντας τῷ πράγματι καὶ μήτε ἀφεξομένους τὸ παρά-
παν μήτε προησομένους τὸ ὅλον. . . . ταῦτα καὶ 17
αὐτὸς ἀγανακτῶ πρὸς ἐνίων μὲν ἀτέμως λακτιζόμενος
καὶ λαφυττόμενος καὶ ἐξαντλούμενος, ὑπ' ἐνίων δὲ
ῶσπερ στιγματίας δραπέτης πεπεδημένος.

ΖΕΤΣ. Τί οὖν ἀγανακτεῖς κατ' αὐτῶν; διδόσαι 18
γὰρ ἄμφω καλὴν τὴν δίκην οἱ μὲν ὕσπερ ὁ Τάνταλος
ἄποτοι καὶ ἀγευστοι καὶ ξηροὶ τὸ στόμα, ἐπικεχηνότες
μόνον τῷ χρυσίῳ, οἱ δὲ καθάπερ ὁ Φινεὺς ἀπὸ τῆς
φάρυγγος τὴν τροφὴν ὑπὸ τῶν Ἀρπυιῶν ἀφαιρούμενοι.
ἄλλ' ἀπιθι ἥδη σωφρονεστέρῳ παρὰ πολὺ τῷ Τίμωνι
ἐντευξόμενος.

ΠΛΟΥΤ. Ἐκεῖνος γάρ ποτε πάνσεται ὕσπερ ἐκ
κοφίνου τετρυπημένου, πρὶν ὅλως εἰσρυῆναι με, κατὰ

σπουδὴν ἔξαντλῶν, φθάσαι βουλόμενος τὴν ἐπιρροὴν, μὴ ὑπέραντλος ἐσπεσὼν ἐπικλύσω αὐτὸν; ὥστε ἐς τὸν τῶν Δαναΐδων πίθον ὑδροφορήσειν μοι δοκῶ καὶ μάτην ἐπαντλήσειν, τοῦ κύτους μὴ στέγοντος, ἀλλὰ πρὸν εἰσρυῆναι, σχεδὸν ἐκχυθησομένου τοῦ ἐπιρρέοντος· οὕτως εὐρύτερον τὸ πρὸς τὴν ἐκχυσιν κεχηνὸς τοῦ πίθου καὶ ἀκώλυτος ἡ ἔξοδος.

19 **ZETΣ.** Οὐκοῦν εὶ μὴ ἐμφράξεται τὸ κεχηνὸς τοῦτο καὶ ἐς τὸ ἄπαξ ἀναπεπταμένον, ἐκχυθέντος ἐν βραχεῖ σου ρᾳδίως εὐρήσει τὴν διφθέραν αὐθίς καὶ τὴν δίκελλαν ἐν τῇ τρυγὶ τοῦ πίθου. ἀλλ’ ἀπιτε ἥδη καὶ πλουτίζετε αὐτὸν· σὺ δὲ μέμνησο, ὁ Ἐρμῆ, ἐπανὶδὼν πρὸς ἡμᾶς ἄγειν τοὺς Κύκλωπας ἐκ τῆς Αἴτνης, ὅπως τὸν κεραυνὸν ἀκονήσαντες ἐπισκευάσωσιν· ὡς ἥδη γε τεθηγμένου αὐτοῦ δεησόμεθα.

20 **EPM.** Προῶμεν, ὁ Πλοῦτε. τί τοῦτο; ὑποσκάζεις; ἐλελήθεις με, ὁ γεννάδα, οὐ τυφλὸς μόνον, ἀλλὰ καὶ χωλὸς ὁν.

ΠΛΟΥΤ. Οὐκ ἀεὶ τοῦτο, ὁ Ἐρμῆ, ἀλλ’ ὁπόταν μὲν ἀπίω παρά τινα πεμφθεὶς ὑπὸ τοῦ Διὸς, οὐκ οἶδ’ ὅπως βραδύς εἴμι καὶ χωλὸς ἀμφοτέροις, ὡς μόλις τελεῖν ἐπὶ τὸ τέρμα, προγηρύσαντος ἐνίστε τοῦ περιμένοντος, ὁπόταν δὲ ἀπαλλάττεσθαι δέῃ, πτηνὸν ὅψει, πολὺ τῶν ὀνείρων ὀκύτερον· ἄμα γοῦν ἐπεσεν ἡ ὑσπληγξ, καγὼ ἥδη ἀνακηρύττομαι νευκηκὼς, ὑπερπηδήσας τὸ στάδιον οὐδὲ ἴδοντων ἐνίστε τῶν θεατῶν.

EPM. Οὐκ ἀληθῆ ταῦτα φῆς· ἐγὼ δέ τοι πολλοὺς ἀν εὐτεῖν ἔχοιμι σοι χθὲς μὲν οὐδὲ ὀβολὸν, ὥστε πρίασθαι βρόχον, ἐσχηκότας, ἀφνω δὲ τήμερον πλουσίους καὶ πολυτελεῖς ἐπὶ λευκοῦ ζεύγους ἐξελαύνοντας, οἷς οὐδὲ καν δόνος ὑπῆρξε πώποτε· καὶ δύμως πορφυροῖ

καὶ χρυσόχειρες περιέρχονται οὐδ' αὐτοὶ πιστεύοντες,
οἶμαι, ὅτι μὴ ὅναρ πλουτοῦσιν.

ΠΛΟΥΤ. Ἐτεροῖν τοῦτ' ἔστιν, ὃ Ἐρμῆ, καὶ οὐχὶ ²¹
τοῖς ἐμαυτοῦ ποσὶ βαδίζω τότε, οὐδὲ ὁ Ζεὺς, ἀλλ' ὁ
Πλούτων ἀποστέλλει με παρ' αὐτοὺς ἄτε πλουτοδότης
καὶ μεγαλόδωρος καὶ αὐτὸς ὁν· δηλοὶ γοῦν καὶ τῷ
ὸνόματι. ἐπειδὰν τοίνυν μετοικισθῆναι δέη με παρ'
ἔτερον πρὸς ἔτερον, ἐς δέλτον ἐμβαλόντες με καὶ κατα-
σημηνάμενοι ἐπιμελῶς φοράδην ἀράμενοι μετακομίζουσι·
καὶ ὁ μὲν νεκρὸς ἐν σκοτεινῷ που τῆς οἰκίας πρόκει-
ται ὑπὲρ τὰ γόνατα παλαιὰ τῇ δύθόνη σκεπόμενος,
περιμάχητος ταῖς γαλαῖς, ἐμὲ δὲ οἱ ἐπελπίσαυτες ἐν
τῇ ἀγορᾷ περιμένουσι κεχηνότες ὥσπερ τὴν χελιδόνα
προσπετομένην τετριγότες οἱ νεοττοί. ἐπειδὰν δὲ τὸ ²²
σημεῖον ἀφαιρεθῆ καὶ τὸ λίνον ἐντυμηθῆ καὶ ἡ δέλτος
ἀνοιχθῆ καὶ ἀνακηρυχθῆ μου ὁ καινὸς δεσπότης ἥτοι
συγγενῆς τις ἡ κόλαξ ἡ καταπύγων οἰκέτης ἐκ παιδικῶν
τίμιος, ὑπεξυρημένος ἔτι τὴν γνάθον, ἀντὶ ποικίλων καὶ
παντοδαπῶν ἥδονῶν, ἃς ἥδη ἔξωρος ὁν ὑπηρέτησεν αὐ-
τῷ, μέγα τὸ μίσθωμα ὁ γενναῖος ἀπολαβὼν, ἐκεῖνος
μὲν, ὅστις ἀν ἥ ποτε, ἀρπασάμενός με αὐτῇ δέλτῳ θεῖ
φέρων ἀντὶ τοῦ τέως Πυρρίου ἡ Δρόμωνος ἡ Τιβίου
Μεγακλῆς ἡ Μεγάβυζος ἡ Πρώταρχος μετονομασθεὶς,
τοὺς μάτην κεχηνότας ἐκείνους εἰς ἀλλήλους ἀποβλέ-
ποντας καταλιπὼν ἀληθές ἀγοντας τὸ πένθος, οὖς
αὐτοὺς ὁ θύννος ἐκ μυχοῦ τῆς σαγήνης διέφυγεν οὐκ
ὸλίγον τὸ δέλεαρ καταπιών. ὁ δὲ ἐμπεσὼν ἀθρόος εἰς ²³
ἐμὲ ἀπειρόκαλος καὶ παχύδερμος ἀνθρωπος, ἔτι τὴν
πέδην πεφρικὼς καὶ εἰ παριὼν μαστίξειέ τις, ὅρθιον
ἔφιστὰς τὸ οὖς καὶ τὸν μυλῶνα ὥσπερ τὸ Ἀνάκτορον
προσκυνῶν οὐκέτι φορητός ἔστι τοῖς ἐντυγχάνουσιν,

ἀλλὰ τούς τε ἐλευθέρους ὑβρίζει καὶ τοὺς ὁμοδούλους μαστιγοῖ ἀποπειρώμενος εἰ καὶ αὐτῷ τὰ τοιαῦτα ἔξεστιν, ἄχρι ἀν ἡ ἐς πορνίδιον τι ἐμπεσὼν ἡ ἵπποτροφίας ἐπιθυμήσας ἡ κόλαξι παραδοὺς ἑαυτὸν ὁμιλούσιν ἡ μὴν εὐμορφότερον μὲν Νιρέως εἶναι αὐτὸν, εὐγενέστερον δὲ τοῦ Κέκροπος ἡ Κόδρου, συνετώτερον δὲ τοῦ Ὀδυσσέως, πλουσιώτερον δὲ συνάμα Κροίσων ἐκκαίδεκα, ἐν ἀκαρεῖ τοῦ χρόνου ἄθλιος ἐκχέη τὰ κατ' ἐλίγον ἐκ πολλῶν ἐπιορκιῶν καὶ ἀρπαγῶν καὶ πανουργιῶν συνειλεγμένα.

²⁴ *ΕΡΜ.* Αὐτά που σχεδὸν φῆς τὰ γυγνόμενα· ὅπόταν δ' οὖν αὐτόπους βαδίζης, πῶς οὕτω τυφλὸς ἀν εὑρίσκεις τὴν ὁδόν; ἡ πῶς διαγιγνώσκεις εἴφ' οὓς ἀν σε ὁ Ζεὺς ἀποστείλη κρίνας εἶναι τοῦ πλουτεῖν ἀξίους;

ΠΛΟΥΤ. Οὐει γὰρ εὑρίσκειν με οἵτινές εἰσι; μὰ τὸν Δία οὐ πάνυ· οὐ γὰρ ἀν Ἀριστείδην καταλιπὼν Ἰππονίκῳ καὶ Καλλίᾳ προσήγειν καὶ πολλοῖς ἄλλοις Ἀθηναίων οὐδὲ ὀβολοῦ ἀξίοις.

ΕΡΜ. Πλὴν ἀλλὰ τί πράττεις καταπεμφθείς;

ΠΛΟΥΤ. Ἀνω καὶ κάτω πλανῶμαι περινοστῶν, ἄχρι ἀν λάθω τινὶ ἐμπεσών· δι δὲ, ὅστις ἀν πρῶτός μοι περιτύχῃ, ἀπαγαγὼν παρ' αὐτὸν ἔχει, σὲ τὸν Ἐρμῆν ἐπὶ τῷ παραλόγῳ τοῦ κέρδους προσκυνῶν.

²⁵ *ΕΡΜ.* Οὐκοῦν ἔξηπάτηται ὁ Ζεὺς οἰόμενός σε κατὰ τὸ αὐτῷ δοκοῦν πλουτίζειν ὅσους ἀν οἴηται τοῦ πλουτεῖν ἀξίους;

ΠΛΟΥΤ. Καὶ μάλα δικαίως, ὅγε τυφλὸν ὅντα εἰδὼς ἐπεμπεν ἀναζητήσοντα δυσεύρετον οὕτω χρῆμα καὶ πρὸ πολλοῦ ἐκλελοιπός ἐκ τοῦ βίου, ὅπερ οὐδὲ ὁ Δυγκεὺς ἀν ἔξεύροι ράδίως, ἀμαυρὸν οὕτω καὶ

μικρὸν ὅν. τοιγαροῦν ἄτε τῶν μὲν ἀγαθῶν ὀλίγων
ὅντων, πονηρῶν δὲ πλείστων ἐν ταῖς πόλεσι τὸ πᾶν
ἐπεχόντων, ῥάον ἐς τοὺς τοιούτους ἐμπίπτω περιών
καὶ σαγηνεύομαι πρὸς αὐτῶν.

ΕΡΜ. Εἴτα πῶς, ἐπειδὰν καταλίπης αὐτοὺς, ῥᾳ-
δίως φεύγεις οὐκ εἰδὼς τὴν ὁδόν;

ΠΛΟΥΤ. Ὁξειδερκὴς τότε πως καὶ ἀρτίπους γίγνο-
μαι πρὸς μόνον τὸν καιρὸν τῆς φυγῆς.

ΕΡΜ. Ἔτι δή μοι καὶ τοῦτο ἀπόκριναι, πῶς ²⁸
τυφλὸς ὁν, εἰρήστεται γὰρ, καὶ προσέτι ὡχρὸς καὶ
βαρὺς ἐκ τοῦ σκελοῦν τοσούτους ἐραστὰς ἔχεις, ὥστε
πάντας ἀποβλέπειν ἐς σὲ, καὶ τυχόντας μὲν εὐδαιμο-
νεῖν οὔεσθαι, εἴ δὲ ἀποτύχοιεν, οὐκ ἀνέχεσθαι ξῶντας;
οἶδα γοῦν τινας οὐκ ὀλίγους αὐτῶν οὕτω σου δυσέρω-
τας ὄντας, ὥστε καὶ ἐς βαθυκύτεα πόντον φέροντες
ἔρριψαν αὐτοὺς καὶ πετρῶν κατ' ἡλιβάτων ὑπερορᾶ-
σθαι νομίζοντες ύπὸ σοῦ, δτιπερ οὐδὲ τὴν ἀρχὴν ἔώρας
αὐτούς. πλὴν ἀλλὰ καὶ σὺ ἐν εὖ οἶδα ὅτι ὁμολογή-
σειας, εἴ τι συνίης σαυτοῦ, κορυβαντιάν αὐτοὺς ἐρω-
μένῳ τοιούτῳ ἐπιμεμηνότας.

ΠΛΟΥΤ. Οἵει γὰρ τοιούτον οἶδός εἴμι ὁρᾶσθαι ^π
αὐτοῖς, χωλὸν ἢ τυφλὸν ἢ ὅσα ἄλλα μοι πρόσεστιν;

ΕΡΜ. Ἀλλὰ πῶς, ὡς Πλούτε, εἴ μὴ τυφλοὶ καὶ
αὐτοὶ πάντες εἰσίν;

ΠΛΟΥΤ. Οὐ τυφλοὶ, ὡς ἄριστε, ἀλλ' ἡ ἄγνοια
καὶ ἡ ἀπάτη, αἴπερ νῦν κατέχουσι τὰ πάντα, ἐπισκιά-
ζουσιν αὐτούς. ἔτι δὲ καὶ αὐτὸς, ὡς μὴ παντάπασιν
ἄμορφος εἴην, προσωπεῖόν τι ἐρασμιώτατον περιθέμενος,
διιχρυσον καὶ λιθοκόλλητον, καὶ ποικίλα ἐνδὺς εν-
τυγχάνω αὐτοῖς: οἱ δὲ αὐτοπρόσωπον οἰόμενοι ὄρᾶν
τὸ κάλλος ἐρῶσι καὶ ἀπόλλυνται μὴ τυγχάνοντες. ὡς

εὶ γέ τις αὐτοῖς ὅλοις ἀπογυμνώσας ἐπέδειξε με, δῆλον ὡς κατεγίγνωσκον ἀν αὐτῶν ἀμβλυώττοντες τὰ τηλικάντα καὶ ἐρῶντες ἀνεράστων καὶ ἀμόρφων πραγμάτων.

28 **ΕΡΜ.** Τί οὖν ὅτι καὶ ἐν αὐτῷ ἥδη τῷ πλουτεῖν γενόμενοι καὶ τὸ προσωπεῖν αὐτοὶ περιθέμενοι ἔτι ἐξαπατῶνται, καὶ ἦν τις ἀφαιρῆται αὐτοὺς, θάττον ἀν τὴν κεφαλὴν ἢ τὸ προσωπεῖν πρόσοιντο; οὐ γὰρ δὴ καὶ τότε ἀγνοεῖν εἰκὸς αὐτοὺς ὡς ἐπίχριστος ἡ εὐμορφία ἐστὶν, ἐνδοθεν τὰ πάντα ὁρῶντας.

ΠΛΟΥΤ. Οὐκ ὀλίγα, ὁ Ἐρμῆ, καὶ πρὸς τοῦτό μοι συναγωνίζεται.

ΕΡΜ. Τὰ ποῖα;

ΠΛΟΥΤ. Ἐπειδάν τις ἐντυχων τὸ πρῶτον ἀναπετάσας τὴν θύραν ἐσδέχηται με, συμπαρεισέρχεται μετ' ἐμοῦ λαθὼν ὁ τῦφος καὶ ἡ ἄνοια καὶ ἡ μεγαλαυχία καὶ μαλακία καὶ ὑβρις καὶ ἀπάτη καὶ ἄλλ' ἄττα μυρία· ὑπὸ δὲ τούτων ἀπάντων καταληφθεὶς τὴν ψυχὴν θαυμάζει τε τὰ οὐ θαυμαστὰ καὶ ὀρέγεται τῶν φευκτῶν κάμε τὸν πάντων ἐκείνων πατέρα τῶν εἰσεληλυθότων κακῶν τέθηπε δορυφορούμενον ὑπ' αὐτῶν, καὶ πάντα πρότερον πάθοι ἀν ἢ ἐμὲ προέσθαι ὑπομείνειν ἄν.

29 **ΕΡΜ.** Ως δὲ λεῖος εἰ, ὁ Πλούτε, καὶ ὀλισθηρὸς καὶ δυσκάποχος καὶ διαφευκτικὸς, οὐδεμίαν ἀντιλαβὴν παρεχόμενος βεβαίαν, ἀλλ' ὥσπερ αἱ ἐγχέλεις ἢ οἱ ὅφεις διὰ τῶν δακτύλων δραπετεύεις οὐκ οἶδ' ὅπως· ἡ Πενία δ' ἔμπαλιν ἵξωδης τε καὶ εὐλαβὴς καὶ μυρία τὰ ἄγκιστρα ἐκπεφυκότα ἐξ ἀπαντος τοῦ σώματος ἔχουσα, ὡς πλησιάσαντας εὐθὺς ἔχεσθαι καὶ μὴ ἔχειν ῥᾳδίως ἀπολυθῆναι. ἀλλὰ μεταξὺ φλυαροῦντας ἡμᾶς πρᾶγμα ἥδη οὐ μικρὸν διέλαθε.

ΠΛΟΥΤ. Το ποῖον;

ΕΡΜ. "Οτι τὸν Θησαυρὸν οὐκ ἐπηγαγόμεθα, οὐπερ
ἔδει μάλιστα.

ΠΛΟΥΤ. Θάρρει τούτου γε ἔνεκα· ἐν τῇ γῇ αὐτῷ τὸν ἀεὶ καταλιπὼν ἀνέρχομαι παρὸν ὑμᾶς ἐπισκήψας ἔνδον μένειν ἐπικλεισάμενον τὴν θύραν, ἀνοίγειν δὲ μηδενὶ, ἦν μὴ ἐμοῦ ἀκούσῃ Βοήσαντος.

ΕΡΜ. Οὐκοῦν ἐπιβαίνωμεν ἦδη τῆς Ἀττικῆς· καὶ μοι ἔπου ἔχόμενος τῆς χλαμύδος, ἄχρι ἀν πρὸς τὴν ἐσχατιὰν ἀφίκωμαι.

ΠΛΟΥΤ. Εὖ ποιεῖς, ὦ Ἐρμῆ, χειραγωγῶν· ἐπεὶ ἦν γε ἀπολίπης με, Ὑπέρβόλῳ τάχα ἡ Κλέωνι ἐμπεσοῦμαι περινοστῶν. ἀλλὰ τίς ὁ ψόφος οὗτός ἐστι καθάπερ σιδήρου πρὸς λίθον;

ΕΡΜ. 'Ο Τίμων οὐτοσὶ σκάπτει πλησίον ὁρεινὸν καὶ ὑπόλιθον γῆδιον. παπαῖ, καὶ ἡ Πενία πάρεστι καὶ ὁ Πόνος ἐκεῖνος, ἡ Καρτερία τε καὶ ἡ Σοφία καὶ ἡ Ἀνδρεία καὶ ὁ τοιούτος ὅχλος τῶν ὑπὸ τῷ Λιμῷ ταττομένων ἀπάντων, πολὺ ἀμείνους τῶν σῶν δορυφόρων.

ΠΛΟΥΤ. Τί οὖν οὐκ ἀπαλλαττόμεθα, ὦ Ἐρμῆ, τὴν ταχίστην; οὐ γάρ ἄν τι ἡμεῖς δράσαιμεν ἀξιόλογον πρὸς ἄνδρα ὑπὸ τηλικούτου στρατοπέδου περιεσχημένον.

ΕΡΜ. "Αλλώς ἔδοξε τῷ Διί· μὴ ἀποδειλιῶμεν οὖν.

ΠΕΝ. Ποι τοῦτον ἀπάγεις, ὦ Ἀργειφόντα χειραγωγῶν;

ΕΡΜ. 'Επὶ τουτοὶ τὸν Τίμωνα ἐπέμφθημεν ὑπὸ τοῦ Διός.

ΠΕΝ. Νῦν ὁ Πλοῦτος ἐπὶ Τίμωνα, ὅπότε αὐτὸν

ἔγὼ κακῶς ἔχοντα ὑπὸ τῆς Τρυφῆς παραλαβοῦσα, τουτοισὶ παραδοῦσα, τῇ Σοφίᾳ καὶ τῷ Πόνῳ, γενναῖον ἄνδρα καὶ πολλοῦ ἄξιον ἀπέδειξα; οὕτως ἄρα εὐκαταφρόνητος ὑμῖν ἡ Πενία δοκῶ καὶ εὐαδίκητος ὥσθ' ὃ μόνον κτῆμα εἶχον ἀφαιρεῖσθαι με, ἀκριβῶς πρὸς ἀρετὴν ἐξειργασμένον, ἵν' αἰθις ὁ Πλούτος παραλαβὼν αὐτὸν Ὑθρει καὶ Τύφῳ ἐγχειρίσας, δόμοιον τῷ πάλαι, μαλθακὸν καὶ ἀγεννῆ καὶ ἀνόητον ἀποφήνας ἀποδῷ πάλιν ἐμοὶ ῥάκος ἥδη γεγενημένον;

EPM. Ἐδοξε ταῦτα, ὁ Πενία, τῷ Διὶ.

33 *PEN.* Ἀπέρχομαι· καὶ ὑμεῖς δὲ, ὁ Πόνε καὶ Σοφίᾳ καὶ οἱ λοιποὶ, ἀκολουθεῖτέ μοι. οὗτος δὲ τάχα εἴσεται οἶλαν με οὖσαν ἀπολείψει, ἀγαθὴν συνεργὸν καὶ διδύσκαλον τῶν ἀρίστων, ἣ συνὼν ὑγιεινὸς μὲν τὸ σῶμα, ἐρρωμένος δὲ τὴν γνώμην διετέλεσεν, ἀνδρὸς βίον ζῶν καὶ πρὸς αὐτὸν ἀποβλέπων, τὰ δὲ περιττὰ καὶ πολλὰ ταῦτα, ὡσπερ ἐστὶν, ἀλλότρια ὑπολαμβάνων.

EPM. Ἀπέρχονται· ἡμεῖς δὲ προσίωμεν αὐτῷ.

34 *TIM.* Τίνεις ἐστὲ, ὁ κατάρατοι; ἢ τί βουλόμενοι δεῦρο ἥκετε ἄνδρα ἐργάτην καὶ μισθοφόρον ἐνοχλήσοντες; ἀλλ' οὐ χαίροντες ἀπιτε μιαροὶ πάντες ὄντες· ἔγὼ γὰρ ὑμᾶς αὐτίκα μάλα βάλλων ταῖς βώλοις καὶ τοῖς λίθοις συντρίψω.

EPM. Μηδαμῶς, ὁ Τίμων, μὴ βάλῃς· οὐ γὰρ ἀνθρώπους ὄντας βαλεῖς, ἀλλ' ἔγὼ μὲν Ἐρμῆς εἰμι, οὗτοι δὲ ὁ Πλούτος· ἐπεμψε δὲ ὁ Ζεὺς ἐπακούσας τῶν εὐχῶν. ὡστε ἀγαθῆ τύχη δέχουν τὸν ὅλβον ἀποστὰς τῶν πόνων.

TIM. Καὶ ὑμεῖς οἰμώξεσθε ἥδη καίτοι θεοὶ ὄντες, ὡς φατε· πάντας γὰρ ἄμα καὶ ἀνθρώποντας καὶ θεοὺς

μισῶ, τουτονὶ δὲ τὸν τυφλὸν, δστις ἀν ἦ, καὶ ἐπιτρύ-
ψειν μοι δοκῶ τῇ δικέλλῃ.

ΠΛΟΥΤ. Ἀπίωμεν, ὁ Ἐρμῆ, πρὸς τοῦ Διός·
μελαγχολῶν γὰρ ὁ ἄνθρωπός μοι οὐ μετρίως δοκεῖ,
μή τι κακὸν ἀπέλθω προσλαβών.

EPM. Μηδὲν σκαίον, ὁ Τίμων, ἀλλὰ τὸ πάνυ 35
τοῦτο ἄγριον καὶ τραχὺ καταβαλῶν προτείνας τὸ χεῖρε
λάμβανε τὴν ἀγαθὴν τύχην καὶ πλούτει πάλιν καὶ
ἴσθι Ἀθηναίων τὰ πρῶτα καὶ ὑπερόπα τῶν ἀχαρίστων
ἔκείνων μόνος αὐτὸς εὐδαιμονῶν.

TIM. Οὐδὲν ὑμῶν δέομαι· μὴ ἐνοχλεῖτέ μοι·
ἴκανὸς ἐμοὶ πλοῦτος ἡ δίκελλα· τὰ δ' ἄλλα εὐδαιμο-
νέστατός εἰμι, μηδενός μοι πλησιάζοντος.

EPM. Οὗτος, ὁ τὰν, ἀπανθρώπως;
τόνδε φέρω Δὺν μῦθον ἀπηνέ τε κρατερόν τε;
καὶ μὴν εἰκὸς ἦν μισάνθρωπον μὲν εἶναι σε τοσαῦτα
ὑπ' αὐτῶν δεινὰ πεπονθότα, μισόθεον δὲ μηδαμῶς, οὐ-
τῶς ἐπιμελουμένων σου τῶν θεῶν.

TIM. Ἀλλὰ σοὶ μὲν, ὁ Ἐρμῆ, καὶ τῷ Δὺν πλεί- 36
στη χάρις τῆς ἐπιμελείας, τουτονὶ δὲ τὸν Πλούτον
οὐκ ἀν λάβοιμι.

EPM. Τί δή;

TIM. Ὅτι καὶ πάλαι μυρίων μοι κακῶν αἴτιος
οὗτος κατέστη κόλαξί τε παραδοὺς καὶ ἐπιβούλους
ἐπαγαγὼν καὶ μῆσος ἐπεγείρας καὶ ἡδυπαθείᾳ διαφ-
θείρας καὶ ἐπίφθονον ἀποφήνας, τέλος δὲ ἄφιν κατα-
λιπὼν οὔτως ἀπίστως καὶ προδοτικῶς· ἡ βελτίστη
δὲ Πενία πόνοις με τοῖς ἀνδρικωτάτοις καταγυμνάσασα
καὶ μετ' ἀληθείας καὶ παρρησίας προσομιλοῦσα τά τε
ἀναγκαῖα κάμνοντι παρεῖχε καὶ τῶν πολλῶν ἔκείνων
καταφρονεῖν ἐπαιδευεν ἐξ αὐτοῦ ἐμοῦ τὰς ἐλπίδας

ἀπαρτήσασά μοι τοῦ βίου καὶ δεῖξασα ὅστις ἦν ὁ πλοῦτος ὁ ἐμὸς, ὃν οὔτε κόλαξ θωπεύων οὔτε συκοφάντης φοβῶν, οὐ δῆμος παροξυνθεὶς, οὐκ ἐκκλησιαστὴς ψηφοφορήσας, οὐ τύραννος ἐπιβουλεύσας ἀφελέσῃ σθιαὶ δύναιτ’ ἄν. ἐρρωμένος τοιγαροῦν ὑπὸ τῶν πόνων τὸν ἀγρὸν τουτοὺν φιλοπόνως ἐργαζόμενος, οὐδὲν ὄρῶν τῶν ἐν ἀστει κακῶν, ἵκανὰ καὶ διαρκῆ ἔχω τὰ ἄλφιτα παρὰ τῆς δικέλλης. ὥστε παλίνδρομος, ὡς Ἐρμῆ, ἀπιθι τὸν Πλοῦτον ἀπάγων τῷ Διοῖ. ἐμοὶ δὲ τοῦτο ἵκανὸν ἦν, πάντας ἀνθρώπους ἡβῆδον οἰμώζειν ποιῆσαι.

ΕΡΜ. Μηδαμῶς, ὡγαθέ· οὐ γὰρ πάντες εἰσὶν ἐπιτήδειοι πρὸς οἰμωγήν. ἀλλ’ εἴ τὰ ὄργιά ταῦτα καὶ μειρακιώδη καὶ τὸν Πλοῦτον παράλαβε. οὔτοι ἀπόβλητά ἔστι τὰ δῶρα τὰ παρὰ τοῦ Διός.

ΠΛΟΤΤ. Βούλει, ὡς Τίμων, δικαιολογήσωμαι πρὸς σέ; ἡ χαλεπανεῖς μοι λέγοντι;

ΤΙΜ. Λέγε, μὴ μακρὰ μέντοι, μηδὲ μετὰ προοιμίων, ὡσπερ οἱ ἐπίτριπτοι ρήτορες ἀνέξομαι γάρ σε ὀλίγα λέγοντα διὰ τὸν Ἐρμῆν τουτονί.

38 ΠΛΟΤΤ. Ἐχρῆν μὲν ἵσως καὶ μακρὰ εἰπεῖν, πρὸς οὔτω πολλὰ ὑπὸ σοῦ κατηγορηθέντα. ὅμως δὲ ὅρα εἴ τί σε, ὡς φὴς, ἡδίκηκα, ὃς τῶν μὲν ἡδίστων ἀπάντων αἴτιός σοι κατέστην, τιμῆς καὶ προεδρίας καὶ στεφάνων καὶ τῆς ἄλλης τρυφῆς, περίβλεπτός τε καὶ ἀοιδιμος δι’ ἐμὲ ἡσθα καὶ περισπούδαστος. εἰ δέ τι χαλεπὸν ἐκ τῶν κολάκων πέπονθας, ἀναίτιος ἐγώ σοι. μᾶλλον δὲ αὐτὸς ἡδίκημαι τοῦτο ὑπὸ σοῦ, διότι με οὔτως ἀτίμως ὑπέβαλες ἀνδρύσι καταρύτοις ἐπαινοῦσί μοι· καὶ τό γε τελευταῖον ἔφησθα ὡς προδεδωκά σε, τούναντίον δὲ αὐτὸς ἐγκαλέσαιμί σοι πάντα τρόπον

ἀπελαθεὶς ὑπὸ σοῦ καὶ ἐπὶ κεφαλὴν ἐξωσθεὶς τῆς οἰκίας. τοιγαροῦν ἀντὶ μαλακῆς χλανίδος ταύτην διφθέραν ἡ τιμιωτάτη σοι Πενία περιτέθεικεν. ὥστε μάρτυς ὁ Ἐρμῆς οὐτοσὶ πῶς ἵκετευον τὸν Δία μηκέθ' ἥκειν παρὰ σὲ. οὕτω δυσμενῶς μοι προσενηγμένου.

ΕΡΜ. Ἀλλὰ νῦν ὄρᾶς, ὁ Πλοῦτε, οἶος ἥδη γεγέ-³⁹ νηται; ὥστε θαρρῶν συνδιάτριβε αὐτῷ· καὶ σὺ μὲν σκάπτε ως ἔχεις· σὺ δὲ τὸν Θησαυρὸν ὑπάγαγε τῇ δικέλλῃ· ὑπακούσεται γάρ ἐμβοήσαντί σοι.

ΤΙΜ. Πειστέον, ὁ Ἐρμῆ, καὶ αὐθις πλουτητέον. τί γὰρ ἀν καὶ πάθοι τις, ὅπότε οἱ θεοὶ βιάζουντο; πλὴν ὅφα γε εἰς οἴδα με πράγματα ἐμβάλλεις τὸν κακοδαίμονα, ὃς ἄχρι νῦν εὐδαιμονέστατα διάγων χρυσὸν ἄφιντος τοσοῦτον λήψομαι οὐδὲν ἀδικήσας καὶ τοσαύτας φροντίδας ἀναδέξομαι.

ΕΡΜ. Ὑπόστηθι, ὁ Τίμων, δι' ἐμὲ, καὶ εἰ χαλε-⁴⁰ πὸν τοῦτο καὶ οὐκ οἰστόν ἐστιν, ὅπως οἱ κόλακες ἐκεῖνοι διαρραγῶσιν ὑπὸ τοῦ φθόνου· ἐγὼ δὲ ὑπὲρ τὴν Αἴτνην ἐσ τὸν οὐρανὸν ἀναπτήσομαι.

ΠΛΟΥΤ. Ο μὲν ἀπελήλυθεν, ώς δοκεῖ· τεκμαίρομαι γὰρ τῇ εἰρεσίᾳ τῶν πτερῶν· σὺ δὲ αὐτοῦ περίμενε· ἀναπέμψω γάρ σοι τὸν Θησαυρὸν ἀπελθών· μᾶλλον δὲ παῖε. σέ φημι, Θησαυρὲ χρυσοῦ, ὑπάκουσον Τίμωνι τουτῷ καὶ παράσχες σεαυτὸν ἀνελέσθαι. σκάπτε, ὁ Τίμων, βαθείας καταφέρων. ἐγὼ δὲ ὑμῖν ὑπεκστήσομαι.

ΤΙΜ. Ἀγε, ὁ δίκελλα, νῦν μοι ἐπίρρωσον σεαυτὴν⁴¹ καὶ μὴ κάμης ἐκ τοῦ βάθους τὸν Θησαυρὸν ἐσ τούμφαντες προκαλουμένη. ὁ Ζεῦ τεράστιε καὶ φίλοι Κορύβαντες καὶ Ἐρμῆς κερδῶε, πόθεν τοσοῦτον χρυσίον; ἡ πον δναρ ταῦτα ἐστι; δέδια γοῦν μὴ ἄνθρακας

εῦρω ἀνεγρόμενος· ἀλλὰ μὴν χρυσίον ἔστιν, ἐπίσημον, ὑπέρυθρον, βαρὺ καὶ τὴν πρόσοψιν ὑπεριγδιστον.

³Ω χρυσὲ, δεξιῶμα κάλλιστον βροτοῖς.

αἰθόμενον γὰρ πῦρ ἄτε διαπρέπεις καὶ νύκτωρ καὶ μεθ' ἡμέραν. ἐλθὲ, ὁ φίλτατε καὶ ἐρασμιώτατε. νῦν πείθομαί γε καὶ Δία ποτὲ γενέσθαι χρυσόν· τίς γὰρ οὐκ ἀν παρθένος ἀναπεπταμένοις τοῖς κόλποις ὑπεδέξατο οὕτω καλὸν ἐραστὴν διὰ τοῦ τέγους καταρ-
⁴²ρέοντα; ὁ Μίδα καὶ Κροῖσε καὶ τὰ ἐν Δελφοῖς ἀναθήματα ὡς οὐδὲν ἄρα ἦτε ὡς πρὸς Τίμωνα καὶ τὸν Τίμωνος πλοῦτον, φέγε οὐδὲ ὁ Βασιλεὺς ὁ Περ-σῶν ἵσος. ὁ δίκελλα καὶ φιλτάτη διφθέρα, ὑμᾶς μὲν τῷ Πανὶ τούτῳ ἀναθέναι καλόν· αὐτὸς δὲ ἦδη πᾶσαν πριάμενος τὴν ἐσχατιὰν, πυργίον οἰκοδομησάμενος ὑπὲρ τοῦ θησαυροῦ, μόνῳ ἐμῷ ἵκανὸν ἐνδιαιτᾶσθαι, τὸν αὐτὸν καὶ τάφον ἀποθανὼν ἔξειν μοὶ δοκῶ. δεδόχθω δὲ ταῦτα καὶ νενομοθετήσθω πρὸς τὸν ἐπίλοιπον βίον, ἀμιξία πρὸς ἀπαντας καὶ ἀγνωσία καὶ ὑπεροψία· φίλος δὲ ἡ ξένος ἡ ἑταῖρος ἡ Ἐλέου βωμὸς ὕθλος πολύς· καὶ τὸ οἰκτεῖραι δακρύοντα ἡ ἐπικουρῆσαι δεομένω παρανομία καὶ κατάλυσις τῶν ἐθῶν· μονήρης δὲ ἡ δίαιτα καθάπερ τοῖς λύκοις, καὶ φίλος εἰς Τίμων.
⁴³ οἱ δὲ ἄλλοι πάντες ἔχθροὶ καὶ ἐπίβοιλοι· καὶ τὸ προσομιλῆσαι τινὶ αὐτῶν μίασμα· καὶ ἦν τινὶ ἕδω μόνον ἀποφρὰς ἡ ἡμέρα· καὶ δλῶς ἀνδριάντων λιθίνων ἡ χαλκῶν μηδὲν ἡμῶν διαφερέτωσαν· καὶ μήτε κήρυκα δεχώμεθα παρ' αὐτῶν μήτε σπονδὰς σπενδώμεθα· ἡ ἐρημία δὲ δρός ἔστω πρὸς αὐτούς. φυλέται δὲ καὶ φράτερες καὶ δημόται καὶ ἡ πατρὶς αὐτὴ ψυχρὰ καὶ ἀνωφέλη ὄνόματα καὶ ἀνοήτων ἀνδρῶν φιλοτιμῆματα· πλουτείτω δὲ Τίμων μόνος καὶ ὑπε-

ροράτω ἀπάντων καὶ τρυφάτω μόνος καθ' ἑαυτὸν, κολακείας καὶ ἐπαίνων φορτικῶν ἀπηλλαγμένος· καὶ θεοῦς θυέτω καὶ εὐωχείσθω μόνος ἑαυτῷ γείτων καὶ ὅμορος, ἐκὺς ὥν τῶν ἄλλων. καὶ ἀπαξ ἑαυτὸν δεξιώσασθαι δεδόχθω, ἦν δέη ἀποθανεῖν, καὶ ἑαυτῷ στέφανον ἐπενεγκεῖν. καὶ ὄνομα μὲν ἔστω ὁ Μισάνθρωπος ἥδι- 44 στον, τοῦ τρόπου δὲ γνωρίσματα δυσκολία καὶ τραχύτης καὶ σκαιότης καὶ ὄργη καὶ ἀπανθρωπία· εἴ δέ τινα ἴδοιμι ἐν πυρὶ διαφθειρόμενον καὶ κατασβεννύναι ἵκετεύοντα, πίττη καὶ ἐλαίῳ κατασβεννύναι· καὶ ἦν τινα τοῦ χειμῶνος ὁ ποταμὸς παραφέρη, ὁ δὲ τὰς χειρας ὀρέγων ἀντιλαβέσθαι δέηται, ὥθεν καὶ τοῦτον ἐπὶ κεφαλὴν βαπτίζοντα, ὡς μηδὲ ἀνακύψαι δυνηθείη. οὕτω γὰρ ἀν τὴν ἵσην ἀπολάβοιεν. εἰσηγήσατο τὸν νόμον Τίμωνος Ἐχεκρατίδου Κολλυτεὺς, ἐπεψήφισεν ἐν τῇ ἐκκλησίᾳ Τίμωνος ὁ αὐτός. εἰειν, ταῦτα ἡμῖν δεδόχθω καὶ ἀνδρικῶς ἐμμένωμεν αὐτοῖς. πλὴν ἀλλὰ περὶ 45 πολλοῦ ἀν ἐποιησάμην ἀπασι γνώριμά πως ταῦτα γενέσθαι, διότι ὑπερπλουτῶ· ἀγχόνη γὰρ ἀν τὸ πρᾶγμα γένουτο αὐτοῖς. καίτοι τί τοῦτο; φεῦ τοῦ τάχους. πανταχόθεν συνθέουσι κεκονιμένοι καὶ πνευστιῶντες, οὐκ οἶδα ὅθεν ὀσφραινόμενοι τοῦ χρυσίου. πότερον οὖν ἐπὶ τὸν πάγον τοῦτον ἀναβὰς ἀπελαύνω αὐτοὺς τοῖς λίθοις ἐξ ὑπερδεξίων ἀκροβολιζόμενος, ἢ τό γε τοσοῦτον παρανομήσωμεν εἰσάπαξ αὐτοῖς ὄμιλησαντες, ὡς πλέον ἀνιδντο ὑπερορώμενοι; τοῦτο οἶμαι καὶ ἀμεινον. ὥστε δεχώμεθα ἥδη αὐτοὺς ὑποστάντες. φέρ' ἵδω, τίς ὁ πρῶτος αὐτῶν οὗτός ἐστι; Γναθωνίδης ὁ κούλαξ, ὁ πρώην ἔρανον αἰτήσαντί μοι ὄρεξας τὸν βρόχον, πίθους ὅλους παρ' ἐμοὶ πολλάκις ἐμημέκως. ἀλλ' εὐ γε ἐποίησεν ἀφικόμενος· οἰμώξεται γὰρ πρὸ τῶν ἄλλων.

46. *ΓΝΑΘ.* Οὐκ ἐγὼ ἔλεγον ὡς οὐκ ἀμελήσουσι Τίμωνος ἀγαθοῦ ἀνδρὸς οἱ θεοί; χαῖρε Τίμων εὐμορφότατε καὶ ἥδιστε καὶ συμποτικώτατε.

TIM. Νὴ Δία καὶ σύ γε, ὁ Γναθωνίδη, γυπῶν ἀπάντων βορώτατε καὶ ἀνθρώπων ἐπιτριπτότατε.

ΓΝΑΘ. Άει φιλοσκόμμων σύ γε ἀλλὰ ποῦ τὸ συμπόσιον; ὡς καινόν τί σοι ἄσμα τῶν νεοδιδάκτων διθυράμβων ἥκω κομίζων.

TIM. Καὶ μὴν ἔλεγειά γε ἥση μάλα περιπαθῶς ὑπὸ ταύτη τῇ δικέλλῃ.

ΓΝΑΘ. Τί τοῦτο; παίεις, ὁ Τίμων; μαρτύρομαι· ὁ Ἡράκλεις, ίοὺ ίοὺ, προσκαλοῦμαι σε τραύματος εἰς Ἀρειον πάγον.

TIM. Καὶ μὴν ἦν γε μικρὸν ἔτι βραδύνης, φόνου τάχα προσκεκλήσομαι.

ΓΝΑΘ. Μηδαμῶς ἀλλὰ σύ γε πάντως τὸ τραῦμα ἵασαι μικρὸν ἐπιπάσας τοῦ χρυσίου· δεινῶς γὰρ ἵσχαιμόν ἔστι τὸ φάρμακον.

TIM. Ἔτι γὰρ μένεις;

ΓΝΑΘ. Ἀπειμι· σὺ δὲ οὐ χαιρήσεις οὔτω σκαιὸς ἐκ χρηστοῦ γενόμενος.

47 *TIM.* Τίς οὐτός ἔστιν ὁ προσιὰν, ὁ ἀναφαλαντίας; Φιλιάδης, κολάκων ἀπάντων ὁ βδελυρώτατος. οὗτος δὲ ἀγρὸν ὅλον παρ' ἐμοῦ λαβὼν καὶ τῇ θυγατρὶ προίκα δύο τάλαντα, μισθὸν τοῦ ἐπαίνου, ὅπότε ἄσαντά με πάντων σιωπῶντων μόνος ὑπερεπήνεσεν ἐπομοσάμενος φόδικώτερον εἶναι τῶν κύκνων, ἐπειδὴ νοσοῦντα πρόφην εἶδε με καὶ προσῆλθον ἐπικουρίας δεόμενος, πλὴγας ὁ γενναῖος προσενέτεινεν.

48 *ΦΙΛ.* Ὡ τῆς ἀναισχυντίας. οὐν Τίμωνα γνωρίζετε; οὐν Γναθωνίδης φίλος καὶ συμπότης; τοιγα-

ροῦν δίκαια πέπονθεν οὗτος ἀχάριστος ὁν. ἡμεῖς δὲ οἱ πάλαι συνήθεις καὶ συνέφηβοι καὶ δημόται ὅμως μετριάζομεν, ὡς μὴ ἐπιπηδᾶν δοκῶμεν. χαῖρε, ὁ δέσποτα, καὶ ὅπως τοὺς μιαροὺς τούτους κόλακας φυλάξῃ, τοὺς ἐπὶ τῆς τραπέζης μόνον, τὰ ἄλλα δὲ κοράκων οὐδὲν διαφέροντας. οὐκέτι πιστευτέα τῶν νῦν οὐδενί· πάντες ἀχάριστοι καὶ πονηροί. ἐγὼ δὲ τάλαντόν σοι κομίζων, ὡς ἔχοις πρὸς τὰ κατεπεύγοντα χρῆσθαι, καθ' ὅδον ἥδη πλησίον ἥκουσα ὡς πλουτοίης ὑπερμεγέθη τινὰ πλοῦτον. ἥκω τοιγαροῦν ταῦτα σε νοιθετήσων· καίτοι σύ γε οὕτω σοφὸς ὁν οὐδὲν ἵσως δεήσῃ τῶν παρ' ἐμοῦ λόγων, δις καὶ τῷ Νέστορι τὸ δέον παραινέσειας ἄν.

ΤΙΜ. Ἐσται ταῦτα, ὁ Φιλιαδῆ. πλὴν ἀλλὰ πρόσιθι· καὶ σὲ φιλοφρονήσομαι τῇ δικέλλῃ.

ΦΙΛ. Ἀνθρώποι, κατέαγα τοῦ κρανίου ὑπὸ τοῦ ἀχαρίστου, διότι τὰ συμφέροντα ἐνουθέτουν αὐτόν.

ΤΙΜ. Ἰδοὺ τρίτος οὗτος ὁ ρήτωρ Δημέας προσ-⁴⁹ ἐρχεται ψήφισμα ἔχων ἐν τῇ δεξιᾷ καὶ συγγενῆς ἡμέτερος εἶναι λέγων. οὗτος ἐκκαιδεκα παρ' ἐμοῦ τάλαντα μιᾶς ἡμέρας ἐκτίσας τῇ πόλει — κατέδεδικαστο γὰρ καὶ ἐδέδετο οὐκ ἀποδιδοὺς, καγὼ ἐλεήσας ἐλυσάμην αὐτόν — ἐπειδὴ πρώην ἔλαχε τῇ Ἐρεχθῆδι φυλῆ διανέμειν τὸ θεωρικὸν καγὼ προσῆλθον αὐτῶν τὸ γιγνόμενον, οὐκ ἔφη γνωρίζειν πολίτην ὄντα με.

ΔΗΜ. Χαῖρε, ὁ Τίμων, τὸ μέγα ὄφελος τοῦ ⁵⁰ γένους, τὸ ἔρεισμα τῶν Ἀθηνῶν, τὸ πρόβλημα τῆς Ἑλλάδος· καὶ μὴν πάλαι σε ὁ δῆμος συνειλεγμένος καὶ αἱ βουλαὶ ἀμφότεραι περιμένουσι. πρότερον δὲ ἄκουσον τὸ ψήφισμα, ὃ ὑπὲρ σοῦ γέγραφα· “ἐπειδὴ Τίμων Ἐχεκρατίδου Κολλυτεὺς, ἀνὴρ οὐ μόνον καλὸς

κάγαθὸς, ἀλλὰ καὶ σοφὸς ὡς οὐκ ἄλλος ἐν τῇ Ἑλλάδι, παρὰ πάντα χρόνον διατελεῖ τὰ ἄριστα πράττων τῇ πόλει, νενίκηκε δὲ πὺξ καὶ πάλην καὶ δρόμουν ἐν Ὀλυμπίᾳ μιᾶς ἡμέρας καὶ τελείῳ ἄρματι καὶ συνωρίδιῳ πωλικῇ —

TIM. Ἐλλάς οὐδὲ ἐθεώρησα ἐγὼ πώποτε εἰς Ὀλυμπίαν.

AHM. Τί οὖν; θεωρήσεις ὕστερον· τὰ τοιαῦτα δὲ πολλὰ προσκεῖσθαι ἄμεινον. “καὶ ἡρίστευσε δὲ ὑπὲρ τῆς πόλεως πέρυσι πρὸς Ἀχαρναῖς καὶ κατέκοψε Πελοπονησίων δύο μόρας —

⁵¹ *TIM.* Πῶς; διὰ γὰρ τὸ μὴ ἔχειν ὅπλα οὐδὲ προύγραφην ἐν τῷ καταλόγῳ.

AHM. Μέτρια τὰ περὶ σαυτοῦ λέγεις, ἡμεῖς δὲ ἀχάριστοι ἀν εἴημεν ἀμυημονοῦντες. “ἔτι δὲ καὶ ψηφίσματα γράφων καὶ συμβουλεύων καὶ στρατηγῶν οὐ μικρὰ ὡφέλησε τὴν πόλιν· ἐπὶ τούτοις ἀπασι δεδόχθω τῇ βουλῇ καὶ τῷ δῆμῳ καὶ τῇ Ἡλιαικατὰ φυλὰς καὶ τοῖς δήμοις ἴδιᾳ καὶ κοινῇ πᾶσι χρυσοῦν ἀναστῆσαι τὸν Τίμωνα παρὰ τὴν Ἀθηνᾶν ἐν τῇ ἀκροπόλει, κεραυνὸν ἐν τῇ δεξιᾷ ἔχοντα καὶ ἀκτῖνας ἐπτὰ περὶ τῇ κεφαλῇ, καὶ στεφανώσαι αὐτὸν χρυσοῖς στεφάνοις καὶ ἀνακηρυχθῆναι τοὺς στεφάνους τίμερον Διονυσίους τραγῳδοῖς καιωνῖς — ἀχθῆναι γὰρ δι' αὐτὸν δεῖ τίμερον τὰ Διονύσια. — εἰπε τὴν γνώμην Δημέας ὁ ῥήτωρ, συγγενῆς αὐτοῦ ἀγχιστεὺς καὶ μαθητὴς ὡν· καὶ γὰρ ῥήτωρ ἄριστος ὁ Τίμων καὶ τὰ ἄλλα πάντα ὄπόσα ⁵² ἀν ἐθέληγ.” τουτὶ μὲν οὖν σοι τὸ ψήφισμα. ἐγὼ δὲ καὶ τὸν υἱὸν ἐβουλόμην ἀγαγεῖν παρὰ σὲ, διν ἐπὶ τῷ σῷ ὄνόματι Τίμωνα ὀνόμακα.

TIM. Πῶς, ὁ Δημέα, δις οὐδὲ γεγάμηκας, ὅσα γε καὶ ἡμᾶς εἰδέναι;

ΔΗΜ. Ἐλλὰ γαμῶ, ἦμι διδῷ θεὸς, ἐς νέωτα καὶ παιδοποιήσομάι καὶ τὸ γεννηθησόμενον — ἄρρεν γάρ ἔσται — Τίμωνα ἥδη καλῶ.

TIM. Οὐκ οἶδα εἰ γαμεῖς ἔτι, ὡς οὖτος, τηλικαύτην παρ' ἐμοῦ πληγὴν λαμβάνων.

ΔΗΜ. Οἴμοι, τί τοῦτο; τυραννίδι, Τίμων, ἐπιχειρεῖς καὶ τύπτεις τοὺς ἐλευθέρους οὐ καθαρῶς ἐλευθεροῖς οὐδὲ ἀστὸς ὡν; ἀλλὰ δώσεις ἐν τάχει τὴν δίκην τά τε ἄλλα καὶ ὅτι τὴν ἀκρόπολιν ἐνέπρησας.

TIM. Ἐλλ' οὐκ ἐμπέπρησται, ὡς μιαρὲ, ή ἀκρό- 53 πολις· ὥστε δῆλος εἰ συκοφαντῶν.

ΔΗΜ. Ἐλλὰ καὶ πλουτεῖς τὸν ὀπισθόδομον διορύξεις.

TIM. Οὐ διώρυκται οὐδὲ οὖτος· ὥστε ἀπίθανά σου καὶ ταῦτα.

ΔΗΜ. Διορυχθήσεται μὲν ὕστερον· ἥδη δὲ σὺ πάντα τὰ ἐν αὐτῷ ἔχεις.

TIM. Οὐκοῦν καὶ ἄλλην λάμβανε.

ΔΗΜ. Οἴμοι τὸ μετάφρενον.

TIM. Μὴ κέκραχθι· κατοίσω γάρ σοι καὶ τρίτην· ἐπεὶ καὶ γελοῖα πάμπαν ἀν πάθοιμι δύο μὲν Λακεδαιμονίων μόρας κατακόψας ἀνοπλος, ἐν δὲ μιαρὸν ἀνθρώπιον μὴ ἐπιτρίψας· μάτην γὰρ ἀν εἴην καὶ νευκηκὼς Ὀλύμπια πὺξ καὶ πάλην. ἀλλὰ τί τοῦτο; 54 οὐ Θρασυκλῆς ὁ φιλόσοφος οὗτος ἐστιν; οὐ μὲν οὖν ἄλλος· ἐκπετάσας γοῦν τὸν πώγωνα καὶ τὰς ὄφρυς ἀνατείνας καὶ βρευθυόμενός τι πρὸς αὐτὸν ἔρχεται, τιτανῶδες βλέπων, ἀνασεσοβημένος τὴν ἐπὶ τῷ μετώπῳ κάμην, Αὔτοβορέας τις ἦ Τρίτων, οἵους ὁ Ζεὺς ἔις ἔγραψεν. οὗτος ὁ τὸ σχῆμα εὐσταλῆς καὶ κόσμιος τὸ βαύδισμα καὶ σωφρονικὸς τὴν ἀναβολὴν ἔωθεν μν-

ρία ὅσα περὶ ἀρετῆς διεξιὰν καὶ τῶν ἡδονῆς χαιρόντων κατηγορῶν καὶ τὸ δλιγαρκὲς ἐπαινῶν, ἐπειδὴ λουσάμενος ὑφίκοιτο ἐπὶ τὸ δεῖπνον καὶ ὁ παῖς μεγάλην τὴν κύλικα ὀρέξειν αὐτῷ — τῷ ζωροτέρῳ δὲ χαιρεῖ μάλιστα — καθάπερ τὸ Λήθης ὕδωρ ἐκπιὰν ἐναντιώτατα ἐπιδείκνυται τοῖς ἑωθινοῖς ἐκείνοις λόγοις προαρπάζων ὥσπερ ἵκτινος τὰ ὄψα καὶ τὸν πλησίον παραγκωνιζόμενος, καρύκης τὸ γένειον ἀνάπλεως, κυνηδὸν ἐμφορούμενος, ἐπικεκυφὼς, καθάπερ ἐν ταῖς λοπάσι τὴν ἀρετὴν εὑρήσειν προσδοκῶν, ἀκριβῶς τὰ τρύβλια τῷ λιχανῷ ἀποσμήχων, ὡς μηδὲ ὀλίγον τοῦ μυττω-
55 τοῦ καταλίποι. μεμψίμοιρος ἀεὶ, καὶ τὸν πλακοῦντα ὅλον ἡ τὸν σῦν μόνος τῶν ἄλλων λάβῃ, ὅ τι περ λιχνείας καὶ ἀπληστίας ὄφελος, μέθυσος καὶ πάροινος, οὐκ ἄχρι φόδης καὶ ὀρχηστύος μόνον, ἀλλὰ καὶ λοιδορίας καὶ ὄργης. προσέτι καὶ λόγοι πολλοὶ ἐπὶ τῇ κύλικι, τότε δὴ καὶ μάλιστα, περὶ σωφροσύνης καὶ κοσμιότητος· καὶ ταῦτα φησιν ἡδη ὑπὸ τοῦ ἀκράτου πονήρως ἔχων καὶ ὑποτραυλίζων γελοίως· εἶτα ἔμετος ἐπὶ τούτοις· καὶ τὸ τελευταῖον ἀράμενοί τινες ἐκφέρουσιν αὐτὸν ἐκ τοῦ συμποσίου. πλὴν ἀλλὰ καὶ νήφων οὐδὲν τῶν πρωτείων παραχωρήσειεν ἀν ψεύσματος ἔνεκα ἡ θρασύτητος ἡ φιλαργυρίας· ἀλλὰ καὶ κολάκων ἐστὶ τὰ πρώτα καὶ ἐπιορκεῖ προχειρότατα, καὶ ἡ γοητεία προηγεῖται καὶ ἡ ἀναισχυντία παρομαρτεῖ, καὶ δλως πάνσοφόν τι χρῆμα καὶ πανταχόθεν ἀκριβὲς καὶ ποικίλως ἐντελές. οἰμώξεται τοιγαροῦν οὐκ ἔσ μακρὰν χρηστὸς ὡν. τί τοῦτο; παπᾶ, χρόνιος ἡμῶν Θρασυκλῆς.

56 ΘΡΑΣ. Οὐ κατὰ ταῦτα ὁ Τίμων, τοῖς πολλοῖς τούτοις ἀφίγματι, ὥσπερ οἱ τὸν πλοῦτόν σου τεθη-

πότες ἀργυρίου καὶ χρυσίου καὶ δείπνων πολυτελῶν ἐλπίδι συνδεδραμήκασι πολλὴν τὴν κολακείαν ἐπιδειξόμενοι πρὸς ἄνδρα οἶνον σὲ ἀπλοῦκὸν καὶ τῶν ὄντων κοινωνικόν· οἰσθα γὰρ ὡς μᾶξα μὲν ἐμοὶ δεῖπνον ἴκανὸν, ὅψον δὲ ἥδιστον θύμον ἥ κάρδαμον ἥ εἴ ποτε τρυφώνη, ὀλίγον τῶν ἀλῶν· ποτὸν δὲ ἥ ἐννεάκρουνος· ὁ δὲ τρίβων οὗτος ἥς βούλει πορφυρίδος ἀμείνων. τὸ χρυσίον μὲν γὰρ οὐδὲν τιμιώτερον τῶν ἐν τοῖς αἰγιαλοῖς ψηφίδων μοι δοκεῖ. σὴν δὲ αὐτοῦ χάριν ἐστάλην, ὡς μὴ διαφθείρῃ σε τὸ κάκιστον τοῦτο καὶ ἐπιβουλότατον κτῆμα ὁ πλοῦτος, ὁ πολλοῖς πολλάκις αἴτιος ἀνηκέστων συμφορῶν γεγενημένος· εἰ γάρ μοι πείθοιο, μάλιστα μὲν δλον ἐς τὴν θάλατταν ἐμβαλεῖς αὐτὸν, οὐδὲν ἀναγκαῖον ἄνδρὶ ἀγαθῷ ὄντι καὶ τὸν φιλοσοφίας πλοῦτον ὄραν δυναμένῳ· μὴ μέντοι ἐς βάθος, ὥγαθε, ἀλλ' ὅσον ἐς βουβῶνας ἐπεμβὰς ὀλίγον πρὸ τῆς κυματωγῆς, ἐμοῦ ὄρωντος μόνου· εἰ δὲ ⁵⁷ μὴ τοῦτο βούλει, σὺ δὲ ἄλλον τρόπον ἀμείνω κατὰ τάχος ἐκφόρησον αὐτὸν ἐκ τῆς οὐκίας μηδ' ὀβολὸν σαυτῷ ἀνεὶς, διαδιδοὺς ἀπασι τοῖς δεομένοις, φῷ μὲν πέντε δραχμὰς, φῷ δὲ μνᾶν, φῷ δὲ ἡμιτάλαντον· εἰ δέ τις φιλόσοφος εἴη, διμοιρίαν ἥ τριμοιρίαν φέρεσθαι δίκαιος· ἐμοὶ δὲ — καίτοι οὐκ ἐμαυτοῦ χάριν αἰτῶ, ἀλλ' ὅπως μεταδῶ τῶν ἑταίρων τοῖς δεομένοις — ἴκανὸν εἰ ταυτηνὶ τὴν πήραν ἐκπλήσας παράσχοις οὐδὲ δλους δύο μεδίμνους χωροῦσαν Αἰγανητικούς. ὀλιγαρκῆ δὲ καὶ μέτριον χρὴ εἶναι τὸν φιλοσοφοῦντα καὶ μηδὲν ὑπὲρ τὴν πήραν φρονέν.

TIM. Ἐπαινῶ ταῦτά σου, ὦ Θρασύκλεις· πρὸ γοῦν τῆς πήρας, εἰ δοκεῖ, φέρε σοι τὴν κεφαλὴν ἐμπλήσω κονδύλων ἐπιμετρίσας τῇ δικέλλῃ.

ΘΡΑΣ. *Ὥ οὐ δημοκρατία καὶ νόμοι, παιόμεθα ὑπὸ τοῦ καταράτου ἐν ἐλευθέρᾳ τῇ πόλει.*

TIM. *Τί ἀγανακτεῖς, ὥγαθέ; μῶν παρακέκρουσμαὶ σε; καὶ μὴν ἐπεμβαλῶ χοίνικας ὑπὲρ τὸ μέτρον τέτταρας. ἀλλὰ τί τοῦτο; πολλοὶ συνέρχονται. Βλεψίας ἐκεῖνος καὶ Λάχης καὶ Γνίφων καὶ ὅλως τὸ σύνταγμα τῶν οἰμωξομένων. ὥστε τί οὐκ ἐπὶ τὴν πέτραν ταύτην ἀνελθὼν τὴν μὲν δίκελλαν ὀλίγον ἀναπαύω πάλαι πεπονηκυῖαν, αὐτὸς δὲ ὅτι πλείστους λίθους συμφορήσας ἐπιχαλαζῷ πόρρωθεν αὐτοῖς;*

ΒΛΕΨ. *Μὴ βάλλε, ὦ Τίμων· ἀπιμεν γάρ.*

TIM. *Ἄλλ’ οὐκ ἀναιμωτί γε ὑμεῖς οὐδὲ ἀνευ τρανμάτων.*

NOTES.

EXPLANATION OF ABBREVIATIONS.

cf. = Latin confer, i. e. compare, see.
comm. = common or commonly.
Dic. Antiqq. = Dictionary of Antiquities (Smith).
et al. = et alii, and others.
ff = and the following.
fr. = from.
G. = Goodwin's Greek Grammar.
H. = Hadley (Larger Greek Grammar).
κτέ. = *kai τὰ ἔτερα* = etc.
Lex. = Lexicon of Liddell & Scott (not abridged).
lit. = literal or literally.
perh. = perhaps.
sc. = scilicet = namely, understood.
S. Gr. = Smaller Grammar (Hadley's Elements).
st. = stead, i. e. instead of.
usu. = usual, or usually.
w. = with.

It is thought the remaining general and most frequent abbreviations will be easily understood. The special abbreviations, in connection with the several authors, are here subjoined.

ODYSSEY.

Am. = Ameis (Leipzig, Teubner, 1869).
Cr. = Crusius (Hannover, Hahn, 1857).
Düntz. = Düntzer (Paderborn, Schöningh, 1863).
F. = Faesi (Berlin, Weidmann, 1867).

HERODOTUS.

Ab. = Abicht (Leipzig, Teubner, 1866).
B. = Baehr (Leipzig, 185 - 1861).
G. = Goodwin.
Kr. = Krüger.
R. = Rawlinson (New York, D. Appleton & Co., 1872).
Sch. = Scheghæuser.
St. = Stein (Berlin, Weidmann, 1868).

THUCYDIDES.

Boeh. = Boehme (Leipzig, Teubner, 1864).
Cl. or Class. = Classen (Berlin, Weidmann, 1869).
Kr. or Krüg. = Krüger (Berlin, 1860).
Pop. = Poppe (Gotha, 1843 - 1853, 4 voll.).

XENOPHION'S MEMORABILIA.

Breit. = Breitenbach (Leipzig, Weidmann, 1854).
Küh. = Kühner (Leipzig, Teubner, 1857).
Rob. = Robins (New York, D. Appleton & Co., 1853).
Schneid. = Schneider.
W. = Weiske (Leipzig, Fritsch, 1802).

PLATO.

B or Bek. = Bekker (London, Priestley, 1826).
 C = Cousin (Œuvres de Platon traduites, Paris, 1846).
 G. = Grote (History of Greece, Grote's Plato).
 H. = Hermann (C. F.) (Leipzig, Teubner, 1854).
 J. = Jowett (New York, Scribner, 1871).
 Schl. = Schliemann (Übersetzung, Berlin, 1809).
 St. = Stalbaum (Leipzig, 1821).

DEMOSTHENES.

W. or Wes. = Westermann (Weidmann, Berlin, 1866).
 Reh. = Rehdantz (Leipzig, Teubner, 1865).
 Hes. = Heslop (Catena Classicorum, Sever, Francis, & Co, Boston, 1871).
 Ch. = Champlin (James Munroe & Co., Boston, 1848).

ARRIAN.

Eng. = Engelmann (Griechisch u. Deutsch, Leipzig, 1861).
 Sint. = Sintenis (Leipzig, Weidmann, 1849).

LUCIAN.

Barl. = Barlaeus.
 Ben. = Benedict (Amsterdam, Blaev, 1687).
 D. = W. Dindorf (Leipzig, Tauchnitz, 1858).
 Graev. = Graevius.
 Hemst. = Hemsterhuis } (Amsterdam, Wetstein, 1743).
 Reitz. = Reitzius } (Amsterdam, Wetstein, 1743).
 Jac. = Jacobitz (Leipzig, Teubner, 1862).

NOTES ON THE ODYSSEY OF HOMER.

THE student is recommended to read the chapter on Homer in Smith's History of Greece; or, still better, Grote's chapter on the Homeric poems; also, the interesting little volume on the Odyssey in "Ancient Classics for English Readers."

That suggestive and excellent work, Tyler's "Theology of the Greek Poets," will be found valuable, not only in connection with the study of the Odyssey, but of all the Greek poets.

The various reviews and other writings on Homer are too numerous to be specified here; nor should the attention of the young student be diverted more than is necessary from the poet himself to the endless writings about him.

BOOK I. — Council of the Gods. Athēna's Advice to Telemāchus.

Vv. 1–10. Invocation of the muse, and statement of the subject of the poem.

V. 1. **ἄνδρα** (obj. of **ἔννεπε**), *the man*. Note the omission of the article in Hm. H. 524; S. Gr. 374; G. § 140. — **ἔννεπε**: Lex. **ἔνέπω**. — Compare with this first expression, Virg. Aen. 1: 1. *Arma virumque cano*. — **Μοῦσα**. Later poets speak of Calliōpe as the Muse of epic poetry; but Hm. nowhere mentions the names of the muses, and only once (Od. 24: 60) their number. — **πολύτροπον**: join with **ἄνδρα**: is usually understood to mean here *cunning, wily*. So Am., Düntz., F. — **πολλά**: adv. acc. — V. 2. **πλάγχθη**: **πλάχω**: note in Hm. the frequent omission of the augment. H. 307 D; S. Gr. 687; G. § 122. Also, the stem in **γγ.** H. 328, b, note: S. Gr. 223, d. — **Τροῖης**: gen. of designation. H. 561; S. Gr. 405; G. § 167, 6, note. Instead of gen., the acc. in appos. with **πτολιεθρον** would be the usual prose construction. — **ἱερόν**, *sacred*; either because there were temples in the city, where the gods were worshipped, so that it might be considered sacred to the gods and under their protection; or, according to Eustathius, because the walls of the city were built by Apollo and Poseidon. Düntz. renders it *mighty*, and says the meaning *sacred* is only secondary; but his suggestion is not generally adopted. — **ἐπερσεν** (**πέρθω**): Odysseus did not alone destroy the city; but, as the contriver of the wooden horse, and a prominent warrior, he might

be spoken of as the destroyer of the city. — V. 3. **κέν** : notice, again, the omission of the augment; Att. prose form **εἴδεν**. — **νόον** is also, as well as **λοτεα** (from **λοτν**), limited by **πολλῶν ἀνθ.**; and knew their mind. — V. 4. **πολλά** qualifies **ἀλγεα**: and yet the subst., separated from the adj. and placed after the verb, has somewhat the force of definitive apposition. — **δγε** (epanalectic), expressed for perspicuity and emphasis: *he at least, he certainly*. — **πάθεν** (**πάσχω**): augment omitted. — **δν** (H. 238; S. Gr. 137; G. § 82) **κατὰ θυμόν**, *in his mind*. — V. 5. **ἥν** : possess. pron.: cf. **δν** above. — V. 6. **οὐδὲ ὡς** (note the accent: in Att. usu. **οὐτως**), *not even thus*, i. e. not even with all the effort he made, *while striving to secure* (**ἀρνύμενος**), etc. — **ἐρρύσατο, ρύομαι**. — **ἴεμενος** (**ἴημι**): **πέρ**, intens. The concessive idea *though* lies, I think, entirely in the participle (H. 789, f; S. Gr. 540, f; G. § 277, 4), *although greatly desiring (it)*. — V. 7. **αὐτῶν σφετέρησιν** (= **σφῶν**): H. 675, b; S. Gr. 460, a; G. § 137, Note 1. — For the ending **-ησιν**, see H. 129 D; S. Gr. 642; G. § 39. — **ἀτασθαλίησιν**: an abstract noun in the plur. H. 518, c; S. Gr. 369, b, *through their presumptuous acts*. — **δλοντο** (**δλλυμ**): augment omitted. In Att. the comp. **ἀπόλλυμ** is the usu. form. — V. 8. **νήπιοι** has the form of an exclamation: *foolish men! who devoured, or, in that they devoured, etc.* — **κατά** goes with **ἥσθιον** (**ἥσθιω**): separated by tmesis. H. 477: 616; S. Gr. 450; G. § 191, Note 3. — **Ὑπερίονος** (Lex. **Ὑπερίων**) **Ἡελίοιο** (Lex. **Ἡελίος**), *of Hyperion Helius*: for the ending **οιο**, see H. 140 D; S. Gr. 643; G. § 44. — V. 9. **ὁ** (H. 524; S. Gr. 374; G. § 140); *this one*, or simply *he*, meaning Helius. — **ἀφείλετο** (**ἀφαιρέω, ω**, usu. mid. **ἀφαιρούμεναι**): often with two accusatives. Here with acc. and dat. (of interest), *took away from them* (**τοῖσιν**). H. 239, D; S. Gr. 681; G. § 78, Note 2). — V. 10. **τῶν** (demonst. cf. note on **ὁ**): partitive gen. with **εἰπέ** (imperat. notice the accent). — **ἀμόθεν** (**ἀμός = τις**, and **-θεν, from**): *of these things, (starting) from any point, speak, etc.* — **θεά**: cf. note on **Μούσα**, v. 1. — **καὶ ήμιν**: *to us also*, i. e. to us, as well as to others: *to us*, i. e. to the poet and those to whom he sung.

Vv. 11–21. Odysseus, followed by the wrath of Poseidon, is detained by the nymph Calypso, being the only one of the Grecian heroes, engaged in the Trojan war, who had not yet reached home.

V. 11. **φύγον** (**φεύγω**), augment omitted. — V. 12. **ἔσταν**: H. 466 D; S. Gr. 734, s; G. § 129, I. Note. — V. 13. **τόν**, demonst.: cf. note on **ὁ**, v. 9: obj. of **ἔρυκε**. — **οἰον**: note the breathing: not to be confounded with **οῖον**; *but this one alone*, in distinction from all the other heroes (**ἄλλοι μὲν πάντες**): or, as some understand it, *this one alone*, i. e. bereft of all his companions. — **κεχρημένον**: Lex. **ΧΡΑΩ** (B). VI. *longing for*, with gen. **νόστου . . . γυναικός**: note the absence of the article. — V. 14. **Καλυψώ**: see Lex., and note the probable derivation and meaning. — **δῖα**: Lat. *diva*: blunderheads sometimes confound this word with the prep. **διά**. — **θεάσιν**: H. 128 D, a; S. Gr. 641; G. § 39. — V. 15. **σπέσσι**: Lex. **σπέσσος**. — **γλαφυροῖσι**: H. 140 D, b; S. Gr. 646; G. § 44. — V. 16. **ἔρος**: note again

the absence of the article, *the year came*, etc. — περιπλομένων : περιπλέομαι : stem vowel ε syncopated. — ἐνιαυτῶν : ἔτος, the generic word for *year* : ἐνιαυτός, *a period of time*; often rendered *year* : *when now the year came, in the revolving periods of time*. — V. 17. τῷ : as relat. H. 243 D; S. Gr. 682; G. § 140. — οἱ (enclit.), dat. H. 230; S. Gr. 133; G. § 79 : ἐπεκλωσαντο, ἐπεκλωθω (notice the metaphor in this word) : *in which the gods had appointed to him (lit. had spun the thread for him) to go*, etc. — V. 18. οὐδὲ ἔνθα is understood by Ameis as correl. of ὅτε δή, v. 16 : *not even then had he escaped from conflicts; even among his friends*. The thought seems clearer to understand οὐδὲ ἔνθα . . . φίλοισι as parenthetical and explanatory of Ἰθάκην : *not even then (after his arrival in Ithaca; in allusion to his contest with the suitors) had he*, etc. So Faesi and others, who follow Aristarchus. In this case, θεοὶ δ' would begin the principal clause, to which ὅτε δή is subordinate. H. 862, b; S. Gr. 585, a b; G. § 227, 2 : οὐδὲ ἔνθα is sometimes rendered, and not improperly, *not even there, i. e. in Ithaca*. — ἀέθλων, gen. with πεφυγμένος : said to be the only instance of this construction : usu. with the acc. ; may be rendered, *released from conflicts*. — V. 19. μετά with dat. poetic. H. 643; S. Gr. 447, o. — V. 20. Ποσειδάνων, Att. Ποσειδῶν. Notice everywhere in Hom. a tendency to uncontracted forms. H. 32 D, e; S. Gr. 614; G. § 30, 3. — V. 21. Ὀδυσσῆι : H. 189 D; S. Gr. 661; G. § 59, 3. — πάρος . . . ίκέσθαι, *before he reached*, etc. For the infin. with πρίν, or πάρος, see H. 769; S. Gr. 531, c; G. § 274. — ἔντι : possess. pron. ; cf. v. 5, ἔντι.

Vv. 22–95. In the absence of Poseidon, at the instance of Athena, the gods resolve on the return of Odysseus to Ithaca.

V. 22. ὁ μέν, *this one*, *he* (i. e. Poseidon), correlative with οἱ δὲ ἄλλοι, v. 26. — Αἰθίοπας (Αἰθίοψ) : notice the derivat. and meaning. See Lex. — μετεκίαθε: Lex. μετακιάθω, II. — ἔσντας : H. 406 D; S. Gr. 734, s; G. § 129, I. Partic. — Vv. 23 and 24 are parenthetical, and explanatory of Αἰθίοπας. — τοι=οἱ, relat. pron. : cf. note on τῷ, v. 17. — θεοῖσται : Lex. δαίω (B). For -αται (= -νται), see H. 355 D, e; S. Gr. 705; G. § 122, 2. — ἔσχατοι agrees with τοι, and is further explained by οἱ μὲν . . . οἱ δ' . . . : *some, of the setting Hyperion, others, of the rising* (i. e. some, of the West, or belonging to the West; others, of the East). The attempt to settle the exact geographical situation of nations, of whom Homer had only the most vague ideas, seems like being “wise above that which is written.” — δυομένου, pres. in meaning; aor. in form. G. Appendix δύω : H. 349 D; S. Gr. 699. — V. 25. ἀντίών : fr. ἀντιάων, contr. ἀντιῶν, with Epic duplication ἀντιών. H. 370 D, a; S. Gr. 713; G. § 124, 1. Ameis and Faesi regard it as future here, *to partake of, to enjoy* : Dünzter, as pres., *going to meet, going in quest of*. It agrees with ὁ μέν, and takes the gen. ἔκατόμβης. — V. 26. ἐνθ' ὅγε, *there he*, etc. cf. note on ὅγε, v. 4. — δαιτὶ belongs in idea both with τέρπετο and with παρήμενος. — οἱ δὲ δὴ ἄλλοι, *but they now, the others*. H. 500, d. “In Hm. the demonstrative,” etc. : S. Gr. 353, c; G. § 140, Note 2. — V. 28. τοῖσι : Ameis takes this as

dat. of interest (H. 601; S. Gr. 437; G. § 184, 3, Note 2), depending on the combined idea of *μίθων ἥρχε*, lit. *began words to them*, i. e. *began to address them*: Düntz. and Cr. take it in the sense *among those*. I agree with Ameis. — V. 29. *μνήσατο* (*μιμνήσκω*), augment omitted: with the gen., for *he bethought himself, in mind, of*, etc. — *Αἰγίσθοις*: see Classical Dic. Aegisthus. — V. 30. *τόν*, as rel. pron., *whom*, obj. of *ἐκτανε* (*κτείνω*). — *ῥ=ῥά*: a word of frequent occurrence in Hom. : also in the forms *ῥ*, and *ἄρα*: see Lex. *ἄρα* (not to be confounded with *ἄρα*, interrog., nor with *ἄρα* a subst.): frequently omitted in translating: yet the student should learn to notice and, if possible, *feel* its force in the Greek. — V. 31. *ἐπιμνησθείς, ἐπιμιμνήσκω*: *ἐπε* = *ἐπει*, obj. of *μετηνάδα* (*μετανάδω*). Notice, *ην* is a diphthong: usu. pronounced as *eu*: -*δα* contr. fr. -*δαι*, imperf. 3d sing. — V. 32. *὾ πότοι*: an exclamation of astonishment, pain, or dissatisfaction. In a connection similar to this Grote renders it, *Heavens!* — *οἶν δή νυ* (Lex. *νύν*), *how now*, etc. — *αἰτιώνται, αἰτιώμαται*: cf. Gr. reference on *ἀντιών*, v. 25. — V. 33. *ἡμέων* (H. 233 D; S. Gr. 678; G. § 79, Note 2): two syllables in scanning; synizesis, G. § 10; H. 37; S. Gr. 617. — *κάκ'* = *κακά*: notice the accent of *κάκ'*. G. § 24, 3; H. 100; S. Gr. 61. — *ἔμμεναι*. H. 406 D, 1, Inf.; S. Gr. 734, s; G. § 129, 1, Infin., *that calamities are from*, etc. — V. 34. *σφῆσιν* (*σφός*, G. § 82, Note; H. 238 D; S. Gr. 680) *ἄτασθ*. cf. v. 7, and notes. — V. 35. *Ἄτρειδας*: patronymic. H. 466; S. Gr. 318; 1st declens. gen. G. § 39; H. 136 D, 1; S. Gr. 638: limits *ἄλοχον*. See Clas. Dic. Atrides, or Atreides. — V. 36. *γῆμ'* (*γαμέω*): augment omitted; ending elided; = *ἔγημε(v)*. — *μνηστήν*: adj. *μνηστός*. — *τόν*, *this one, him*, i. e. Atreides. — V. 37. *εἰδώς* (agrees with *Ἄγισθος*): concessive, *though he knew*: *δλεθρον, the destruction*, i. e. the penalty that would follow the murder. — *πρό . . . εἰπομεν*: separated by tmesis: *we forewarned him*: *οι* (after *πρό*) enclitic; hence the two together written *πρό οι* (lit. *we said to him beforehand*). — V. 38. *πέμψαντες*, denotes means, *by sending*. *Ἄργειφόντην*; for the myth, see Class. Dic. — V. 39. *μήτ' . . . κτείνειν, not to slay him* (Atreides), depends on *πρό . . . εἰπομεν*. — *μνάσθαι*, by duplication of the vowel, for *μνάσθαι* (Lex. *μνάσμαται* A): H. 370 D; S. Gr. 713. — V. 40. *τίσις . . . Άτρειδας, an avenging of Atreides*: *ἔστεται*, H. 406, D, 1, Fu.; S. Gr. 734, s; G. § 129, I. Note. — V. 41. *ἡβήσῃ*: *ἡβάω*. — *ῆ* (cf. *δν*, v. 3): possess. pron., agrees with *αῆς* (fr. *αῖο* = *γαῖα* = Att. *γῆ*). — *ἱμερεται*, in the same const. with *ἡβήσῃ*, hence, subjunctive. For the short connecting vowel, frequent in Hm., see G. § 122, 2, Subj.; H. 347 D; S. Gr. 697: *and shall desire his land*. According to Odys. 3: 306, Orestes was at Athens at the time of his father's death. — V. 42. *ὅς = οὕτως, thus*: to be carefully distinguished from *ώς* (proclitic): *ἔφαθ'* (*ἔφατο*), fr. *φημι*. H. 404 D, 2; S. Gr. 734, d; G. § 129, IV. Note. — V. 43. *πειθ'* = *ἔπειθε*, augment omitted: *ἀγαθὰ φρονέων*, lit. *although thinking (or meaning) what was good*: i. e. in warning Aegisthus not to murder Agamemnon. — *ἀπέτισεν, ἀποτίνω, has atoned for all things together*. — V. 44. *τόν*: obj. of *ἡμείβητο* (Lex. *ἄμείβω*,

II. 2, *answered, replied to*). — V. 46. *καὶ λίτην* (= Att. *λίαν*), *and surely*: *κεῖνος*, Att. *ἐκεῖνος*, made emphatic by *γέ*. H. 850, 1; S. Gr. 580, a, *that one at least, he at least*, i. e. Aegisthus. — *ἔοικότι* (Lex. *ἔοικα*, II. 2), agrees with *ἀλθόρῳ* (dat. of place, G. § 190; H. 612; S. Gr. 446, a). — V. 47. *ώς ἀπόλοιτο*: H. 721, 1, a; S. Gr. 489, a, b; G. Greek Moods and Tenses, § 82, Note 3. — *ὅτις*: H. 246 D; S. Gr. 683; G. § 86, Note 2: *would that any other one also might perish, whoever should*, etc. — V. 48. *μοί*: ethical dat. H. 596, c; S. Gr. 432, d; G. § 184, 3, Note 5. — *ἀμφὶ* with dat. poetic; *about, for*. — *δαίλει* (Lex. *ΔΑΙΛΩ* (B)); *but for my part* (lit. *for me*) *my heart is distracted for*, etc. — V. 49. *δυσμόρῳ, ὃς κτέι*, *unhappy one, who*, etc. It is better to introduce this word in the English sentence, in the same place in which it stands in the Greek; and so, in general, to present the thought in English in the same order as in the Greek, so far as the idioms of our language will admit of the same arrangement. — *φίλων ἄπο*: anastrophe. G. § 23, 2; H. 102 D, b; S. Gr. 634. — V. 50. *ἀμφιρύτῃ*: *ἀμφιρύτος* (*ἀμφί*, *around*, *ρύω* to flow), *sea-girt*. — *ὅθι τε, where*. Note carefully this use of *τέ*. H. 856, a; S. Gr. 583, b. *δρυφαλὸς θαλάσσης*, *the centre of the sea*. — V. 51. *νῆσος δενδ-*, sc. *ἐστι*, *the island is woody*. So Am., Düntz., Faesi. But Cr. takes *νῆσος* as in appos. with *δρυφαλός*. — *ἐν*, adv. G. § 191, Note 2; H. 615; S. Gr. 449. *δῶματα* may perhaps be rendered as singular, on the same principle as *βασιλεῖα*, *Anabasis*, 1, 2, 7, *and there* (more literally, *in it*) *a goddess inhabits a mansion*. — V. 52, *ὅστε*, and v. 53, *δέ τε*: cf. note on *ὅθι τε*, v. 50. — *ἔχει . . . μακράς*, *and holds himself alone* (*αὐτός*) *the long pillars*, etc. Homer seems to have conceived of the heavens as supported by columns, somewhat like the ceiling of a large hall. Faesi. — V. 54. *αἱ . . . ἀμφὶς ἔχουσιν*, *which hold asunder*, etc. — V. 55. *τοῦ*: demonst. as usu. in Hm. Note in this verse again the absence of the article with *θυγάτηρ* and with *δύστηνον*: *the daughter of this one detains the unhappy man* (*Odysseus*), *although he mourns* (*δύρσιενον*, concessive). — V. 57. *θέλγει*, sc. *αὐτόν*. — *ἐπιλαήστεαι*, *ἐπιλαθάνανται*. Notice the fut. indic. with *ὅπως*. H. 756; S. Gr. 522, a; G. § 216, Note 1: *to the end that he shall forget*, etc. — Vv. 58, 59. *ἴέμενος . . . ιμείρεται*, *longing to perceive even the smoke . . .* (from utter despair) *yearns for death*. *θανέειν* (*θνήσκω*), H. 352 D; S. Gr. 701; G. § 122, 2, Infin. — V. 59. *οὐδέ νυ . . . ἤτορ*, *nor now is thy heart turned within thee*: uttered reproachfully. *σοί* is made emphatic by *πέρ* (enclit.). — V. 60. *φίλον*: see Lex. *φίλος*, 3. — *οὐδὲ νύ τ'*: *νύ* in a question, see Lex. *νύν*: Cr., Am., F., and others take *τ'* here for *τοί* (= *σοί*). G. § 79, Note 2; H. 233 D; S. Gr. 678: for the elision, see G. § 12, Note 1; H. 70 D; S. Gr. 626: *did not now Odysseus . . . favor thee*, etc. Yet Düntz. takes *τ'* for *τέ* in the Epic use, as in v. 50. The best critics are against him. — *νηυστί* (two syllables) = Att. *ναυστί*. H. 189 D; S. Gr. 666, ad.; G. § 54. — V. 62. *Τροίη*: spoken either of the city or of the country. Here used in the latter sense; *in the spacious Troad*. — *τι νύ οἱ* (dat., as appears at sight from the accent of *νύ*): *why now*, etc. — *ἀδύσαο*: H. 363; and 363 D; S. Gr.

711 ; G. § 114, 2, Note. No pres. δδύστομα, such as ὀδύσταο (1. aor., indic., mid.) would suggest, appears to have been used. — V. 63. νεφεληγερέτα : H. 136 D ; S. Gr. 637 ; G. § 39. — V. 64. ἔρκος : partitive appos. with σέ : *what manner of word has escaped (thee), the fence of thy teeth!* H. 500, b ; S. Gr. 353, b. — V. 65. πῶς κτέ, *how then (how after all that which you have named) could I*, etc. — V. 66. περὶ . . . ἔστι (περίειμι), separated by tmesis ; takes the gen. regularly : here with βροτῶν : νόον (H. 32 D, e ; S. Gr. 614 ; G. § 43) acc. of specif., *is superior to mortals in intelligence*. Dūntzer connects βροτῶν more closely with δς. This seems less natural, though logically and grammatically admissible ; *who, of mortals, is superior in, etc.* — περὶ (adv.) δ' . . . ἔδωκε, *and especially has given, etc.* : ιρά (fr. ιράν), Att. ιερά. Observe that the poet represents the man who excels in intelligence as especially devoted to the gods. — V. 67. τοι relates to θεοῖσιν : cf. note on τοι, v. 23. — οὐρανόν : note again the absence of the article : Eng. idiom, *the wide heaven*. Yet in Attic Greek the article is not unfrequently omitted in common designations of PLACE and TIME. H. 530, b ; S. Gr. 379, c. — V. 69. Κύκλωπος (note the deriv.) : gen. of cause, *on account of the Cyclops*. See Class. Dic. — δν relates to Κύκλωπος : ἀλάωσεν (ἀλαόω), subj. Ὁδυστεύς : δφθαλμοῦ joined with ἀλάωσεν as a verb of depriving. H. 580, a ; S. Gr. 422, aa ; G. § 174 : *whom he deprived of an eye (lit. whom he blinded of an eye)*. V. 70. Πολύφημον, appos. with δν. — δνον : H. 243 D ; S. Gr. 682 ; G. § 86, Note 2. — ἔστε (blunderers confound this with ἔστε) : H. 406 D, 1, 3d pers. ; 410 D ; S. Gr. 734, s ; 738 ; G. § 129, I. Note ; § 122, 2. Iterative endings. — V. 71. πᾶσιν (*n* movable before a consonant to make the ultima long by position) Κυκλώπεσσι (H. 154 D ; S. Gr. 655 ; G. § 59, 1), *among all the Cyclopes* : may be viewed as dat. of place, or perhaps dat. of interest in looser relations. So Faesi. — μίν (H. 233 D ; 3d pers. acc. sing. ; S. Gr. 678 ; G. § 79, Note 2) obj. of τέκε (= ἔτεκε, fr. τίκτω), *bore him*. — V. 72. μέδοντος, *ruler of, etc.*, or as particip. *ruling, etc.*, explains Φόρκυνος. — V. 73. σπέσσι : G. § 59, 1 ; H. 154 D, b ; S. Gr. 655 ; fr. σπέσος. — Ποσειδ- μιγεῖστα (μίγνυμι), *having met with Poseidon*. — V. 74. ἐκ τοῦ : “always temporal in Hm., and refers to v. 69.” Am., Dūntz. Yet Cr., following the scholiast, makes it causal : δή is resumptive. H. 851, a ; S. Gr. 580, d, *from that time, I say (the time when Odysseus made the Cyclops blind)* ; or, *on, on this account, I say*. — V. 75. οὐτι . . . δέ, *does not (indeed) stay . . . but drives (lit. causes to wander)*, etc. — πατρίδος αἵης : notice here πατρίς as adj. : in Att. usu. subst. — V. 76. ἄγεθ (= ἄγετε) : an exclamation, *but come!* Cf. Lat. *age!* — περιφράζωμεθα : H. 720, a ; S. Gr. 488, a ; G. § 253 ; *let us, who are present (οἵδε, fr. δδε, lit. these), all plan, etc.* — V. 77. δπως ἔλθοισι (ἔρχομαι, 2d aor. subjunc. 3d, sing. written also ἔλθησι. H. 361 D ; S. Gr. 710 ; G. § 122, 2, Subj.), *to the end that he may go (home)*. — μεθήσα (μεθίημι), a simple declaration, denoting the confidence of Zeus, the speaker : *will remit, will give up*. — V. 78. δν, possessive, *his* : cf. ήν, v. 5. — οὐ . . . τι, *not in any respect, not at all* : cf. οὐτι, v. 75. — V. 79.

ἀθαν- δέκητι θεῶν, *without the consent of the immortal gods*, is added to ἀντία πάντων, *against all*, for emphasis. So Am., Düntz., Faesi. — ἐπιδαι- νέμεν: infin. H. 359 D; S. Gr. 708; G. § 122, 2, Infin. — οἶος agrees with subj. of δυνήσεται: note the breathing and distinguish fr. οἶες. — Vv. 80, 81. cf. vv. 44, 45. Such repetitions are frequent in Hm. — V. 82. τούτο φίλον, sc. ἐστί: *if now this is agreeable to*, etc. — V. 83. Ὁδυσῆα, subj. of νοστῆσαι, *that the prudent Odysseus return*, etc. — ἢνδε δόμονδε: meaning of the ending -δε? H. 203, c; S. Gr. 114; G. § 61. Other local endings and their meanings? Notice that it is here annexed both to the noun and to pronoun: *to his home*. — Vv. 84, 85. Ἐρμέσεν obj. of ὀτρύνομεν (subjunc. G. § 122, 2; H. 347 D; S. Gr. 697: cf. ἴμε- ρεται, v. 41: an exhortation, cf. περιφραζόμεθα, v. 76, note), *let us de- spatch Hermes*, etc. — ὅφα . . . εὐπη, *that he may announce*, etc. — V. 86. ἔυπλοκάμω (εὖ, well; πλόκαμος, *a curl*, or *a braid*; πλέκω, *to twine*, or *to braid*): usu. rendered *fair-haired*; but this is not very accurate. It means either, *with fair curls*, or *with well-braided locks*, — probably the latter. So Düntz. and Am., who cite in illustration II. XIV. 176. χαῖτος πεξαρένη, χεροὶ πλοκάμους ἐπλέξει φαενούς (spoken of Hera), *having combed her hair, with her hands, she braided her shining locks*. — V. 87. νόστον, appos. with βιολήν: *our infallible purpose, the return of*, etc. — ὡς καὶ (= Attic. ἀν) νέηται, *to the end that he may go*: an emphatic pleonasm, similar to δόπως ἔλθησι, v. 77. — Vv. 88, 89. αὐτάρ, correla- tive of μέν, v. 84. — οῖ (enclit., and hence in the text without accent) in vv. 88, 89, “dat. of interest in looser relations”: H. 601; S. Gr. 437; G. § 184, 3: is not properly, I think, viewed as “dat. of the possessor”: *that I may the more rouse up for him his son*, etc. The second οῖ (in v. 89) refers to νίσσων. — ἐν φρεσί. Notice here a frequent idiom in Hm., ἐν with dat., joined with a verb expressing or implying motion. Force of this construction? H. 618, a; S. Gr. 448, b. — θεῖω (τιθημι): G. § 128, 2; H. 400 D, i; S. Gr. 730. — V. 90. καλέσαντα (instead of καλέσαντι agreeing with οῖ) agrees with the implied subj. of ἀπειπέμεν (= Att. ἀπε- πεῖν, G. § 122, 2, Infin.; H. 359 D; S. Gr. 708): (cf. λαβόντα, Anab. 1, 2, 1): *that he having called . . . speak out (a prohibition) to all*, etc. — V. 91. οἴτε (ὅστε): H. 856, a; S. Gr. 583, b: relates to μνηστήρεσσιν (H. 154 D, b; S. Gr. 655; G. § 59, 1). — οῖ (enclit.), dat. of interest, *to his injury, at his expense*: cf. οῖ, vv. 88, 89. — V. 92. μῆλος (= μῆλα): Lex. μῆλον (A). — V. 93. πέμψω, sc. αὐτόν, *I will send him* (Telem- achus). — V. 94. νόστον, obj. of πευσόμενον (fut. particip. denoting purpose, fr. πυνθάνομαι), *to inquire about the return of*, etc. — V. 95. κλέος, subj. of ἔχεισιν (pres. subjunc. 3d sing.; cf. ἔλθησι and note, v. 77): *lit. and that a noble fame may possess him*, etc.

BOOK II. — Council of the Chiefs of Ithaca.

BOOK III. — Telemachus, attended by Athena in the Form of Men- tor, proceeds to Pylius, and has an Interview with Nestor.

BOOK IV. — Telemachus proceeds to Sparta. Interview with Meneläus.

BOOK V. — Departure of Odysseus from the Island of Calypso. He is wrecked on the Island of Phaeacia.

BOOK VI. — Nausicaa, Daughter of Alcinōus, King of Phaeacia, discovers Odysseus.

BOOK VII. — Odysseus repairs to the Court of Alcinōus, and is favorably received.

BOOK VIII. — Entertainment and Games in Honor of Odysseus.

BOOK IX. — Odysseus rehearses his Adventures. The Cicons, the Lotophagi, the Cyclops.

Vv. 152—215. A hunt and feast on an island not far from the land of the Cyclops. On the following day, Odysseus sails to the land of the Cyclops and repairs to the cave of Polyphemus.

V. 152. *φάνη* (*φαίνω*), augment omitted. — V. 153. *νῆσον*, *the island*: described in the passage just preceding. Notice here again the omission of the article. — *-μεσθα* (Att. *-μεθα*): G. § 122, 2; H. 355, D, d; S. Gr. 704. — *κατ' αὐτήν*, *over it, in it*, i. e. the island. — V. 154. *ἀρσαν* (*δρυνμι*), *roused, started up*; takes *αἰγάς* for obj. — *αἰγόχοιο* (Att. ending *-ον*): Lex. *αἰγόχος*. — V. 157. *νηῶν* (Att. *νεῶν*): G. § 54; H. 189 D; S. Gr. 666, a d. — *διὰ . . . κοσμηθέντες* (*διακοσμέω*): tmesis: G. § 191, Note 3; H. 477, 616; S. Gr. 450. — *τρίχα*, *adv.*; *having arranged ourselves in three parties*. — V. 158. *βαλλομεν*, *imperf.* with omitted augment. — V. 159. *ἐκάστην*, sc. *νῆα* (Att. *ναῦν*). — V. 160. *λάγχανον*: Lex. *λαγχάνω*, iv. — *ἐμοὶ . . . οἴῳ*, *for me alone*. — *ἔξελον* (*ἔξαρέω*): (augment omitted, and hence the accent drawn back on the prep. H. 368, b; S. Gr. 249, a), *they took out*. Cf. v. 550 ff. — V. 161. *ἡλιον* (Att. *ἥλιον*): notice here again the fondness for the confluence of vowel sounds in the Ionic dialect. — V. 162. *ἄσπετα*, *abundant*. — V. 163. *ἔξεφθιτο*: Lex. *ἔκφθινω*. — V. 164. *ἐνέην* (Att. *ἐνῆν*, fr. *ἐν*, *είμι*): subj. *οἶνος*: *but it lasted (or held out) in (them, the ships)*. — *πολλὸν* (= Att. *πολύν*, sc. *οἶνον*), obj. of *ἡφύσαμεν* (*ἀφύσσω*). — *ἐν ἀμφιφορ-*: notice here the use of *ἐν* with the dat. H. 618, a; S. Gr. 448, b: *we each drew much (wine and stored it) in jars*. — V. 166. *ἔεινστομεν* is intrans.: *hère, trans. we looked into the land of, etc. . . . we beheld the smoke (and heard) the voice of themselves and of the sheep, etc.* — V. 168. *ἐπι . . . ἥλθεν*, tmesis: *κνέφας*, subj., *darkness came on*. — V. 169. *κοιμήθημεν* (*κοιμάω*), aug. omitted. — V. 171. *ἀγορήν* (notice the Ionic preference for the vowel *η*) *θέμενος*, *having appointed an*

assembly. — Notice **μετά** with dat. H. 643; S. Gr. 447, o: *among all* (Att. **ἐν** with dat.). — **ἴειπον**: H. 450 D, 8; S. Gr. 740, e k; G. Appendix. — V. 172. **Ἄλλοι**, appos. with subj. of **μίμνετε, do ye, the others**, etc. — **ἔριηρες**, Lex. **ἔριηρος**. — V. 173. **ἔτεροισιν**: Lex. **ἔταιρος**. — V. 174. **ἔλθων . . . περήστομα** (notice the vowel η), *having gone, will try; or more freely, will go and try: τῶνδ' ἀνδρῶν* (Att. **τῶνδε τῶν ἀνδρῶν**). H. 538, a; S. Gr. 382, d; G. § 142, 4), *yonder men*. — V. 175. **ἢ . . . τίς**: *whether . . . or*. — **ρ' = ρά**. Lex. **ἄρα**: epic usage. Note the frequent use and the meaning of this word in Hm. Not usually rendered. — **οἵγε, they**: cf. δγε, 1; 4; sc. **εἰσίν**. — V. 176. **καὶ σφιν** (= **σφίσιν**: G. § 79, Note 2; H. 233 D; S. Gr. 678). Dat. of possessor. G. § 184, 4; H. 598; S. Gr. 434) . . . **ἔστι**: *and there is to them, and they have*, etc. — V. 177. **ἀνὰ νηὸς** (= Att. **νεός**, fr. **ναῦς**) **ἔβην** is explained as an instance of tmesis, equivalent to **νηὸς ἀνέβην**; the gen. **νηός** being thus dependent on the compound verb, and not on the preposition. So Am., Dünitz., and others. Would it not seem more natural, and in accordance with the apparent fact, to admit that **ἀνά** may take the gen. ; and in this and similar instances — of which several occur — to make **νηός** depend on **ἀνά**? So Cr.; G. § 191, 1, Note. — V. 178. **αὐτούς** agrees with the subj. of **ἀμβαίνειν** (= **ἀναβαίνειν**). H. 73 D; S. Gr. 628; G. § 12, Note 3), *both to embark themselves, and, etc.* — **ἀνὰ . . . λῆσαι**: Lex. **ἀναλύω**, *to loose, etc.* — V. 179. **εἰσβαίνον** (= **εἰσβαίνον**): aug. omitted, and hence the accent on the preposition. Cf. **ἔξελον**, v. 160, note. — **κλητῖσι**: Lex. **κλείσι**, iv. — V. 180. **τύπτον** (**τύπτω**): aug. omitted. — V. 181. **τὸν χώρον**. H. 551; S. Gr. 396; G. § 162. *But when already we arrived at the place (or perhaps τότε as demonst. at that place), mentioned v. 166.* — V. 182. **ἔνθα δέ**. H. 562, b; S. Gr. 585, a b; G. § 227, 2: *then, etc.* Note carefully this use of **δέ**. — **ἐπ' ἐσχατιῇ**, *at the extreme part, at the very border (of the place): made still more definite by the description ἄγχι θαλασσῆς.* — V. 184. **δέεις . . . αἶγες**: appos. with **μῆλα, flocks**. — **ἰανέσκον**: **ἰαύω**. Force of the ending **σκον**? H. 410 D; S. Gr. 738; G. § 122, 2. — **περί**: adv. *round about*: **αἰλή, a yard, a court-yard**. — V. 185. **δέδυμπτο**, pluperf.: aug. omitted. Lex. **δέμω**. — **κατωρυχέεσσι** (Lex. **κατωρυχής** and **κατώρυξ**) **λίθοισιν**, *with deep-laid stones*, “which might serve as seats.” Am., Dünitz., and others. — V. 187. **ἔνλαυε** (**ἐν, ιαώ**), *lodged within*: **πελώριος, a monster**. — **ρά**, Lex. **ἄρα**. Epic use. Cf. v. 175, note: **τέ**, epic use. H. 856; S. Gr. 583, b. — V. 188. **ποιμανεῖσκεν** (**ποιμαίνω**): aug. omitted: iterative ending. Cf. note on **ἰανέσκον**, v. 184. — V. 189. **δέθμιστια** **ψῆλη** (**οίδα**), *knew lawless (deeds)*: i. e. acknowledged no laws. — V. 190. **καὶ γάρ** connects this sentence closely to the foregoing both in a copulative and in a causal relation. It is usual to render only the latter word, *for*. — **ἔτετυκτο** (**τεύχω**), *he had been made, he was a gigantic wonder, etc.* — **ἔφκει, ἔσικα**. — **δτε . . . οίον**, *when it (the woody peak) appears alone, etc.* — F., Am., and Cr. read **δ τε, which, etc.** — V. 194. **αὐτοῦ**, adv. as often in Att. : **πάρ** = **παρά**. H. 73 D; S. Gr. 628; G. § 12, Note 3: *there by the ship*. — **ἔρυσθαι**. H. 405 D, 2,

b ; S. Gr. 734, n ; Lex. ἐρύω, iv. — V. **196.** βῆν = ἔβην, fr. βαίνω. — αἴγεον ἀστέρν, *a goat-skin*, such as is still used for the same purpose everywhere in Greece and the neighboring lands : ἔχον = ἔλχον : οὖντο limits ἀστέρν. — V. **198.** ὅς . . . ἀμφιβεβήκει (ἀμφιβαίνω), lit. *who had walked about Ismárus* (the city of the Ciconians), i. e. *who had protected Ismárus*, before it was sacked by Odysseus. — V. **199.** οὕνεκα, *because*, introduces the reason why Maron gave the wine to Odysseus. — μέν (H. 233 D, under ἔτος : S. Gr. 678 ; G. § 79, Note 2), obj. of περισχόμεθα (Lex. περιέχω, mid.), *we protected him together with*, etc. — V. **200.** ὥκει, οἰκέω. — V. **201.** πόρει (Lex. πόρω). In what tenses used ? : *he gave*, etc. — V. **204.** οἶνον, sc. δώκε (Att. ἔδωκε). — ἐν . . . πάσιν, *in jars, twelve in all* : or, *in full twelve jars* : πάσιν agrees with ἀμφ. — V. **205.** αὐτόν, i. e. οἶνον, obj. of οἴειν (οἶδα). G. § 130, 2, Note ; H. 409 D, 6 ; S. Gr. 737, i). — δμάων (irreg. accent). G. § 25, 3, Note ; H. 160, exc. c ; S. Gr. 92, c) and ἀμφιπόλων limit τοῖς, *nor did any one of*, etc. The distinction between these two words in meaning is not very clear. Voss renders, Keiner der Knecht', und keine der dienenden Mägd' in der Wohnung (*None of the men-servants, and none of the maid-servants, etc.*). The etymology (δμάων fr. δαμάω, *to subdue, enslave* ; ἀμφιπόλων, ἀμφί, *around*, and πόλεω, *to turn, to go about*) indicates rather a distinction of class than of sex. So perhaps we may render it, *nor did any one of the slaves or of the attendants, etc.* — V. **207.** ἀλλ' αὐτός, *but he himself*, i. e. Maron. — φίλη qualifies ἄλοχος. — μέν οἴη : an emphatic expression : *one (person) alone*. — τόν, demonst. : οἶνον, definitive appos. H. 500, d ; S. Gr. 353, c. — ὅτε πίνοιεν : hypothet. relat. sentence. H. 757 ; S. Gr. 523 ; G. § 233 : *and whenever they* (the persons mentioned in the verse above) *drank of this, the honey-sweet, red wine*. — V. **209.** ἐμπλήσας (Lex. ἐμπίπλημι, fr. ἐν, πίπλημι). H. 403, 7, Rem. a ; S. Gr. 273, f. Rem. f a) : sing. although the plur. πίνοιεν is used just above : *he having filled one cup (with the wine)*. — οὐδατος limits μέτρα. — άνά, separated by tmesis from χεύ' (= ἔχειν, aor. fr. χέω) : *he poured on (it, in the mixer) twenty*, etc. : or, as Ameis, Faesi, and others understand it, *he poured (it, the cup of wine) on twenty*, etc. The former seems more natural. — V. **210.** δέδει : δέω. The same stem with δέμα : can hardly be imitated in English (*a sweet smell was smelt*). We may render it, *a sweet odor arose*, etc. — V. **211.** θεσπεσίη : more emphatic than ήδεια, and in an emphatic position : *a divine (fragrance)*. — οὐδετοι : a strengthened negative : join with φίλον : *it would not indeed be pleasant to abstain from (it, the mingled wine and water)* : ἀποσχέσθαι, ἀπέχω : ήνει, cf. 1, 18. — V. **212.** τοῦ : gen. with verb of filling. H. 575 ; S. Gr. 418 ; G. § 172 : φέρον = ἔφερον : *having filled a large skin with this (wine) I bore (it)*. — ήα : Lex. ήα, sc. φέρον : *and in a leathern sack (I bore) provisions also for the way* : ήα may be in form 1st pers. sing. imperf. indic. of εἴμι. See Gr. The verb and the noun can, therefore, be distinguished only by the connection. — V. **213.** οὐσατο : Lex. οἴομαι : *my daring mind suggested to me the thought*, etc. — V. **214.** The best critics differ as to the const. of ἄνδρα : some

taking it as subj. ; others, as obj. of the comp. verb ἐπελεύσεσθαι (ἐπέρχομαι) : that I should go to a man, etc. ; or, that a man would approach. On the whole, I am inclined, with Ameis, to the latter const. Cf. ἐπῆλθε, v. 233. — ἐπιειμένον : Lex. ἐπιέννυμι : ἀλκήν, const. ? H. 553, a ; S. Gr. 398, a ; G. § 164 ; § 166, Note 2 : clothed in great strength.

Vv. 216–251. They reach the cave of Polyphemus : the companions of Odysseus wish to return to the ship ; but he remains till the Cyclops returns with his flocks, and espies the strangers.

V. 216. οὐδέ in rendering is often divided into its component parts ; but we did not find him (μέν), i. e. the Cyclops. — V. 217. νομὸν (notice the accent, distinguishing it from νόμον law) κάτα (anastrophe. Cf. ἄπο, 1 : 49), he was feeding his fat flocks in a pasture. — V. 218. ἐθηένμεσθα (θηέομαι) : for the contraction εο = ευ, see H. 32 D, f ; S. Gr. 615 ; G. § 124, 2 : ending -μεσθα. H. 355 D, d ; S. Gr. 704 ; G. § 122, 2. — V. 221. ἔρχατο (Lex. εἴργω, and ἔργω) : pluperf., indic., pass., 3d pers. plur. : the ending -ντο, changed to -στο, and the preceding mute aspirated. G. § 122, 2 ; H. 355 D, e ; 392, Rem. a ; S. Gr. 261, a ; 705 : being separated (διακεκριμένα, διακρίνω) into distinct flocks, they were kept apart. — χωρὶς μὲν . . . χωρὶς δὲ . . . χωρὶς δ' αὖθις : in one place . . . and in another . . . and again in another. — V. 222. ναῖον : Lex. ναῖο, A. III. — V. 223. τετυγμένα (Lex. τεύχο, II. 2) : agrees with ἄγγειον : and all the vessels were filled with whey, both the pails and pans, well made, into which he milked. — V. 224. πρώτισθι = πρώτιστα : followed by αὐτάρις ἐπειτα : first of all . . . but after that, etc. — V. 225. τυρῶν : partitive gen. : αἰνυμένους agrees with the subj. of οἴναι, sc. ήμας : that we taking of the cheese go, etc. — V. 227. ἐξελάσαντας, same const. with αἰνυμένους : that we having driven hastily from the folds to the swift ship both kids, etc. — V. 228. ή τ' ἀν . . . ήνει : and surely it would have been far better, sc. εἰ ἐπιθέμην, if I had yielded. H. 746, 752 ; S. Gr. 514 ; 520, b ; G. § 226 ; § 226, 2. — V. 229. ὅφρ' . . . ἵδομι : closely connected with δλλ' . . . πιθόμην. The intervening clause is parenthetical. — V. 230. οὐδέ' . . . ἐσεσθαι, but he (the Cyclops) was not, when he appeared, about to be, etc. — V. 231. κήνατες : καίω. — καὶ αὐτοὶ . . . φάγομεν (ἐσθίω), ourselves also . . . ate. Not only did they offer to the gods burnt-offerings of the cheese, but partook themselves also : τυρῶν αἰνυμένοι, cf. v. 225. Rather free use they made of the provisions of the Cyclops ! — V. 233. εἰος, Att. ἔως, until — ὅβριμον κτέ, lit. a mighty load of dry wood : ὅβριμον, used metaphorically ; a mighty load, i. e. a load which required great strength to bear it. — V. 234. ποτιδόρπιον : Lex. προσδόρπιον : an aid to the evening meal. Voss renders, dass bei Licht er äsze zu Abend : that he might eat by a light at evening. This is rather an explanation than a translation. — V. 235. βαλών, sc. ἄχθος ὑλῆς. He first within the cave cast down the load of wood, and then proceeded to drive in the flocks. V. 236. απεστάνεθα : ἀποστένα. — 238. μάλα, join with πάντα, as in several other instances in Hom. ; is intensive ; see Lex. μάλα. — ὅσσοι :

Lex. **ὅσος**: the **σ** doubled for the metre. — **ἄμελγε**: **ἀμέλγω**: cf. the comp. **ἐνάμελγέν**, v. 223. — **θύρηφιν**: H. 206 D; S. Gr. 639; G. § 61, Note 3: dat. of place, *at the door*: further explained by **βαθέις ἔκτοθεν αὐλῆς**, *on the outside, within the deep yard*: **αὐλῆς**, gen. of place. See Lex. **ἔκτοθν**. The reading **ἔντοθεν** (= **ἔντοσθεν**) is preferred by Am. and F. Thus **αὐλῆς** depends on **ἔντοθεν**, *within the deep yard*. This certainly seems far simpler and more natural. — V. **240.** **ἐπέθηκε** (**ἐπιτίθημι**), *he placed upon* (the doorway). — **θυρέον**: pronounced, in scanning, in two syllables; synizesis. H. 37; S. Gr. 617; G. § 10: is the obj. both of **ἐπέθηκε** and of **ἀέιρεσ**. — V. **241.** **δύριμον**: cf. note, v. 233: emphatic position. — **οὐνὶ ἀν** . . . **δύλιστειαν**: *not two-and-twenty wagons, strong, four-wheeled, could move this from the ground*. The expression presents the picture of a large number of strong teams; but how they could all be used at once to move the huge door, unless they were detached from the wagons and hitched together, is not very apparent. We may perhaps render it, *not the power of twenty-two wagons . . . could move*, etc. So Faesi: **τετράκυλοι**, first three syllables long. — V. **243.** **θύρσιν** (depends on **ἐπ-**; *on the doorway*): plur.; perhaps to denote the great size of the entrance. — V. **245.** **πάντα κατὰ μοῖραν**: *all things in order*; or, *wholly in order*: **πάντα** may be taken as adv. acc. — **ὑπ’ . . . ἡκεν**: tmesis: **ἐκάστη**, governed by **ὑπ’**: *under each he placed a sucking*. — V. **246.** **θρέψας**: **τρέψω**. — V. **247.** **ἀμησάμενος**: **ἀμάω**. — V. **248.** **ὅφρα . . . αἰνιμένῳ**: lit. *that it might be to him taking* (it) *to drink*: i. e. *that it might serve him, in taking (of it), for drink*. Const. of **πίνειν**? H. 765; S. Gr. 529; G. § 265. — **ποτιδόρπιον**: cf. v. 234. — V. **250.** **σπεύσει πονησάμενος**: *hastily performed* (H. 801; S. Gr. 546, e; G. § 277, 2): lit. *hastened having performed* — **τὰ ἀ ἔργα**, *these his labors*. Perhaps an American would say, *these his chores*. — V. **251.** **πῦρ ἀνέκαιε** (**ἀνακαίω**) indicates that the fire mentioned v. 231 had burned down. — **εἴσιδεν**: augment omitted; hence, recessive accent: **ἡμέας** (Att. **ἡμᾶς**), the obj. equally of **εἴσιδεν** and of **εἴρετο**: **εἰς** denotes properly the act of glancing within, and **ἡμέας** is obj. of **ἴδεν**: *glancing within (the cave), he saw (us) and questioned us*.

Vv. 252–286. The Cyclops inquires of the strangers who they are. Odysseus replies, and seeks to move the compassion of the monster, who answers with blasphemy, and questions Odysseus about his ship.

V. **252.** **πλειθ'** = **πλεῦτε**, fr. **πλέω**. — V. **253.** **ἢ**: interrog. H. 828, b; 829; S. Gr. 566, b; G. § 282, 2. — **τι**, adv. acc. — **κατὰ πρῆξιν**, *on business*. — V. **254.** **οιά τε** (Epic use of **τέ**), *like*. — **τοίτ'** (= **τοι**, *relat.*, and **τέ**), *who*. — **ἀλόσωνται** (**ἀλάρμαται**): H. 370 D, a; S. Gr. 713; G. § 124, 1. — V. **255.** **παρθέμενοι, παρατίθημι**. — V. **256.** **ἔφαθ'** (= **ἔφατο** = Att. **ἔφη**). — **ἡμῖν**: dat. of interest in looser relations. — **κατεκλάσθη**: **κατακλάω**. — **φίλον**: little more than a possessive pronoun in force. Lex. **φίλος**, 3: *and as for us, on the other hand, our heart was broken down, while we feared*, etc. **δεισάντων**, gen. abs. sc. **ἡμῶν**, implied in **ἡμῖν** expressed just before. — V. **258.** **ἀλλὰ καὶ ὡς**, *but even thus* (i. e. although smitten

with terror). — V. 259. Ἡμεῖς, subj. of ἡλθομεν, v. 262. — Τροίηθεν : “belongs with οἴκαδε ιέμενοι,” Dünz. ; “belongs with ἡλθομεν,” Ameis, Faesi. Does it not belong with both words? — ἀποπλαγχθέντες (ἀποπλάγω, cf. 1: 2) : *driven away from* (our course). — V. 261. ἀλλην ὁδὸν, ἀλλα κελευθα : adv. acc. : a usage of ἀλλος hard to render ; lit. *by another way, by other journeyings*. Perhaps we may render freely, *by various ways, by various journeys*. The Greek expresses briefly and emphatically the wanderings of Odysseus. — V. 262. οὕτω πτον (Lex. πτον, 2), *thus, no doubt* ; or, *thus, I suppose*. — μητίσασθαι, *to carry out his plan*. Am. — V. 263. λαοί : predicate with εἴναι. H. 775 ; S. Gr. 536, b ; G. § 136, Note 2 : *we boast that we are people of*, etc. — Ἀτρείδεω (-θεω in one syllable in scanning ; synizesis) : H. 136 D ; S. Gr. 638 ; G. § 39. — V. 264. τοῦ limits κλέος. Notice here the force of δῆ. H. 851 ; S. Gr. 580, d. — μέγιστον is predicate ; κλέος, subj. — V. 265. διέπερσε (διαπέρθω), *sacked*. — V. 266. ήμεις δ' αὐτε : *but we, on the other hand* (i. e. we, in distinction from Agamemnon). — τὰ σὰ γοῦνα (= γόνατα, fr. γόνυ) belongs in thought both with the preceding and with the following word : *arriving at, have approached these thy knees*. — V. 267. εἰ, (to ascertain) if. — V. 268. ήτε (Epic use of τέ) ἔστιν : *which is the right of strangers*. — V. 269. αἰδεῖο (αἰδέομα) = αἰδέο = αἰδέον = Att. αἰδοῦν. — εἰμέν : H. 406 D, 1 ; S. Gr. 734, s ; G. § 129, I. Note ; τοί (enclit.) dat. sing. = σοί. H. 233 D ; S. Gr. 678 ; G. § 79, I. Note 2. — V. 270. Ζεύς, sc. ἔστι. — V. 271. ξείνιος, Lex. ξένιος. — V. 272. ἐφάμην : cf. ἐφαθ', and note, v. 256. — V. 273. νήπιος εἰς = Att. εἰ. H. 406 D, 1 ; S. Gr. 734, s ; G. § 129, I. Note. Observe that εἰς is enclitic, although εἰ is orthotone. G. § 27, 3 ; H. 406, Rem. b ; S. Gr. 277, b : *you are foolish*. — ειλήλουθας : ξερχομαι. — V. 274. κέλεαι : H. 355. Mid. : 363 D ; S. Gr. 240 ; 711 ; G. § 122, 2, Indic. δειδίμεν : δειδω, δειδια, δειδοικα, δέδια, δέδοικα (the last two are Attic) : G. Appendix ; H. 409, 5 ; 409 D, 5 ; S. Gr. 280, e ; 737, g ; δειδίμεν, infin. H. 359 D ; S. Gr. 708 ; G. § 122, 2, Infin. — ἀλέασθαι (I aor. infin.) : ἀλέομαι and ἀλένομαι : *you who bid me either to fear or to avoid (the wrath of) the gods*. — V. 276. ἐπειή : penult short in scanning. H. 86 D (3) ; S. Gr. 631. Some editors write here ἐπελ ḥ. — V. 277. ἄν, with πεφιδοίμην (φειδομαι), which takes the gen. (σεῦ = Att. σοῦ, accented, hence emphatic ; and ἐτάρων). — V. 279. εἰφ' = εἰπέ (imper. fr. εἰπον). *But tell me to what point in coming you held*, etc. i. e. to *what point in coming you steered*, etc. — V. 280. ἢ ἢ, *whether or*. — δαεία (aor. pass. subjunc.) : Lex. ΔΑΩ. II. *that I may learn*. — V. 281. φάτο : augment omitted : = ἔφατο, cf. v. 256. — ἐμὲ λάθεν : *but he did not elude me, i. e. he did not deceive me*. — εἰδότα (οἶδα) agrees with ἐμέ, and takes πολλά as obj. — V. 282. ἀψορροι, *back*, i. e. *in reply*, qualifies προσέφην. — V. 283. Νέα (= Att. ναῦν, fr. ναῦς) : = one long syllable, by synizesis : obj. of κατέαξε (κατάγνυμ) : μοι, dat. of interest. — V. 284. βαλάν (sc. νέα, *having cast* (it). — ὑμῆς (ὑμός, ἀ, or ἡ, ὅν = ὑμέτερος), qualifies γαλῆς, *of your land*. — V. 285. ἀκρη προσπελάσας (προσπελάζω) : H. 605 ; S. Gr. 439 ; G. § 187. — ἀνεμος ἐκ πόντου are closely joined in

thought: **πόντος** (as distinguished fr. **θάλασσα**, the generic word for sea, or the sea in distinction from the land) means *the deep sea*, or as we say, *the high sea*. So here, we may say, *a wind from the high sea*: **ένεικεν** (φέρω) = Att. **ήνεγκεν**, *bore* (the ship) *away*. — V. 286. **ὑπέκφυγον** = Att. **ὑπεξέφυγον**.

Vv. 287–352. Three meals of the Cyclops, in which he devours six men (two at a meal): plan of Odysseus for revenge and escape.

V. 288. **ἐπὶ . . . ἴαλλεν** (tmesis), takes the acc. **χειρας** and the dat. **ἴταροις**. — V. 289. **σὺν . . . μάρψας**: **συμμάρπτω**. — **ἀστε** (Epic use of **τέ**, *as, like*). — V. 290. **ἐκ . . . βέε**: **ἐκρέω**. — V. 291. **τούς**, obj. of **διὰ . . . ταμών** (διατέμνω). — **ἀπλίσσατο** (**ὅπλίζω**): mark the force of the mid. ; *he got ready for himself*. — V. 292. **ἀπέλειπεν** (**ἀπολείπω**), *nor did he leave anything remaining*. — V. 293. **ἔγκατα κτέ**, obj. of **ἵσθιε**. — V. 294. **ἀνεσχέθομεν**: **ἀνέχω**. G. Appendix ; H. 411 D ; S. Gr. 739. Outstretched hands, with the palms upward, was a common attitude in supplication. — V. 295. **ἀμηχανίη**: derivation ? See Lex. Perhaps *despair* comes nearest to the meaning. *Perplexity, trouble, distress*, are words rather too weak for the connection. — V. 296. **ἐμπλήσατο**: **ἐμπίπλημι**: cf. **ἐμπλήσας**, v. 212, note. — V. 297. **ἐπ' . . . πίνων**: Lex. **ἐπιπίνω**. — V. 298. **κεῖται** = **ἔκειτο**: **κεῖμαι**. — **τανυστάμενος διὰ μῆλον, stretched along among his flocks**. — V. 299. **τόν**, obj. of **οὐτάμεναι** (Lex. **οὐτάω**), 2 aor. infin. act. G. Appendix ; H. 408 D, 21 ; S. Gr. 740, jr. — V. 301. **θῇ . . . ἔχουσιν, where the midriff** (**φρένες**) *holds the liver*, — a point most vulnerable and vital. — V. 302. **χειρ' (= χειρὶ) ἐπιμαστάμενος** (**ἐπιμαλομαι**), *having grasped (it, the dagger) with my hand*. So most editors ; yet Ameis, with some probability, renders, *seeking with the hand* ; because he could not, in the darkness, see the precise point where he would plunge the dagger. Dind. retains the reading **χειρ'** (= **χειρα**), which I could not follow. — **δέ** : correl. of **μέν** after **τόν** : *but another mind*, etc. — V. 303. **αὐτοῖ, adv. κέν**) = Att. **δέ**, qualifies **ἀπωλόμεθα**. Force of this const. ? H. 746 ; S. Gr. 514 ; G. § 222. *For we* (**ἀμμες** = **ήμεις**. G. § 79, Note 2 ; H. 233 D ; S. Gr. 678) *also should have perished there with terrible destruction*. **δλεθρον**, cogn. acc. G. § 159 ; H. 547 ; S. Gr. 393. — V. 304. **δυνάμεσθα**, Att. **ἔδυνάμεθα**. — **θυράων** depends on **ἀπ-** in **ἀπάσασθαι** (**ἀπωθέω**), *to force with our hands from the lofty doorway*, etc. Cf. v. 243, note. — V. 306. **ώς, in this situation**. — V. 308. **ἀνέκαι**, v. 251. — V. 310. Cf. v. 250. — V. 311. **σὺν . . . μάρψας**: tmesis : cf. v. 289. — **δὴ αὐτε**: two syllables in scanning ; synizesis. — **ἀπλίσσατο**: v. 291 : **δεῖπνον, his meal**: here spoken of the morning meal. It means properly the principal meal of the day. See Lex. : **δόρποι**, v. 291, *the evening meal, supper*. — V. 314. **ώσει τε . . . ἐπιθετη**: subj. indefinite : *as if one would place*, etc. — V. 316. Observe the position of **Κύκλωψ**, at the end of the sentence, thus bringing it into more marked antithesis with **ἔγω**. — **λιπόμην**, 2 aor. mid. *I remained behind*. — V. 317. **εἰ πως τισαμην** (**τίνω**), *if in any way I might avenge myself (upon him)*. — V. 318. **ἥδε . . . βουλή, and the following plan**, etc. : **ἀρίστη**, predicate. — V. 319. **γάρ** : epexegetic ; see

Lex. : in this use, not comm. translated into English. So here, we should begin the sentence abruptly, *there lay*, etc. — V. 320. **ἔκταμεν** (= **ἔξταμεν**, 2 aor., **ἔκ**, **τέμνω**), *he cut out*. — **αἰανθέν** (**αἴανω**) agrees with the obj. of **φοροίν**, *that he might carry (it) when dried*. — V. 321. **τό**, obj. of **ἔσκομεν**, also of **εἰσορόωντες** (**εἰς**, **όράω**). — V. 322. **δσσον θ' ιστόν** : a condensed form of expression (brachiology. H. 881; S. Gr. 595, b). With logical completeness, **τόσσον**, **δσσον τέ έστιν ιστός**. So Ameis, Cr., Krüger. We may imitate in English the brevity of the expression : *looking upon (it), we considered it (to be) as large as the mast of*, etc. **θ'** = **τέ**, Epic use. — **έκικοστροιο** : Lex. **είκόστορος**. — V. 323. **εύρετης** (**εύριτης**), Att. **εύρετας** : **έκπεράδ**. H. 370 D, a; S. Gr. 713; G. § 124, 1. — V. 324. **μῆκος, τάχος** : acc. of specification : lit. *so much it (sc. ρόπαλον) was in length, so much in thickness* : or, more freely, *such it was in*, etc. — **εἰσοράσθαι** (cf. **έκπεράδ**, note) : const. ? H. 767, a; S. Gr. 530 : *such to look upon*, i. e. *estimating it by the eye, or in appearance*. — V. 325. **δσον τ' δργυιαν** : similar to the const. **δσσον θ' ιστόν**, v. 322 : *standing near I cut off as much as six feet of this*. — V. 326. **παρέθηχ' = παρέθηκα** (**παρατίθημι**), *I delivered (it) to*, etc. — V. 327. **οι δ' ὁμαλὸν ποίησαν, and they** (in obedience to my order) *made (it) smooth*. — **θόσωσα** (**θοόω**) **ἄκρον, sharpened the point**. — V. 328. **έπυράκτεον, πυρακτέω**. — **κηλέω** (**κήλεος**) : two syllables in scanning : synizesis. — V. 329. **καλ κατέθηκα, and this** (i. e. the stick of timber thus prepared) *I placed carefully (εὖ) down*. — V. 330. **η** relates to **κόπτω**, fem. — **μεγάλα**, adv. with **κέχυτο** (**χέω**) : **ηλιθα**, adv. with **πολλή**, which qualifies **η**, *which, throughout the cave, was spread in very great abundance* (lit. *was spread greatly, sufficiently abundant*). — V. 331. **πεπαλάσθαι** (Lex. **παλάσσω**, II.) : the reading of Aristarchus, adopted by Dind., Ameis, and others : Cr., Düntz., and others read here **πεπαλάχθαι** : *I exhorted the others to determine (for themselves) by lot*. — V. 332. **ἔμοι σύν, mecum**. — **μοχλέων**, *the bar*, i. e. that piece of the **ρόπαλον** (v. 319), which he had chopped off (v. 325). — V. 333. **τρῆψαι** depends on **τολμήσειν**, *should dare to turn (it) round* (lit. *to rub it*) *in his eye* : Am. reads **ἐπ' δφθάλμῳ**, and renders, *to press it on his eye*. So also Düntz. — V. 334. **οι δὲ ἔλέσθαι, and those (men) drew the lots** (Lex. **λαγχάνω**) *whom I myself should have even wished to choose*: notice **ἄν κε** (H. 873, b) both with one verb. — V. 335. **ἔλέγμην** : Lex. **λέγω**, II. : *"I counted myself."* Am. — V. 336. **ἔσπέριος** (H. 488, R. c; S. Gr. 340, c) **δ' ήλθεν, and he** (the Cyclops) *came at evening*. — **καλλιτριχα : καλλιθριξ**. — **νομέων, driving from the pasture**. — V. 338. **βαθέτης ἔκτοθεν αἰλῆς** : cf. v. 239, note. — V. 339. **δισάμενος** (**οίοματι**) : *either having suspected something, or even some god* (who was favorable to Odysseus) *impelled him (to do) thus*. From the subsequent narrative, it appears, that the presence of the flocks within the cave was a very important means of escape to Odysseus and his companions. — V. 340 = 240. — Vv. 341, 342 = 244, 245. — V. 343 = 250. — V. 344 = 311, except the last word. — V. 345. **προστήνδων** (imperf., 1st pers., sing.) **προσανδάω**. — V. 346. **κισσύβιον** : note carefully the meaning in Lex., especially the passage referred to in Euripides,

Cycl. We may suppose Odysseus found this *κιστίβιον* in the cave. We may perhaps render the verse, *holding in my hands a milk-pail filled with dark wine*. — *τι* imparts indefiniteness to *οἶον*: the whole expression is condensed; lit. *what sort of drink this, etc.*; i. e. expressed more freely, *what sort of drink this (is which) our ship concealed* (*κεύθω*). The pluperf. *έκεκεύθει* is usually taken here as imperf. in meaning. Yet why not understand it as strictly pluperf. *had concealed*; Odysseus thus implying again that the ship had been wrecked, and that it no longer contained such wine? — V. 349. *σοι* (emphatic position and accented) *φέροι, and further, I brought (it) as a drink-offering for you.* — *εἰ, if*, i. e. (*to see*) *if*. — V. 351. *τις* (followed by an enclit. ; hence, has the acute accent), join with *ἄλλος*. — *οὐ*, with *ικούτο*: *καὶ*, intens. with *ιώτερον*, *afterwards also*. — V. 352. *πολέων*, fr. *πολύς*. The accent distinguishes it from the gen. plur. of *πόλις* (*πόλεων*). *How could any other one of many men afterwards also* (as we have done) *approach you?* — *κατὰ μοῖραν* (Lex. *μοῖρα*, III. 5: not to be confounded with the proper noun *Μοῖρα*), *properly*. — *ἔρεξας, ῥέω*.

Vv. 353–412. The Cyclops drinks of the wine till he becomes drunken; is deprived of his eye, and calls for help.

V. 353. *δέκτο* : H. 408 D, 36; S. Gr. 736, j; G. Appendix, *δέχομαι*. — *έκπιεν* (*έκπινω*): notice the force of the prep., *drank it off*, or, as we often say, *drank it up*. — *ἥσπατο* : *ἥδομαι*. — *αἰνώς*, although strongly intens., does not, I think, lose its primary force: *was mightily pleased* (and the expression of pleasure was terrible to behold). One is reminded here of Milton's expression, *Paradise Lost*, Book II., “Death grinned horrible a ghastly smile.” — V. 354. *ἥτε*: *αἰτέω*. — V. 356. *τού*, dat. = *σοι*. — V. 358. *καὶ σφιν* *ἀέξει* (Lex. *ἀέξω*, pres.): *and the shower from Zeus increases (it, i. e. the wine, or the fruit of the vine) for them.* — V. 360. *ἄτάρ οἱ* (dat.) *πόρον* (Lex. *πόρω*), *but I gave to him again*, etc. *ἄτάρ* seems to have here a very slight adversative force, if any at all, and may, perhaps, be rendered, *and*, as we often render *δέ*. Voss omits it altogether in his translation of this verse. — V. 361. With *ἔδωκα* and with *έκπιεν*, sc. *οἶνον*. — *ἀφραδίζοιν*: cf. *ἀτασθαλίησιν*, 1: 7: lit. *with inconsiderate actions*, i. e. *inconsiderately*. — V. 362. *περὶ* *ἥλυθεν*: tmesis: Lex. *περιέρχομαι*. — *φρένας*, partit. appos. with *Κύκλωπα*. H. 500, b; S. Gr. 353, b; lit. *when the wine came about the Cyclops, his mind*, i. e. *when the wine encompassed the mind of the Cyclops*. — V. 363. *προστήδων*: *προσταυδάμα*: *I addressed him*. — V. 365. *ὑπέστης*: Lex. *ὑφίστημι*, B, 2. — V. 366. *Οὐτις*, sc. *ἐστιν*, *None is my name*. — V. 367. *έταροι*, appos. with *ἄλλοι*: H. 538, e; S. Gr. 383, f: *and others, all my companions*. — V. 369. *ἔδομαι* (*ἔσθιω*): notice the tense. — *μετά* with dat. seems here to mean, *added to, after*. — V. 370. *τούς δ' ἄλλους*, sc. *ἔδομαι*, *and these others* (I will eat), etc. Note the difference, in force, of *τούς ἄλλους* here, and in Attic Greek. In Att. *the others, the rest*. H. 538, e; S. Gr. 383, f; G. § 142, Note 3; but here, *τούς* is demonst. — V. 371. *Ἔ*: H. 404, 1; S. Gr. 274, a; G. Appendix *ἥμι*: *he spoke*. — V. 372. *κεντ'*

= ἔκειτο, fr. κεῖμαι. — κάδ = κάτα. H. 73 D; S. Gr. 628; G. § 12, Note 3; join with πρει: Lex. καθαρέω. — 373. φάρυγς (fr. φάρυγξ) δ' ἔξεστυτο (ἔκσενω), and from his throat burst forth, etc. — V. 374. ὁ δ' . . . οἰνοβαρείων, and he, heavy with wine, spewed (them) out. — V. 375. τὸν μόχλον, that bar, the one described above: cf. v. 332, note: obj. of ἤλαστα, I thrust underneath abundant ashes. We must suppose the fire in the ashes not yet extinct. — V. 376. εἴως θερμαίνοιτο, until it (the bar) might become glowing hot. — V. 377. θάρσυνον: aug. omitted: Lex. θαρσύνω. — ἀναδόη: Lex. ἀναδόμαι, dep. mid. with aor. act.: notice here the subjunc., where the general rule requires the optat. H. 739, 740; S. Gr. 507, 508; G. § 216, 2: that no one, through fear, might fail me (or, more literally, might shrink back). — V. 379. ἀψεσθαι (Lex. ἀπτω, II.) to blaze up. — χλωρές περ ἔσν (πέρ, intens.; ἔσν, concessive), though it was very green; or, perhaps we may say, green as it was. — διεφαίνετο δ' αἰνῶς, and it glowed exceedingly (with the collateral notion of terror). — V. 380. καὶ τότε, correl. of ἀλλ' ὅτε above, even then — V. 380. φέρον (sc. μοχλόν) bore (it). — V. 381. ἐνέπνευσεν, ἐμπνέω. — Vv. 382, 383. οἱ μὲν . . . ἔγῳ δέ, the others . . . but I. — ἐνέρεισαν, ἐνερείδω. — ἀερθέσι, ἀερώ. — V. 384. δίνεον, Lex. δινένω and δινέω. — ὡς δτε κτέ, as when some man would bore with an auger a ship-timber. τρυπῶ (fr. τρυπάω), optat. H. 730, 760, d; S. Gr. 523; G. § 213, 3. — V. 385. οἱ δέ τ', and the others (in distinction from the ship-carper, i. e. his workmen) below shake (the auger) with a strap, having taken hold (of the strap) at each end, and this (the auger) runs unceasingly always. The comparison extends to this point. — V. 387. ὥς (accented = Att. οὔτως). — τοῦ ἐν ὁφθαλμῷ, in the eye of this one (the Cyclops): connect closely with δινέομεν: μοχλόν, obj. both of ἐλόντες and of δινέομεν. — V. 388. τόν (i. e. μοχλόν) depends on περί in comp. — περίρρεε (Lex. περιρρέω), aug. omitted, and uncontracted: = Att. περιέρρει: subj. αἷμα. — V. 389. βλέφαρα seems to mean, not the eyelids, but eyelashes: δόφρνας, eyebrows: ἀμφί, adv. all his eyelashes round about, obj. of ευσεν (Lex. εύω). — V. 390. σφαραγεῦντο (σφαραγέομαι): for the contraction εν fr. εο, see H. 370 D, b; S. Gr. 714; G. § 124, 2. — οῖ (enclit.) in this, and in the preceding verse, I regard as “dat. of interest in looser relations.” In this use it is often difficult to render. — V. 391. χαλκέν, originally a worker in copper or bronze; but as σιδήρος is used v. 393, it must be taken here in a wider sense, a smith, a blacksmith. — πλεκυν, the general word for axe: σκέπαρνον, a broadaxe, used by carpenters for hewing. — V. 392. λάχοντα agrees in form with πλεκυν, in sense with σκέπαρνον also: μεγάλα, adv. loudly. — V. 393. φαρμάστων takes the same objects as βάπτη. — τὸ γάρ αὖτε, for this again (this dipping it in cold water) is the strength of iron. The comparison ends at this point. — V. 394. τοῦ . . . ὁφθαλμός, the eye of this one (the Cyclops). — σίγε. The iota must be regarded as long simply by position, not in itself; hence, the acute accent. The local English word *siss*, though questionable in its use, comes nearer to the Greek, and represents the onomatopoeia better, than the usual Eng. word *hiss*. — V. 395. σμερδαλέον and μέγα both adv., very terribly. —

πέτρη, the rock, i. e. the rocky cavern. — V. 396. ἀπεστάμεθα, ἀποστέω. — V. 397. ἔξερστε, ἔξερνα : πεψυρμένον (φύρω), smeared. — V. 398. οὐ = οὐ. H. 233 D; S. Gr. 678; G. § 79, Note 2. — χερσίν : Düntz. takes this with ἔρριψεν (*then he cast this from him with his hands, being frantic*) : Ameis takes it with ἀλιών (*making frantic motions with his hands*). The arrangement of the Greek favors the latter. The penult of ἀλίω is found long only here. Ameis. — V. 399. μεγάλα, cf. v. 392. — μήν ἀμφίς (prep. here : does not suffer anastrophe. H. 102 D, b; S. Gr. 634), *round about him.* — V. 400. διά with the acc., usu. denotes cause; sometimes, time or place. H. 630; S. Gr. 447, i: *through, scattered through.* — V. 401. ἐφοίτων, φοιτάω. — ἄλλοθεν ἄλλος. H. 500, b; S. Gr. 353, a: appos. with οἱ : *and they . . . one from one place, another from another, or, and they, from all points, etc.* — V. 402. ἔροντο, Lex. ἔρομαι. — δέττε ἐ κήδοι : optat. H. 734, 736; S. Gr. 502, 504; G. § 244: *asked, what troubled him.* — V. 403. Τίττε; = τι ποτε; *why, in the world?* — τέστον . . . ἀρημένος (see Lex. under this word: is not considered as particip. fr. ἀρέομαι), *so much distressed.* — οὐδὲ ἐβόησας (βοῶ), *did you cry thus, etc.* — V. 404. διά, *through:* cf. v. 400. — ἄμμε: G. 79, Note 2; H. 233 D; S. Gr. 678. — τιθησθα: aug. omitted: the ending *σθα* for *s*; G. § 128, 1; H. 356, a; S. Gr. 267, i. — V. 405. η μή. Force in a question? G. § 282, 2; H. 829; S. Gr. 566, b: τις, indef., followed by an enclit.: hence, written τις: σεῦ ἀκεντρος, gen. abs., particip. omitted. H. 791, b; S. Gr. 542. *Does any one of mortals, etc.?* Or perhaps more forcibly in this form (which in the connection would be understood as a question, and would anticipate a negative answer), *Surely no one of mortals, without your consent, drives away your flocks!* — V. 406. κτείνῃ: subjunc.: is taken here nearly in the sense of the fut. indic. H. 720, e; S. Gr. 488, d; G. § 255: yet the subjunc. in this sense regularly takes the negative οὐ. H. 833, b; S. Gr. 570, a; G. § 255, examples. Some of the best editors (Ameis, and others) read here κτείνει, which is found in good MSS., and corresponds in construction with ἀλαύνει. Düntzer suggests that both verbs should be understood here of “attempted action.” H. 702; S. Gr. 476, c; G. § 200, Note 2. (Hadley mentions this use of the *pres. tense* only in the smaller gram.) We may render, *Surely no one attempts to slay you yourself, etc.* βίηφιν: G. § 61, Note 3; H. 206 D; S. Gr. 639. — V. 408. There is ambiguity not only in Οὐτις, but also in οὐδέ. Polyphemus means, “*Woman*” is *trying to slay me, through guile, and not by violence.* He is understood to say, *no one is trying to slay me through guile or violence.* Οὐτις, as here used, is said to be the first pun on record. In Greek, the neg. is regularly repeated in the conjunc. H. 858; S. Gr. 583, d. — V. 409. πτερόεντ¹ (*πτερόεις*) agrees with έπεια. — V. 410. μή, instead of οὐ, in a condition. G. § 283, 2; H. 835; S. Gr. 570. The use of this word clearly reveals the misunderstanding. — V. 411. νοῦσον, obj. of ἀλέισθαι. — ξετι: notice the accent and meaning with this accent. H. 406, Rem. b, 1; S. Gr. 277, c; G. § 28, Note 1 (3). *It is not in any way possible, etc.* — V. 412. σύγ = σύ γε: εὔχεο (= εὔχου): εὔχομαι.

Vv. 413–479. The manner in which Odysseus with his companions escapes from the cave, and afterwards taunts the Cyclops.

V. 413. **ἔφαν**, imperf. Att. **ἔφασαν**. H. 355 D, c; S. Gr. 703; G. § 129, IV. — **ἔμὸν φίλον κῆρ**, subj. of **ἔγέλασσε**. — V. 414. **δνομα ἐμόν**, subj. of **ἔξαπάτησεν** (which is understood in the next clause with **μῆτις**): *deceived (them, i. e. the Cyclops)*. — V. 415. **δδνησιν** (dat. plur. fr. **δδνη**): an emphatic pleonasm (H. 884; S. Gr. 595, e) with **ώδινων**. We may render it somewhat freely, *tormented with pain*. — V. 416. **ψηλαφών**, **ψηλαφάω**. — **ἀπὸ . . . ελε**: **ἀφαιρέω**. — **λίθον**. In v. 243, **πέτρην** is spoken of the same object. — **θυράων**: spoken here, as in v. 243, of the huge doorway. — V. 417. **εἰνί = ἐν = ἐν**. — **πετάσσας**: **σ** doubled metri gratia. — V. 418. **ει . . . λάβοι**: an ellipsis before **ει** is not unfrequent: *(to see) if he might take*, etc. — **μετ' ὅσσι** (**οἰς**), *among the sheep*: Hm. uses also **ὅστιν** and **οἵεσιν**, metri gratia. Cr. — **στείχοντα** agrees with **τινά**, obj. of **λάβοι**. — **θύραζε**: H. 204; S. Gr. 114; G. § 61. — V. 419. **ἐνι φρεσί**, joined with **χλπτερο**; similar forms of pleonasm are frequent in Hm. Lex. **ψλπω**: *he flattered himself in mind that I was*, etc. (We can hardly say, *he hoped that I was*). — **οὐτω νήπιον**, *so foolish* (as to go towards the doorway among the sheep). — V. 420. **δπως . . . γενιτρι**, *how it might turn out in the very best manner* (**δχ' ἀριστα**, adv.). — V. 421. **ει . . . ενροιμην**: connect closely with **βούλευον** (notice this verb in the act.): *whether I might devise*, etc. — **τινὰ . . . θανάτου λιτν** (takes the gen. on the same principle as a verb of separation), *some release from death*. — V. 423. **ώστε** (Epic use of **τέ**) **περὶ ψυχῆς**, *as for my life*. — V. 424. Cf. v. 318. — V. 425. Notice the asyndeton. H. 854; S. Gr. 582. — **οῖες**. Notice this form of the nom. plur. Comm. **ὅσες**, Att. **οῖες**: lit. *there were male sheep, well-fed, thick-fleeced, etc.* — V. 428. **τῆς** (= **ταῖς**, relative) **ἐπι** (anastrophe), *upon which*, etc. — V. 429. **σύντριεις αινύμενος**: connect closely in thought with **συνέεργον**: *taking (them, i. e. the rams) three together*. — **δ μὲν ἐν μέσῳ**, *the one in the middle*. — **φέρεσκει** (**φέρω**); iterative ending, denoting that they passed along, by threes, one after another. — V. 430. **σάντες** (**σάω** and **σάζω**) **έταίρους**, *saving (my) companions*. Notice in this v. the subj. and verb in the dual, the particip. in the plur. H. 517; S. Gr. 368. — V. 431. **ἔκαστον** can hardly be rendered *each*. We may translate it thus, *three sheep bore continually one man*. Ameis renders **ἔκαστον**, *immer einen*. — **ἔγωγς**, subj. of **κείμεν**, v. 434. — V. 432. **ἔην**, in v. 423, we have **ἔν** (Att. **ἔν**); *for there was*, etc. — V. 433. **κατὰ . . . λαβών** (tmesis), *having caught hold of the back of this one*. — **ἔλυσθεις**, Lex. **ἔλυν**. — Vv. 434, 435. **κείμην** (**κεῖμαι**), aug. omitted: *I lay still*. — **χερστν . . . στρεφθείς** (**στρέφω**): lit. *twisted continually with my hands*, etc. i. e. *with my hands continually twisted in the choice wool*: **ἀώτου** (see Lex. for the full use of this word), joined with **στρεφθείς**, and understood with **ἔχομην**, as partit. gen., *I clung to (it)*. — **τετληρότι**: H. 409 D, 10; S. Gr. 740; G. Appendix **τλάω**. Stem **τλα**: *with patient heart*. — V. 438. **νομάνδη** (local ending **-δη**), *to the pasture*. — **ἔξεσσυτο** (**ἔκσεύω**): subj. **μῆλα**. — V. 439. **ἐμέμηκον**: *μηκάομαι*.

— V. 440. οὐθατα (οὐθαρ), *their udders*. — σφαραγεῦντο (cf. v. 390, note) : plur. verb, with neut. plur. subj. : *were pressed to bursting*. — ἀναξ, *their owner*. — V. 441. ὅτων limits νῶτα, which is obj. of ἐπεμαλέτο (ἐπιμαίομαι) : *felt the backs of*, etc. — V. 442. τό, obj. of ἐνόησεν ; explained by ὡς . . . δέδεντο (δέω) : *this, that they had been bound*, etc. — V. 443. οἱ (enclit.) : dat. of interest in looser relations, or ethical dat. with δέδεντο : not easily rendered here. — ὑπό with στέρνοιστι. — V. 444. ὑστατος . . . μῆλων : asyndeton, imparting liveliness to the narration ; *last of the sheep, the ram, etc.* — θύραζε : cf. v. 418. — V. 445. ἐμοὶ : same const. with λάχνῳ : *oppressed with his wool and with me* : πυκινὰ φρονέοντι, *thinking prudent thoughts*. This is not to be doubted ! — V. 446. ἐπιμαστάμενος : ἐπιμαίομαι. — V. 447. τί . . . ὡδε : *why thus* (as I now discover), etc. ? — ποι : ethical dat. G. § 184, 3, Note 5 ; H. 596, c ; 599 ; S. Gr. 432, d ; 436 : not easily rendered. — διὰ σπέος : notice here again (cf. v. 400) διά with acc. (instead of διά with gen.) denoting *motion through*. — ἔσσονο (σεύω) : pluperf., 2d per., sing. : notice the peculiar augment. H. 319 D ; S. Gr. 692. — μῆλων limits ὑστατος. — V. 448. πάρος with ἔρχεαι, pres. where we should more naturally employ the perf. : *not at all, formerly at least, have you been wont to go, etc.* : λειειμένος . . . οιῶν, *left away from, i. e. left behind*. H. 580, 581 ; S. Gr. 422, a and b ; G. § 174. — V. 449. νέμεαι : Lex. νέμω. B : with acc. ἀνθεα, *you feed on, you crop, etc.* — V. 450. μακρὰ (adv.) βιβά : H. 435, 1 ; 435 D, 1 ; S. Gr. 740, bx : *stepping far, or with long strides*. — V. 452. ἐσπέρος : cf. 336, note. — πανύστατος, sc. ἔσσι, or ἔρχεαι. — ή σύν, *surely, you at least (you if no one else)*. — V. 453. τὸν . . . ἔξαλάωσεν, *which a wicked man deprived (me) of*. — V. 454. λυγροῖς : our word *miserable* is used in the same way, in its secondary sense, to denote contempt. — φρένας, (*my*) *mind*. — V. 455. Οὐτις : appos. with ἀνήρ. In translating, follow as nearly as possible the order of the clauses in the Greek. — οὐπω : join with πεφυγμένον εἶναι. Neg. οὐ with the infin. in oratio obliqua. H. 837, b ; S. Gr. 571, a ; G. § 283, 3 : *who, I affirm, has not yet escaped, etc.* — V. 456. εἰ . . . γένοτο : a wish. H. 721, 1, a ; S. Gr. 489, a, b ; G. § 251. *O that you were of like mind, and that you might become endowed with speech to tell, etc.* — V. 458. τῶ κτέ, *then would his brain, etc.* : ἀλλυδις ἀλλη, *hither and thither*. — V. 459. θεινομένου : gen. abs. sc. αὐτοῦ. The dat. agreeing with οἱ might have been expected here ; but as the particip. is so far from the pron., the ordinary construction of the case absolute is preferred : *while he was dashed on the ground* : ἔσαοντο, subj. ἐγκέφαλος. — κάδ (= κατά). G. § 12, Note 3 ; H. 73 D ; S. Gr. 628) : join with the verb : Lex. καταλωφά. — V. 460. οὐτιδανὸς Οὐτις, *good-for-nothing Noman*. The play on words, expressing more fully the rage of the Cyclops, will not escape notice. This address to the pet ram has its comic as well as its pathetic side. — V. 462. ἀλθόντες is used as though the plur. ἀλυσμεθα (st. the sing. λυόμην) followed : an anacoluthon. H. 886 ; S. Gr. 595, g, *when we had gone a little (distance) . . . I first loosed myself, etc.* — V. 463. Notice the difference, in this verse, between the act. and

mid. of *λύω*; also, the force of *ὑπ*: *I loosed . . . from under* (the rams). — V. 464. *μῆλα*: obj. of *ἐλαύνομεν*. — *δημῷ, δημός* (distinguish carefully from *δῆμος*), *plump with fat*. — V. 465. *πολλὰ περιτροπέοντες*: *turning often* (*πολλά = πολλάκις*) *about*: i. e. looking often around, fearing that Polyphemus might pursue them. So Am. and F. — *ἄφρ' . . . ίκόμεθα, until we came, etc.* — V. 467. *τοὺς δὲ, but the others* (whom Polyphemus had devoured), obj. of *στενάχοντο*. — V. 468. *εἴω*: *έώ*. — *ἄνα . . . νένοι*: Lex. *ἀνανεώ*: it signifies denial or refusal, hence, has a negative sense: *I beckoned to each one with my eyebrows not, etc.*; or thus, *with my eyebrows, I forbade each one, etc.* He did not speak, lest Polyphemus might hear. — V. 470. *βαλόντας*, sc. *αὐτούς*, obj. of *ἐκέλευσα* and subj. of *ἐπιπλεῖν*. — V. 473. *ἀπήν*: 1st pers. — *γέγωνε*: Lex. *γέγωνα* (not to be confounded with *γέγονα*): *when I was distant as far as (one) calls with a shout (lit. having shouted)*. — V. 474. *κερτομίσιον* (here as subst.: often as adj. with *ἐπεστι*), *with heart-cutting (words)*: cf. in const. *ἐπεστι μειλιχίοισιν*. — V. 475. *οὐκ κτέ*, *not, as it appears* (*ἄρα*), *a contemptible man's companions were you intending to eat, etc.* *Θέμεναι* = *ἴδειν*, cf. *ἔσθέμεναι*, v. 479, note. Connect closely in thought *οὐκ* and *ἄναλκιδος*: cf. *οὐκ . . . ἐρατεινός*, v. 230, for a similar arrangement. — V. 476. *κρατερῆφι βίηφιν* (H. 206 D; S. Gr. 639): here as dat. *in your mighty strength*. — V. 477. *καὶ λίην*: cf. 1, 46, note. — *σέγ' (= σέ γε)*, obj. of *κιχήστεθαι*: *κακὰ ἔργα*, subj. of *ἔμελλε*: *evil fortunes were destined to come on you at last*: or, perhaps, in this way, *your evil deeds were destined to find you out*. One is reminded of Numbers xxxii. 23: “Be sure your sin will find you out.” — V. 478. *σχέτλι*, voc. = *σχέτλιε*. — *ἔπει . . . ἄγεο* (imperf. 2d pers. sing. fr. *ἄγομαι*) . . . *ἔσθέμεναι* (= Att. *ἔσθιεν*. H. 359 D.; S. Gr. 708; G. § 122, 2, Infin., *since you did not scruple to eat, etc.* — *τῷ, by reason of this, wherefore*.

Vv. 480–542. Polyphemus casts a fragment of a rock towards Odysseus. Further conversation. Prayer of Polyphemus to Poseidon. He again hurls a rock, one still greater than the first.

V. 481. *ἥκε: Υῆμι*. — V. 482. — *καὶ δ . . . ἔβαλε: καταβάλλω*. — *προπάροιθε, in front of*: i. e. he cast the rock entirely over the ship, so that it fell in front. — V. 483 is rejected here by all the best editors, and should not be translated. — V. 484. *ἔκλισθη, κλίνω*. — V. 485. *τὴν, this*, i. e. the ship; obj. of *φέρε*. — V. 486. *πλημυρίς*: appos. with *κῦμα*: *the wave, a surge from the deep sea, rushing back* (*παλιρρόθιον*) *bore this*, etc. — *χέρσον, the dry land*, in distinction from *ἡπειρόνδε, towards the land*. — V. 488. *ώσα (ώθεω), subj. ἔγώ: shoved (it, i. e. the ship) along off*. — V. 489. *ἔμβαλέειν* (aor.) *κώπης* (dat. plur.): cf. Verg. Aen. 5, 15, *incumbere remis* ‘to cast themselves on the oars’. — *ὑπὲκ . . . φύγοιμεν*: tmesis: *κακότητα*, obj. of the verb: *that we might escape from under the calamity*. — V. 490. *κρατί* (not to be confounded with any case of *κράτος*): Lex. *κράσι*: *κατανεύων, agrees with the subj. of ἐκέλευσα: nodding with my head*. — *προπεσόντες, having fallen forward* (on the oars). —

V. 491. *δις τόσον*, *twice as far* (as before : cf. v. 473) : *ἄλα πρήσσοντες* (*πράσσω*), *traversing the sea* : *ἀπῆμεν* (*ἀπειμι*), *we were distant*. — V. 493. *ἐρήτυον* : imperf. of attempted action : *sought to restrain* (me). — V. 496. *φάμεν* (imperf. : the pres. is elidit. or written *φαμέν*), *and now we thought we should perish on the spot*. — V. 497. *φθεγξαμένου*, *having called* : *αὐδῆσαντος*, *having spoken*, the latter denotes more particularly articulate speaking : *τεῦ* (= Att. *σοῦ*) depends on *ἄκουσεν*. — V. 498. *σύν κεν* *ἄραξε* (tmesis, *συναράσσω*), *he would have crushed* (i. e. when we were driven back to the shore). Condition and conclusion denoting a contrary reality. H. 746; S. Gr. 514; G. § 222. — V. 501. Cf. v. 282. — V. 503. *ἄλωτόν* : obj. of *εἰρηται* (*έρομαι*, and *εἰρομαι*) : *if any one shall ask you about the unseemly blinding of*, etc. — 504. *φάσθαι* : infin. in form, used as imperat. H. 784; S. Gr. 534; G. § 269 : *say that Odysseus, etc.* — V. 505. *Δαέρτεω* : gen. H. 186 D, b, 2; S. Gr. 638, b; G. § 39. — *ἔνι* : anastrophe. — *έχοντα* agrees with *Ὀδυσσῆα*, takes *οἰκτία* (2d declens. neut. plur.) as obj. Odysseus cannot depart without the gratification of letting Polyphemus know his real name and lineage. — V. 507. *ἄ πότοι* : cf. note 1, 32 : denotes here chiefly grief, *woe is me!* Voss renders it, *Wehe!* — *μὲ . . . ικάνει*, *overtake me*. — V. 508. *ἔσκε* : iterative, H. 406 D, 1, *ἔσκον* : S. Gr. 734, s; G. § 129, 1, Note. — V. 509. *ἔκέκαστο* : *καίνυμαι*. — V. 510. *κατεγήρα* (*καταγηράω*), imperf. 3d pers. sing. — V. 511. *τάδε πάντα*, subj. of *τελευτήσεοθαι* (*τελευτάω*), *that all these things would be fulfilled*, etc. — V. 512. *ἀμαρτήσεοθαι* (*ἀμαρτάνω*), with gen. H. 580; S. Gr. 422, a; G. § 174 : *that I should lose my sight* : *ἔξ*, after the gen. to which it belongs : is not accented (as some might expect from the rule, G. § 29, Note; H. 104, a) in any of the best editions; 'because it does not stand after the entire clause *χειρῶν Οδυσσῆος*'. Cf. S. Gr. 64, e. — V. 513. *φῶτα*, subj. of *ἔλευτεσθαι*. — *ἔδειγμην* (*δέχομαι*) : G. Appendix; H. 408 D, 36; S. Gr. 736, j. — V. 514. *ἔπιειμένον* : cf. v. 214, note. — V. 515. *μὲ . . . ὅφθαλμον ἀλάσσειν* : cf. 1, 69. — *ἔών δλίγος* : indefinite, *one who is small*, etc. — V. 516. *ἔπει μ' ἔδαμάστσατο οἴνῳ* : cf. v. 454. — V. 517. *ἄγε*, interj. — *πάρ . . . θέω* : *παρατίθημι* : *that I may extend*, etc. — V. 518. *πομπήν*, obj. of *δόμεναι* (= Att. *δοῦναι*) : *θτρύνω*, same const. with *θέω* : *and incite the illustrious earth-shaker to give*, etc. — V. 519. *πατήρ ἐμός*, pred. with *ένιαν*. H. 775; S. Gr. 536, b; G. § 136, Note 2 : *and he boasts that he is*, etc. — V. 520. *αὶ κε* (= Att. *έάν*) *ἐθέλησι*, subjunc. G. § 122, 2, Subj. ; H. 361 D ; S. Gr. 710 : *ἰήσεται*, *ἰόμαι*. — V. 523. *αὶ γάρ* : a wish. H. 721, a; S. Gr. 489, b; G. § 251. — *ψυχῆς, αἰώνος*, with *εἴνυν* : *would that I might be able, having deprived you of* (lit. *having made you destitute of*), etc. *ψέμψαι*, sc. *σέ*. — *δόμον . . . εἴσω*, *within the abode of Ais* (or *Hades* : in Hom., the god of the under-world; not the under-world). — V. 525. *ἐνοσίχθω* is thrown to the end of the sentence for emphasis; the negative is repeated and strengthened. H. 843; S. Gr. 577; *as (certainly as) not even the earth-shaker will heal*, etc. — V. 527. *χειρ*, dual, = *χειρε*. — V. 529. *εἰ κτέ*, *if I am really*, etc., a fact of which he does not entertain any doubt : *πατήρ*, pred.

as in v. 519. — V. 531. Omit. — V. 532. *εἰ* (accented, showing that *οἱ* is enclit. and dat.) *οἱ μοῖρ’ ἔστιν* : *εἰ* with the indic., simple supposition (with *undecided* reality) : *if it is appointed to him* (lit. *if it is a fate to him*). — V. 533. Notice the two constructions with *ἰκέσθαι*, *οἴκον* acc. alone, *ἐσ* . . . *γαῖαν* acc. with a prep. — V. 534. *Ἐλθοι* and *ένροι* : optat. without *ἄν*, a wish, that may, or may not, be realized. — H. 721; S. Gr. 489, a; G. § 251, 1. — *ὁλέστας ἄπο* (anastrophe, G. § 23, 2; H. 102 D, b; S. Gr. 634) = *ἀπολέστας*, *having lost*. — V. 535. *ἐν* with *οἴκῳ*. — V. 536. *ἥκ’ ἐπιδινήσας*, *having whirled (it) around, cast it*. — *ἐπέρεισε* : *ἐπερείδω*. — *ἴν’* = *ἴνα*, fr. *ἴς* (with the digamma *Ϝἴς = vis*). — V. 540. *ἔδευησεν* : *δεύω, δεύησω* (to be carefully distinguished fr. *δεύω, δεύσω*) : *he failed to reach the extreme part of the helm*. — V. 541. Cf. v. 483. — V. 542. *τήν*, *this*, i. e. the ship. — *θέμασε κτέι* : cf. 486. — *χέρσον* *ἰκέσθαι*, *to come to land*, i. e. the land lying before them, the goat-island : not the land to which they were before (v. 486) driven back.

Vv. 543—566. Return to the goat-island ; and continuance of the voyage.

V. 543. *ἄλλ’ ζτε δὴ* (subordinate clause) . . . v. 546. *νῆα μὲν ζύθῳ* (principal clause) : *but when now . . . then indeed*. — *ἔνθα περ* (v. 543), relat., *where*, referring to *τὴν νῆσον* : to be supplied with *ἀμφὶ . . . εἴσατο* (= Att. *ἡντο*, fr. *ἡμαι*), *and (where) my companions sat round about*. — V. 545. *ποτιδέγμενοι* (*προσδέχοματ*), *awaiting*. — V. 546. *νῆα*, obj. of *ἔκελσαμεν* (*κέλλω*), *then indeed, having come, we propelled the ship* : *ἐν ψαμάθουσιν*, H. 618, a; S. Gr. 448, b. — V. 547. *ἔι . . . βήμει* : *tmesis*. — V. 548. *μῆλα*, obj. of *ἔλόντες* : also of *δασσάμεθα* (*δαιώ to divide*). — V. 549. *μοί*, ethical dat. — *ἴσης*, with *ἀτεμβόμενος* (*ἀτέμβω*), *cheated of an equitable (portion)*. — V. 550. *ἀρνείόν*, *the ram* (that had borne him out of the cave), obj. of *δόσαν*. — V. 551. *μῆλων*, gen. abs. with *δαι* : *ἔξοχα, first of all, beforehand* : Faesi understands *τῶν ἔταιρων, to me alone, distinguished above* (my companions) ; thus expressing nearly the same idea. — *τόν*, obj. of *βέξας* (v. 553), *having sacrificed this* (the ram) . . . *I burned the thighs*. — V. 553. *ό δέ, but he*, i. e. Zeus. — *οὐκ ἐμπάζετο, did not heed, etc.* This Odysseus learned by his subsequent misfortunes. — V. 555. *ἔμοι . . . ἔταιροι*, cf. v. 172. — Vv. 556, 557. Cf. vv. 161, 162. — Vv. 558—560 = 168—170. — Vv. 562—564 = 178—180. — V. 565. *ἀσμενοι ἐκ θανάτοιο* : a condensed expression : *glad (to have escaped) from death*. — *δλέσαντες, after having lost*.

BOOK X. — Adventures with Aeolus, the Laestrigonians, and Circe.

BOOK XI. — Visit of Odysseus to the Under-world.

Vv. 1—50. Departure from the island of Circe and arrival at the land of the Cimmerians. Sacrifice, according to the directions of Circe, at the entrance of the under-world.

V. 1. *κατήλθομεν, came down*, i. e. from the interior of the island of

Circe. — V. 3. *ἐν . . . τιθέμεσθα*: tmesis. — *ἰστὸν . . . καὶ ιστία*: mast and sails. — *νητός* depends on *ἐν* in compos., we placed in the black ship. — V. 4. *ἐν . . . ἐβάλσαμεν* (causative in fut. and 1st aor. act.), sc. *νητός*. — *τὰ μῆλα, those sheep*, or simply *the sheep*, a ram and ewe, mentioned at the close of Book X., given by Circe. — *ἄν* (= *ἄνα*), with *βαίνομεν*. — V. 5. *κατά*, with *χέοντες, pouring down, shedding*. — V. 7. *τεῖλος*: *τεῖλος*. — *έταῖρον*, appos. with *οὐρὸν, a favoring breeze, filling the sail, a good companion*. — V. 8. *Κίρκη*, subj. of *τεῖλος*. — V. 9. *ὄπλα . . . νῆσα, having with labor arranged the several tacklings in the ship*. — V. 11. *τῆς* limits *ιστία*: *πανημερίης* agrees with *τῆς*, is translated adverbially. Cf. *ἐσπέριος*, IX. 336, note. — *τέταθ'* (= *ἐτέτατο*, fr. *τείνω*), subj. *ιστία*, and the sails of this all day long were spread, as it traversed the sea. — V. 12. *δίστερο* (*δένω*): H. 349 D; S. Gr. 699. — *σκιώντο*: Lex. *σκιάω*. — V. 13. *Ἡ δέ*: sc. *ναῦς*. — *ἐσ* (notice here a prep. with *ἴκανε*) *Ὦκεανοῖς, to the limits of the deep-flowing Oceānus*, i. e. “where the Ocean borders on the under-world.” Faesi: “the limits of the earth formed by the Ocean.” Ameis. It is perhaps not very wise to try to make definite that which was indefinite and vague in the mind of Homer. The Ocean, according to the Homeric conception, was a deep stream ever flowing around the vast plain of earth and seas. — V. 14. *ἥρι*: Lex. *άήρ*. — *κεκαλυμμένοι* (*καλύπτω*), agrees with *δῆμος* and *πόλις*: H. 511, a; S. Gr. 361, a: *enveloped in darkness and cloud* (dat. of means). — V. 17. *οὐδέ* *στείχεστι* (subjunc. H. 361 D; S. Gr. 710), *neither when he mounts*, etc. — V. 18. *ἄπ' . . . θεν*: H. 203 D; S. Gr. 667; G. § 61, Note 1. — *προτράπτηται, προτρέπω*. — V. 19. *ἐπὶ . . . τέταται*: *ἐπιτείνω*. — V. 20. *νῆσα*, obj. of *ἐκέλσαμεν* (*κέλλω*). — *ἐκ . . . εἰλόμεθα* (*ξαρέω*), and took out (from the ship), etc. — V. 21. *πορὰ ρόσον, along by the current*. — V. 22. *ἥμεν*: *ἔμι*. H. 405 D, 1; S. Gr. 734, j. — *ծփրօ*, with indic. aor. until. — *ծն փրաւէ* (*փրաւէ*) *Κίρκη*, which Circe had pointed out. — V. 23. *ἱερήια . . . էսչօն, held the victims*. — V. 25. *ծրսէ*: *ծրնտօսա*. — *շնծա կալ շնթա, this way and that*: i. e. in length and breadth. — V. 26. *ամփ' անդա*, *around it*, i. e. on the brink of the trench. — V. 27. *մելιկրήտվ* (Lex. *μελίκρατος*) *օնք . . . սնաւ*: dat. of instrument with *խօմդի* (*χέω*): may be rendered freely, *I poured out to, etc. . . . a libation, first of honey and milk, etc.* — V. 28. *էպի*, sc. *խօնին, and upon the libation, I scattered* (*πάլνոն*: *παλննա*), etc. — V. 29. *πολλά*, adv. — *ցանցաւիր: ցանցօմաւ = ցանցօմաւ*. — *ւեկնան . . . կարդա*, lit. *heads of*, etc., a form of expression which we do not imitate: we may render the sentence, *I earnestly supplicated the nerveless shades*, (and promised) *that, having arrived at Ithaca, I would sacrifice in my palace a farrow cow*, etc. The act of supplication implies the accompanying vow; and hence we may express the thought, *and promised*, in translating. — V. 30. *էլթան* agrees with the subj. of *քըչեւ* (*քըչա*): H. 775; S. Gr. 536, b; G. § 136, Note 2. The subj. of *քըչեւ* is the same as that of the governing verb *ցանցօմդի*: hence, not expressed; and the adjunct of the suppressed subj. (*էլթան*) is in the nom. — V. 31. *πυρին . . . էսթլան*, *and would fill* (*էմպլդսեմեն, էմպլդլդմի*) *an altar* (strictly, *a place for fire*) *with good*

things (G. § 172; H. 575; S. Gr. 418). — V. 32. **ἀπάνευθεν**, *apart* (from the other offerings). — **ἱερευσέμεν**: same const. with **ρέζειν** and **έμπλησέ-μεν**: *that I would sacrifice*. — **οἷος**: emphatic position: qualifies **Τειρεστῆς**. — V. 33. **παρμέλαν** qualifies **ὅν**: **ὅς** relates to **ὅν**, *which excels among*, etc. — V. 34. **τούς**, obj. of **ἔλλισάμην** (Lex. **λίστομα**). — **εὐχωλῆστητῆσι τε**: dat. plur., *with vows*, etc. — **ἴθνεα**, appos. with **τούς**: *these, the nations*, etc. — V. 35. **δέ** introduces the principal sentence (after the relative sentence **ἔπει ἔλλισάμην**). H. 862, b; S. Gr. 585, ab; G. 227, 2. — **τὰ δὲ μῆλα ἐς βόθρον**, *and taking the sheep, I opened the veins of the neck* (**ἀπεδειροτόμησα**, **ἀποδειροτομέω**) *into the trench* (i. e. so that the blood might flow into the trench). Cf. Xen. Anab. 2, 2, 9. **σφάξαντες εἰς ἀσπίδα**. Ameis suggests that **ἀπ-**, in the verb, denotes the turning away his head, as he cut the veins: others understand it to mean simply, *I cut open*, etc. If **ἐς βόθρον** were joined with **ρέει**, **δέ** would properly be before **ρέει**. — V. 37. **ψυχαί**: appos. with **αἱ δέ**. H. 500, d. “In Hm.,” etc. S. Gr. 353, c; G. § 140, Note 2: *and they, the souls of the departed dead*, etc. — **ἵπτεις**, Lex. **ἵπτεκ**. — **Ἐρεβεύς**, gen. Lex. **Ἐρεβός**. — Vv. 38—43 are bracketed in all the most critical editions, and may be omitted. If rendered, the nominatives in vv. 38 ff. are in appos. with **ψυχαί**. — V. 45. **μῆλα**, obj. of **δείραντες** and **κατακῆται**: *I ordered (them = my companions), having flayed the sheep, which, etc. . . . , to burn (them)*. — **ἐσφαγμένα** (**σφάζω**). It will be recollected that the victims had already been slain (vv. 35, 36). — V. 47. **Ἄτδης**, **Πίερσεφονεῖης**: appos. with **θεοῖς-σιν**. — Vv. 48, 49. **αἵτος ήμην** (**ἦμα**), *but I myself, having, etc., remained seated*. — **εἴων, ἔκαστος**. — V. 50. **αἴματος ἀστον** **ἴκεν** (Att. **ἴέναι**), *to approach nearer the blood* — **πρὶν πυθέσθαι**: H. 768, 769; S. Gr. 531; G. § 274: *before I perceived*, etc.

Vv. 51—89. First, the shade of Elpēnor, one of his companions, lost in the palace of Circe, appears to him; and entreats him, on his return to the upper air, not to neglect the rites of sepulture, which had not yet been paid to Elpenor. Then the shade of Odysseus's mother appears to him.

Vv. 90—149. Interview between Teiresias — formerly a blind prophet of Thebes — and Odysseus. Teiresias is allowed to drink of the blood, and then predicts to Odysseus his future fortunes.

Vv. 150—224. Odysseus's mother, Anticleia, is next allowed to drink of the blood, and then speaks. She inquires of Odysseus why he had come thither, to which he replies, and then gives some account of his fortunes. Anticleia informs him what had transpired in Ithaca since his departure; speaks particularly of Penelope, Telemachus, and Laërtes.

Vv. 225—332. Odysseus beholds many noble women, of whose race and family various things are related.

Vv. 333—384. The narrative of Odysseus is here interrupted by some remarks of the queen Arēte, of the aged hero Echenēus, and of the king

Aleinōüs, who promises to send him homeward, laden with gifts, on the morrow. Meanwhile he begs Odysseus to continue his narrative.

Vv. 385–466. Interview between the shade of Agamemnon and Odysseus described. Agamemnon tells of the baseness of his wife Clytemnestra and her paramour Aegisthus: assures Odysseus of the fidelity of Penelope.

Vv. 467–540. Interview between Achilles and Odysseus.

V. 467. *Ἄλες δ' ἐπὶ* (tmēsis) *ψυχὴ κτέ.*, and the shade of, etc., approached. *Πηληγάδεο*: patronymic, H. 466; S. Gr. 318; 1st declens. H. 136 D, 2; S. Gr. 638, b; G. § 39.—*Ἀχιλῆος*: H. 189 D; S. Gr. 661; G. § 59, 3.—V. 468. *Πάτροκλῆος*: nom. *Πάτροκλος*, *Patroclus*: in the oblique cases, 3d declens. H. 180, 180 D; S. Gr. 658; G. § 60.—V. 469. *Αἴαντος*: nom. *Αἴας*, *Aias*, or oftener in Eng. *Ajax*. — *εἰδές τε δέμας τε*: acc. of specif., in looks and in stature.—V. 470. *τὰν . . . Δαναῶν* limits *ἄριστος*, best . . . of the other *Danai*, — a frequent form of solecism. — *μετὰ κτέ.* is also closely connected in thought with *ἄριστος*, best . . . after, or next to, etc. *Πηλείωνα*: nom. *Πηλείων*. H. 466, a; S. Gr. 318, b.—V. 471. *Αἰακῖδαο* (limits *ψυχῆ*): patronymic: declens. H. 136 D, b, 1; S. Gr. 638, a; G. § 39. *Aeacides*, or descendant of *Aeacus* (grandfather of Achilles). We find here four forms to denote the same person. *Achilles*, *Peleides*, *Peleion*, and *Aeacides*. For an account of the heroes alluded to in this connection, see Class. Dic.—V. 472. *προσῆνδα* (*προσανδά*): subj. *ψυχῆ*.—V. 474. *τίπτ'* (= *τί ποτε*) . . . *μήσεαι* (*μήδομαι*) *ἔργον*; what in the world, a still greater deed, will you plot in mind? i. e. what deed still greater than those before Troy? Cr.: what deed in the future still greater than this? Am., F., Dūntz. The latter seems to be the true idea.—V. 475. *κατελθέμεν*, infin. = *κατελθεῖν*.—V. 476. *εἴδωλα*: appos. with *νεκροί*.—V. 478. *μέγα*, adv. with *φέρτατε*, *far the bravest*.—Notice νιέ with short penit in the foot, -cs νιέ (dactyl!). H. 86 D; 87 D; S. Gr. 631.—V. 479. *Τειρεσίκο κατὰ χρέος* is usu. understood to mean, lit. *on account of a need of Teiresias*, or more simply, *on account of Teiresias*, i. e. to consult him.—Vv. 479, 480. *εἰ . . . εἰ ποιεῖς*, *δπως, if he (Teiresias) might mention any plan, by which, etc.*—V. 481. *σχεδόν*, prep. with gen. *Ἀχαιῶν*, *near to the Grecian land*.—*έμης* (fr. *έμος* = *ήμέτερος*) *γῆς*, depends on *ἐπ-*, nor have I yet set foot on our soil.—V. 482. *σεῖο* (Att. *σοῦ*), emphat. position; but, *in comparison with you, Achilles, no man formerly (while you lived) was most happy, nor afterwards (now that you are dead) sc. is any one most happy*. Ameis joins *σεῖο* with *οὐ τις, no man other than you is most happy*, etc.: F. explains the whole expression as a brachylogy for *σεῖο οὐτις μακάρτερος, οὐτε μακαρτάτου δύντος*.—V. 484. *Ισα θεοῖσιν*: G. § 186; H. 603; S. Gr. 438, b, *equally with the gods*.—V. 485. *Ἀργεῖοι*: appos. with subj. of *ἐπίομεν*.—*μέγα κράτεις* (*κρατέω*) with dat. of place, *you are very powerful among*, etc. G. § 190; H. 612; S. Gr. 446, a.—V. 486. *τῷ, therefore: ἀκαχίζειν, ἀκαχίζω*.—V. 488. Notice the force of *δή*, throwing the chief emphasis on the neg. *μή*. H. 851; S. Gr. 580, d.—*παρανέδα*, imperat., *παρανέδω*:

do not speak to me consolingly of death at least — V. 490. Notice here μή with the optat. H. 835; S. Gr. 579; G. § 231: *to whom there might not be an abundant income* — *though there might not be to him, etc.* **βίοτος**, income: **κλήρος**, an inheritance: **ἀκλήρος**, without inheritance. — V. 491. ή: connect with βουλούμην κε: the ellipsis of μᾶλλον before ή is not unfrequent: *I should wish . . . (rather) than, etc.* — **καταφθιμένοισιν** (**καταφθίω**): emphasizes νεκύεστοι: *than to be king of all the dead (who have) perished.* — V. 492. τοῦ . . . μῆθιν: *a word respecting that brave son*: **παιδός**, objective gen. with μῆθον. Ameis. — **ἐνίστητες**: H. 450 D, 8; S. Gr. 740; G. Appendix: ἐνέπω. — V. 493. ή . . . οὐκί (= Att. οὐχί), *whether he followed to the war to be foremost, or even not.* — V. 494. **πέπνοσσαι** (**πεπνένομαι**): double σ metri gratia: *if you have heard anything from, etc.* — **πολέστιν**: **πολύς**. Not to be confounded with πόλεστιν (fr. πόλις). — **ἀν'** **Ἑλλάδα**, *throughout Hellas*: not to be understood of Greece at large, as in the historic period; but only of a city, and limited territory around it, in Thessaly. — V. 497. **μίν**, obj.; and **γῆρας**, subj. of **κατὰ** **ἔχει**. — **χερας**, **πόδας**: partit. appos. with μήν. H. 500, b; S. Gr. 353, b. — V. 498. **ἔγών**, sc. **έμι**. — V. 499. **τοιος** **έδων** **οίος** **τέφνον**: lit. *being such, as I slew, etc.*; that is, *being such, as (I was when) I slew, etc.* — V. 500. **ἀμύνων** (**ἀμύνω**), *while defending*. Blunderers often confound this with the adj. **ἀμύλων**. — V. 501. **εἰ τοιόσδ'** **ἔλθωμι**, *if, (being) such a person, I might go, etc.* — **πέρι**, intens. — **ἐσ** **δᾶ** (subst.), *to the house of, etc.* — V. 502. **τῷ** (cf. v. 486) **κέ τεῳ** (= **τινί**) **στύξαιμι** (**στυγέω**) **κτέ**, *then would I make my force and invincible hands terrible to any who, etc.* — V. 503. **οἱ**, though plur., refers to **τέῳ** as collective in force. Cf. Xen. Anab. 1, 4, 8. It is not necessary to suppose the ellipsis of **τῶν** after **τέῳ**: — **βισώνται** (**βιάω**), **έργονται** (Lex. **έργω**, and **έργω**), *treat him with violence and keep him away, etc.* — V. 505. **Πηλήσος** **οὐτί**, *not anything respecting, etc.*: **παιδός γε** **ἀλήθειαν**, *all the truth respecting, etc.* Cf. **τοῦ παιδὸς** **μῆθον**, v. 492, note. — V. 506. **Νεοπτολέμοιο** (fr. **νέος**, **πτολέμεος** = **πτόλεμος**). What is here said of Neoptolemus — *new warrior* — occurred after the death of Achilles. — V. 508. **αὐτὸς** **ήγαγον** **μετ'** *I myself led him . . . among, etc.* Notice this use of **μετά**, with acc. H. 645, a; S. Gr. 447, o. — **ἔτιστς**: Lex. **ἔτισος**. — V. 510. **ὅτε** **φραζούμεθα**: H. 757, 758; S. Gr. 523; G. 233: *whenever we devised plans, etc.* — V. 511. **έμπαρτάνω** with the gen., in the sense to *miss*, to *err from*, is frequent; but the use here is somewhat peculiar: *he did not err in his words, or from the (right) words.* — V. 512. **νικώσκομεν**: **νικάω**, with iterative ending. H. 410 D; S. G. 738; G. § 122, 2, Indic.: imperf., aug. omitted: (**νικάεσκον**, **νικάσκον**). — **οἴω**, dual: *alone surpassed (him).* — V. 513. **ὅτε** **μαρναίμεθα**: cf. **ὅτε** **φραζί**, note, v. 510. — V. 515. **προβέεσκε** (**προβέω**, with iterative ending), *he used to run forward.* — **τὸ δὲ μένος**, *in that his strength, or in that strength of his.* — V. 517. **οὐκ ἀν** **μυθήσομαι** (aor. subj. with short mode-sign. G. § 122, 2, Subj.); H. 347 D; S. Gr. 697) **οὐδ'** **δυρμήνω** (Lex. **δύοματίω**). Force of this const. ? H. 720, e; S. Gr. 488, d; G. § 255: *but I shall not*

(or *I cannot*) mention, nor name, all, as many people as he, etc. — V. **519.** but (will mention) *how he slew*, or, *what-sort-of-person that Telephides (was, whom) he*, etc. κατενίρατο, κατενιρόμα. — V. **520.** ἀμφ' αὐτέν, i. e. Εὐρύπυλον. — V. **521.** Κέτειοι: *Cetēi*, a people of Mysia, followers of Eurypylus. — γυναιῶν . . . δώρων: *on account of presents to a woman*. Astyche, it is said, a sister of Priam, wife of the Mysian king Telēphus, and mother of Eurypylus, was induced by a present of a golden vine from her brother Priam to send her son to the Trojan war. — V. **522.** κεῖνον, *him*, i. e. Eurypylus, obj. of ίδον (= Att. εἶδον). Force of δή? H. 851; S. Gr. 580, d. — καλλιστον . . . μετά, (*being*) *most beautiful after (or next to)*. — V. **523.** εἰς ἵππον . . . δὸν κάρ' (Lex. κάρων) Ἐπεός, *into the horse, which Epeus had made with toil*, — the famous Trojan horse. — V. **524.** οἱ ἄριστοι, appos. with the subj. of κατεβαίνομεν. — ἐπὶ . . . τέταλτο: *ἐπιτέλλω*. — V. **525** is bracketed in all critical editions. If translated, it is exegesis of πάντα, *all things were committed to me, [both to open and to shut the close place-of-ambush.]* This entire sentence is parenthetical. V. **526.** οὐδα: *correl. of δέ*, v. 523. *But when . . . then the other, etc.* — V. **527.** ὀμβργυνντο (όμβργυνμι), *wiped away*. — τρέμον . . . ίπτο: Lex. ίπτορέω: γυνά is understood as subj. — V. **528.** κεῖνον, *him* (i. e. the son of Achilles, Neoptolemus), obj. of ίδον. — πάμπαν with a neg., *not at all*. — V. **529.** ωχρήσαντα (ώχράω) agrees with κεῖνον. — χρόα (χράς) καλλιμον, acc. of specif. : *neither having become pale in his beautiful complexion*, etc. — παρεῖων: gen. of separation: *from his cheeks*. — V. **530.** μάλα πόλλα' (= πολλά: G. § 24, 3; H. 100; S. Gr. 61), adverbial, *very earnestly*. — V. **531.** ἔξιμεναι (= ἔξιέναι, fr. έξειμι), *that he might go forth*. — ἐπειμάτεο: ἐπιματ-μα. Cf. 9: 302. — V. **532.** μενοίνα: *meνουνά: he purposed (or he plotted) calamities against, etc.* — V. **534.** μοῖραν . . . έχων, *with his portion (of the spoil) and with the prize of valor* (i. e. Andromache, wife of Hector), *he embarked*, etc. — V. **536.** αὐτοσχεδίην, adv. = αὐτοσχεδόν, *in close combat*. — οὐτα-σμένος, *wounded (by thrusting)*: βεβλημένος, *hit (by something cast)*. — οἴα τε πολλά (adv.) γίγνεται, *as often happens*. — V. **537.** ἐπιμέξ δέ τε (Epic use) κτέ. A co-ordinate sentence: *and Ares rages in the midst of the tumult*, where a subordinate would seem to us more natural, *while Ares, etc.* — V. **539.** φοίτα (= ἐφοίτα), φοιτάω. — μακρὰ βιβάστα (Gr. βιβάνω D), *with long strides, lit. stepping long*. — V. **540.** γηθοσύνη (γηθόσυνος), adj. agreeing with φυχή, *joyful*: δέ, causal conj. = δι. — νιόν, subj. of εἶναι, *that his son was, etc.*

Vv. 541—567. Odysseus and Ajax.

V. **541.** Αἱ δέ ἄλλαι φυχαὶ κτέ. is thought by Ameis and Faesi to refer to those mentioned in v. 468, i. e. Patroclus and Antilochus. — V. **542.** ἐκάστη: appos. with the subj. of εἴροντο: *and they each asked about those things which concerned them*: κήδεα, direct obj. of εἴροντο: G. § 158, Note 2; H. 544, a; S. Gr. 390, a. — V. **545.** τήν, cogn. acc.; μέν, direct obj. H. 555; S. Gr. 399; G. § 159, Note 4: *in which I conquered him*;

or, more freely, *which I gained over him*. — **δικαζόμενος παρὰ νηστίν**, *while contending near the ships*, i. e. the ships of the Greeks, which were drawn up on the coast near Troy, before the taking of that city. — V. **546.** **τείχεστιν ἄμφι** (= **ἄμφι**, which never suffers anastrophe. H. 102 D, b; S. Gr. 634) **Ἀχιλῆος**: *for the arms of Achilles* (after the death of this hero). — **ἔθηκε . . . μήτηρ**: *and his revered mother offered (them)*. After the death of Achilles, and the conclusion of the funeral games, instituted in his honor, Thetis, his mother, offered his armor — so runs the story — to that hero who had done most to rescue the body of her son. Ajax and Odysseus both contended for the honor. The case was referred to the Trojan captives, as most likely to be impartial; and they, influenced, it is said, by Athena, decided in favor of Odysseus. — V. **548.** **ώς . . . νικᾶν**: *O that I had not been a victor*, etc. Force of this form of wish? H. 721, b; S. Gr. 490; G. § 251, 2. The opposite of the thing wished is implied, namely, but I was a victor. — **ἐπί** with dat. here denotes the **AIM**: *in aiming at*, or simply, *for such a prize*. — V. **549.** **ἐνεκ' αἰτῶν** (refers to **τεύχεται**, v. 546) : *on account of them, or on their account*. The whole expression, *the earth held*, etc., denotes the death of Ajax. — V. **550.** **Αἴανθ'**, appos. with **κεφαλήν**. — **περί**: join with **τέτυκτο (τεύχω)**: *who was superior in*, etc.; lit. *who had been made superior*. Cf. I, 66. — V. **551.** Cf. v. 470. — V. **552.** **τόν**, *this one, him*, i. e. Ajax. — V. **553.** **οὐκ** in a question. Force? H. 829; S. Gr. 566, b; G. § 282, 2. — V. **554.** **οὐδέ**: negation repeated and strengthened: H. 843; S. Gr. 577; G. 283, 8: *were you not then, even after death, about to forget*, etc. — **ἐποίει**: ethical dat. — **εἶνεκα . . . οἰλομένων**: closely connected in thought with **χόλου**: *anger on account of the destructive armor*; called *destructive* because it led to the death of Ajax; who was disappointed and chagrined in not obtaining it as a prize, and consequently lost his reason, and put an end to his own life. — V. **555.** **τὰ δέ**: sc. **τεύχεα**. — **πῆμα**: appos. with **τὰ δέ**: *and these (arms), as a sorrow, the gods appointed*, etc. — V. **556.** **τοῖος . . . ἀπόλεος (ἀπόλλυμα)**: *for you perished, being such a bane to them*. Elsewhere, instead of **πύργος**, Hom. often uses **έρκος**, *a defence*, or more literally still, *a fence*. — **σεῖο**: gen. of cause, with **ἀχνύμεθα**. — V. **557.** **ἴσον . . . κεφαλῆ**: lit. *equally with the head of*, etc. In an Eng. idiom, *as much as for Achilles son of Peleus*. **Πηλήιάδων**: H. 136 D, b, 1; S. Gr. 638, a; G. § 39. In v. 467 we have **Πηληιάδεω**. — V. **558.** **φθιμένοιο (φθίνω)**: agrees with **σεῖο**, *for you when dead*, etc. — **οὐδέ τις ἄλλος**, sc. **ἡν**. — V. **559.** **ἥχθηρε**: **ἔχθαιρο**. — **τεῖν**: G. § 79, Note 2; H. 233 D, under **σύ**: S. Gr. 678. — **ἐπί** with **ἔθηκεν**: tmesis. — **μοῖραν**, obj. of the comp. verb: *appointed death to thee*. — V. **561.** **ἔπος, μῦθον**: nearly synonymous: *our word and story*. — V. **563.** **βῆ = βῆ**: fr. **βαῖνω**. — V. **564.** **κατατεθνηώτων (καταθνήσκω)** adds little to the meaning of **νεκίων**, save as a descriptive epithet: *into Erebus, among the shades of the departed dead*. — V. **565.** **ἔθα**: temporal: *then*. — **χ' = κέ** (enclit.). — **όμως, nevertheless**: the reading of Ameis, Faesi, Dünzter, and others. Dind., Cr., and others read **όμως**, *in like manner*. — **προσέφη**, sc. **μέ**. — **ἔγώ**, sc. **προσέφην**: or *I*

(should have addressed) him. — V. 566. μοι: ethical dat. with ήθελε (έθέλω).

Vv. 568–626. Odysseus speaks of Minos, Orion, Tityus, Tantalus, Sisyphus, and Hercules, whom he saw in the under-world.

V. 570. οἱ δέ μιν ἀμφὶ . . . ἄνακτα: and they, around him, the king. Recollect that ἀμφὶ does not suffer anastrophe. H. 102 D, b; S. Gr. 634. — δίκας (obj. of ἔροντο, fr. ἔρομα): an abstract noun in the plur. : *questions of right*. — V. 572. Τόν, with μερά, which loses its accent with the elision: *after this one*. — V. 573. εἰλεῖντα: εἰλω, εἰλλω, εἰλέω. For the contraction, see H. 32 D, f; S. Gr. 615; G. § 124, 2: *driving in a crowd* (δῆμον) *the wild animals*. — V. 574. τούς (as relat.): . . . κατέπεφνεν, which he himself slew; i. e. when he was still alive, and a famous hunter on the earth. — V. 577. ἐπ' ἐννέα . . . τέλεθρα, *extending over nine hundred feet*. — V. 578. γύνε (γύν) . . . παρημένω: and two vultures sitting, one on either side. — ήπαρ: partit. appos. with μύν. H. 500, b; S. Gr. 353, b; lit. *devoured him, his liver*: more freely rendered, *devoured his liver*. — V. 579. δερτρον ἔστο δίνοντες, *entering within the cauld*, — the membrane enveloping the bowels. — οὐκ ἀπαμύνετο (ἀπαμύνω), *did not keep (them) off from himself*. — V. 580. Δητώ: acc. obj. of ήλκησε (Δλκώ), *for he had* (H. 706; S. Gr. 481; G. Moods and Tenses, § 19, Note 4) *insulted Leto, the honored wife of Zeus, as she went to Pytho, through, etc.* Δητώ, πυθάδε: accent irreg. H. 194, a; S. Gr. 105, a; G. § 55. — V. 582. χαλέπ' = χαλεπά: accent of the elided syllable thrown back. H. 100; S. Gr. 61; G. § 24, 3. — έχοντα agrees with Τάνταλον, *Tantalus, having grievous woes*. V. 583. γενέιφ: dat. with the comp. verb προσέπλαξε; and this (i. e. the lake) *came near his chin*. — V. 584. στεῦτο: H. 405 D, c. στεῦται: S. Gr. 734, o. — πτέειν (πτίνω) depends on ἐλέσθαι, and is understood with στεῦτο: *and, thirsting, he undertook (continually) to drink, but was not able to take (of the water) to drink*. What is the objection to placing the comma after πτέειν and connecting this infin. solely with στεῦτο? — V. 585. δόστάκι κύψειε: a relat. sent. with the optat. Force of this const.? H. 729, b; S. Gr. 498; G. 225. — V. 586. ἀναβροχέν (stem βροχ): 2 aor. pass. particip. of a defective verb, found only in one other form ἀνα- (or κατα-) βρόξει: *so often did the water, swallowed up, recede* (ἀπολέσκετο: ἀπόλλυμ, with iterative ending). — V. 587. φάνεσκε (φαίνω): 2 aor. pass. with iterative ending. — καταζήνασκε (καταζαίνω): aor. act. with iterat. ending: *and some god made it (the ground) quite dry*. — V. 588. δένδρεα, subj. of κατὰ . . . χέε (καταχέω): *poured down from*, etc. — Vv. 589, 590: appos. with δένδρεα. — V. 591. τῶν: with ἐπὶ . . . μάσταθαι (έπιμάρομαι): *to grasp (any) of these with his hands*. — διτότ' ιθύσειε (ιθώ): relat. sent. with optat. Cf. v. 585. — V. 592. Notice δέ again, to introduce a subordinate, instead of a co-ordinate, clause: may be rendered, *then*. — τάς, obj. of βίντασκε (βίνττο, with iterat. end. and with α, as connecting vowel, in the imperf. H. 410 D; S. Gr. 738, b; G. § 122, 2, Indic.), *then the wind cast these (the trees, or, more properly, perhaps, the*

branches of the trees, mentioned above). — V. 593. Cf. v. 582. — **κρατέρ'** (Lex. **κρατερός**) : cf. note on **χαλέπ'**, v. 582. — V. 594. **λάαν . . . πελάριον** : obj. of **βαστάζοντα**, which agrees with **Σίσυφον**. — **ἀμφοτέρησιν** (dat. plur. fr. **ἀμφότερος**), sc. **χερσίν**, *with both hands*. — V. 595. **ό μέν**, i. e. **Σίσυφος**. — V. 596. **ώθεσκε** : **ώθέω**, with iterat. ending. — **δτε μέλλου** : relat. sent. with optat., *as often as he was about to*, etc. Cf. v. 585, v. 591. — V. 597. **ὑπερβαλέειν**, sc. **λάαν** : *to cast (the stone) over the summit*. — **τότ' ἀποστρέψασκε** (**ἀποστρέψω** with iterat. end.) **κραταῖς**, *then an overpowering force turned it (each time) away from (the summit)*. — V. 598. Notice the succession of dactyls in this verse, giving it a rapidity of movement well adapted to the thought. — **λάας ἀναιδῆς**, *the shameless stone*, spoken as though it were a thing of life and feeling. — V. 599. **δγε**, i. e. **Sisyphus**. — **ώσπασκε** (1 aor. with iterat. ending of **ώθέω**) : sc. **λάαν** : *but he with toil (τιτανόμενος, lit. stretching himself) pushed (it) back*. — V. 600. **μελέων** : **μελός**, Lex. **κράτος**, not to be confounded with **κράτος**. — **δρόμοι** : Lex. **δρόνυμο** : *and dust rose above his head* (or more exactly, *out of his head*). As he leaned forward towards the steep hill, his head came near the ground, and the dust rose above it, or seemed to arise *out of* it, as the poet represents. For a fuller account of Sisyphus, and of the other mythological personages mentioned in this connection, the student should consult his classical dictionary. It will be noticed that the crime of Tantalus, and that of Sisyphus, for which they are thus punished, is not here mentioned. — V. 601. **τὸν δὲ μετ'** : cf. v. 572. — **βίην Ἡρακληίην**, *the might of Hercules = the mighty Hercules*. — V. 602. **εἰδωλον** : appos. with **βίην Ἡρακ-**, and explanatory : *his phantom*. — **αὐτὸς δέ**, *but he himself*. This representation is very extraordinary, and worthy of note. — V. 603. **έχει** : *he has (as wife)*. — V. 605. **ἀμφὶ δέ μνιν**, *and around him*, i. e. his **εἰδωλον**. — **ώς**, accented because it stands *after* the word with which it is connected in sense. H. 104, a; S. Gr. 64, e. — V. 607. **νευρῆφιν** : **νευρά**, dat. sing. with the ending **-φιν**. — V. 608. **βαλέοντι** : fut. fr. **βαλλω** : *resembling one about to cast* (i. e. the arrow). — V. 609. **σμερδλέος** : pred. adj. — **ἀσπρήρ** : appos. with **τελαμόν** : *and terrible round about his breast, as sword-belt, was the golden strap* : **οἱ**, “dat. of interest in looser relations.” — **ίνα** (v. 610), *where*. — **τέτυκτο (τεύχω)**, *had been wrought* (probably in embroidery). — Vv. 611, 612 : appos. with **έργα** : *wonderful objects, bears, etc.* — **νόμιναι** and **μάχαι** are nearly synonymous: also **φόναι** and **ἀνδροκτασίαι** : *conflicts and battles, and carnage and slaughter of men*. — V. 613. **μή, μηδέ** : neg. repeated for emphasis: with the optat. to denote a wish. H. 721; S. Gr. 489, a; G. § 251, 1. — **έγκάρθετο** : **έγκατατθέτημι**. — **ἴη . . . τέχνη** depends on **ἴν** in **compos**, *the man who placed that belt in his art* (i. e. among his works), *may he not (or let him not), after having devised (it), may he not devise even anything else*. That is, he could never produce anything else to equal it, and would consequently only damage his reputation by any other work. — V. 615. **έγνω** and **ιδεν**, sc. **έμει**: **κείνος**, *that one, he*, i. e. Hercules. — V. 616. **μέ** depends on **προο-** in **compos**. After the declaration above (v. 602), that this was only the **εἰδω-**

λον of Hercules, one is surprised at what is here said. — V. **618.** **τινά,** with **μόρον** (*fortune, life*). — V. **619.** **δχέστκον** : **δχέω** with iterat. ending. — V. **620.** **ἡμ.** H. 406 D, 1; S. Gr. 734, s; G. § 129, Note. — V. **621.** **χειρονι φωτί**: Eurystheus. See Class. Dic. Heracles or Hercules. — V. **622.** **δεδμήμην**: Lex. **δαμάω.** — V. **623.** **κύν' ἀξοντ'** : *to bring (back) the dog*: i. e. Cerberus, as he was afterwards called. The name does not occur in Hom. and is first mentioned in Hesiod. — **ἄλλον** with **ἄεθλον**, *that there was no longer another labor*, etc. — V. **625.** **τόν**, i. e. **κύνα**, obj. of **ἀνένευε** (**ἀναφέρω**). — V. **626.** **ἐπεμψεν**, *sent*, in the sense, *conducted, escorted*. Hermes was the conductor of souls to the under-world; and Athena, the constant helper of Hercules.

Vv. 627 – 640. Return to the ship, and prosecution of the voyage.

V. **627.** **ὁ**, i. e. Hercules. — V. **628.** **μένον** : impf. with omitted augment. — V. **629.** **τὸ πρόσθεν**. Note the use of **τό** here. Cf. in Att. **τὸ πρόσθεν**, Xen. Anab. 1, 10, 11: **τὸ ἀρχαῖον**, 1, 1, 6. — V. **630.** **κέ** with **ἴδον**, *should have seen*: **ἴδειν**, sc. **ἴδεν**. — V. **632.** **ἄλλα πρίν**, *but previously*: i. e. before I saw them. — **ἐντ**, with **ἀγείρετο**, *were collected together, were assembled*. — V. **634.** **μή**, after the notion of fear (**δέος**), *that, lest*. — **μοι**, not to be taken as expressing motion to, but rather as *dat.* of interest. — **πελώρου**: appos. with **Γοργεῖην**, adj. = the gen. **Γοργοῦς**. Cf. note on **αντάν**, 1, 7. *The head of Gorgo, terrible monster.* — Vv. **637,** **638.** Cf. 9, 178, 179; also 9, 562, 563. — V. **639.** **τήν**, i. e. **νήσα**. — **κατ' Ὡκ- ποτ-**, *along the ocean river, or along the river Oceānus.* For the Homeric conception of Oceanus, see Class. Dic. — **κύμα ῥόοιο**, *the wave of the current*, i. e. *the flowing wave*, subj. of **φέρε**. — V. **640.** **πρῶτα . . . εἰρεστη**, *at first with rowing*. So Am., F., Dūntz.; but Cr. and Dind. read **εἰρεστη**, nom. sc. **φέρε**.

BOOK XII. — The Sirens, Scylla, and Charybdis.

BOOK XIII. — Arrival of Odysseus in Ithaca.

BOOK XIV. — Conversation with the old Servant Eumaeus.

BOOK XV. — Return of Telemachus. He repairs to the Cottage of Eumaeus.

BOOK XVI. — Odysseus makes himself known to his Son.

BOOK XVII. — Telemachus visits the Palace, and rehearses his Adventures to his Mother. Odysseus repairs to the Palace in Disguise.

BOOK XVIII. — Odysseus insulted by the Beggar Irus. Punishes the Beggar.

BOOK XIX. — Odysseus, still in Disguise, converses with Penelope. He is recognized by the old House-servant Eurykleia.

BOOK XX. — Disorders in the Palace.

BOOK XXI. — Bending of Odysseus's Bow.

BOOK XXII. — Slaughter of the Suitors.

BOOK XXIII. — Recognition of Odysseus by Penelope.

Vv. 1–31. Eurycleia, an old and faithful servant, wakes Penelope, announcing the arrival of Odysseus, and the death of the suitors. Penelope is incredulous, fearing some deception.

V. 1. **Γρηγός** : *the aged woman*, i. e. Eurycleia, mentioned just at the end of Book XXII., where she is charged by Odysseus to go and wake Penelope. — **όντερώ** : plur.; **α** is elided. — **ἀνεβήσετο** : for the connecting vowel **ε**, see H. 349 D; S. Gr. 699; G. Appendix **βαίνω**. — V. 3. **έρρασταντο** : **ράωμαι**. — **μίν** : fem. depends on the comp. verb **προσέειπεν** : *addressed a word to her*. — V. 5. **Ἔγρεο** (**ἔγειρω**) : 2 aor. mid. imperat. with recessive accent. — V. 6. **τάτ'** (**τά** used as relat. : **τέ**, Epic use), *the things which*. — V. 7. **ικάνεται** : perf. in sense. — V. 9. **κήδεσκον** : **κήδω** with iterative ending. — **βιάσωντο** : **βιάω**. — V. 12. **ἄφρονα** : predicate. — **ἐπίφ... ἔόντα** : obj. : *to render one, who is even very intelligent, foolish*. Or we may translate thus, *to render (any one) foolish, even though he is very intelligent*. — V. 13. **ἐπέβησαν** (**ἐπιβαίνω**) : gnostic aor. H. 707; S. Gr. 474, c; G. § 205, 2. Recollect that **βήσω** and **βήστα** are causative. *Lit. they cause one who is light-minded to advance on soundness of mind (i. e. to become of sound mind)*. — V. 14. **φρένας αἰσιμη** (**αἰσιμος**, elsewhere of things, here of a person), *right in mind*. — V. 16. **ταῦτα παρεξ ἐρέοντα**, *to say these things aside from (the truth)*. — V. 17. **τίθεσ**, with **ὑπνον**. — **ἐπέδηστ** : **πεδάω**. — V. 18. **τοιόνδε**, sc. **ὑπνον**. — **κατέδραθον** : **καταδηράνω**. — **ξι οὐ** : of time, *since*. — V. 19. **Κακοῦλιν κτέ**, *evil Ilium, not to be named*, — an expression exhibiting the strong emotion of Penelope. — V. 20. **ἔρχεν**, Att. **ἔρχου** : fr. **ἔρχομαι**. — V. 21–23. **εἰ... ἥγειλε** . . . **τῷ κε... ἀπέπεμψα** : supposition with contrary reality : *for if any other one . . . had announced . . . then . . . I should have sent her, etc.* etc. : **μέ** (v. 21) obj. of **ἀνέγειρεν**. It might seem more natural to say, *had waked . . . and announced, etc.*; but the announcement was the chief thing, and hence, mentioned first. — V. 24. **τοῦτο, in this respect**, i. e. so as not to be driven back within the palace in dishonor and scorn (**στυγερῶς**, *like a thing abhorred*). — V. 28. **ὁ ξενός, that stranger**, appos. with **Ὀδυσσεύς** : **τόν**, relat. *whom*, obj. of **ἀτίμων** (**ἀτιμάω**). — V. 29. **ἥδεν** **οἶδα**. — V. 30. **σαοφροσύνησι** (**σωφροσύνη**) : abstract in the plur. Cf. note on **ἀτασθαλίησιν**, 1 : 7. — **νοήματα**, *the plans*, obj. of **ἔκευθεν**.

Vv. 32–110. Penelope follows Eurycleia into the palace, but still fears some deception.

V. 32. **ή δέ, but she**, Penelope. — **θοροῦσα** : **θρώσκω**. — V. 33. **περιπλέχθη** : **περιπλέκω**. — **βλεψέρων** depends on **ἀπό** in compos. with **ἥκεν**

(fr. *ἀφίημι*), *she let fall . . . from*, etc. If *ἀπό* were regarded as a prep. distinct from the verb, it would be *ἀπό*, by anastrophe. (*ηκεν* may in form be from *ήκω*, and so Faesi renders the clause, *tears started from her eyes*. The first rendering is generally preferred.) — V. 35. *ἐνίσπεις*: 2 aor. imperat. of *ἐνίσπω*, collateral form of *ἐνέπω*. — V. 37. *δππως κτέ.* depends on *ἐνίσπεις*: *tell truly, if, etc., how*, etc. : *χείρας ἐφῆκεν* (*ἐφίημι*), *laid hands on*, etc. — V. 40. Notice the asyndeton. — V. 41. *κτεινομένων*: observe the force of the present particip., *of those who were being slain*. — V. 42. *ἔχον.* Ameis supplies *θαλάμους, held the chambers closed*. Cr., F., and others supply *ήμας, held us*. The latter seems to me more natural. — *εὖ ἀραρίας* (Lex. "ΑΡΩ. A."), *well fitted*. — V. 43. *πρὶν γ' ὅτε δή, before the time when at length, or until at length*. — V. 45. *μετὰ κταμένοισι* (*κτείνω*, 2 aor. mid. as pass.) *νέκυστιν, among the slaughtered dead*. — V. 46. *ἐσταόθ' (= ἐσταότα)*: Att. *ἐστάτω* (fr. *ἴστημι*). Ameis has *ἐστεῶθ'*, which must be read as a spondee by synesis. — *οἱ δέ, and they*, i. e. the suitors that had been slain. — *μὴν ἀμφὶ, round about him*. Observe that *ἀμφὶ* does not suffer anastrophe. H. 102, D, b; S. Gr. 634; G. § 23, 2. — *ἔχοντες, having*, i. e. *occupying, covering*. — V. 47. *ἰδοῦσα*: condition. H. 789, e; S. Gr. 540, e; G. § 277, 4. — *κέ, with λανθρὶς (ταῖνω) : if you had seen (them), you would have been*, etc. The next verse is rejected in all critical editions, and should not be translated. — V. 49. *οἱ μέν, they*, the suitors: *δή, resumptive; and now they all, I say (lie), etc.* — V. 50. *θεούσται*: *θεούσω = θεόω*. — V. 51. *σέ*: emphat. posit.: obj. of *καλέσσαι*. — V. 52. *ἔπει*: Att. *ἔπου* (*ἔπομαι*). — *σφῶν*: dat. of interest: or, ethical dat., with the following clause: *ἐπιβῆτον* (*ἐπί, βαίνω*), dual: *that you two may both* (of you, i. e. Penelope and Odysseus) *in your heart, enter on your joy*. — V. 53. *πέποιθε: πάσχω*. — V. 55. *ἡλθε . . . ἐφέστιος* (pred. adj. H. 488, Rem. c; S. Gr. 340, c; G. § 138, Note 7): *he himself, living, has come home*. — V. 56. *κακώς*, with *ἔρεσον*: note the force of the imperf., *have continued* (up to the present day) *to do him harm*. — V. 57. *μνηστῆρες*: with *οἵτερ*: antecedent incorporated in the relative clause. See Gr. Incorporation. — *τοὺς πάντας, these, all*: or, as we more naturally say, *all these*: obj. of *ἐτίσατο*. — V. 59. *μέγ' = μέγα, adv.* — V. 60. *ῶς κ' ἀσταστὸς κτέ,* *how welcome*, etc. — V. 61. *τόν, relat. τεκόμεσθα (τίκτω)*, spoken of both parents; and hence awkward to render into Eng., as we have no usual word including both ideas *to beget* and *to bear*. Perhaps we may say, (*νιέτι κτέ*) *and to the son, of whom we both are parents*. — Vv. 62, 63. The sense is, it is not true that Odysseus has slain the suitors, but some one of the immortal gods has done it. — V. 64. *ἄγαστάμενος* (*ἀγαμαῖ*), agrees with *τις*: used in the bad sense, *being astonished (and offended) at*, with acc. as direct obj. H. 544, a; S. Gr. 390, a; G. § 158, Note 2: *θυμαλλέα*, adj. with *ὑβριν*. — V. 65. *τίεσκον*: *τιω*, with iterative ending. — V. 66. *ὅτις* (Att. *ὅτης*) . . . *εἰσαφίκουτο* (optat. denoting indefinite frequency of past action), *whoever (of men dwelling on the earth) came to them*, i. e. to expostulate with them. — V. 67. *τῷ*: illative, *by reason of this, therefore*. — V. 68. *ῳλεσε . . . νέστον, lost his way back*. — *τηλοῦ*, with *Ἀχαι*.

δος, *far from*, etc. — V. 70. Cf. 1, 64. — V. 71. *ἢ*, relates to **σέ**, relat. pron. with causal force: *in that you, or since you denied that your husband, who is within by the family hearth, would ever come home.* — V. 72. **τοι** (= Att. **τοι**): dat. of possessor, sc. **ἔστιν**, *there is to you, you have.* — V. 73. **ἔπω**: subjunc. : *let me mention, or I will mention.* H. 720, a; S. Gr. 488, a; G. § 253. — V. 74. **οὐλήν**: appos. with **σῆμα**: *something else, a very clear sign, a scar from a wound, which a boar inflicted on, etc.* — V. 75. **τὴν . . . φρασάμην** (**φράξω**): *this I discovered while washing (him),* — related in Book XIX. — V. 76. **ἀλλά με . . . χερσίν**, *but he (Odysseus) having stopped my mouth with his hands (lit. having taken me upon the mouth with, etc.).* — V. 77. **πολύδιδρον**: dat. of cause: *in his prudence of mind.* — V. 79. **ἔξαπάφω**: *ἔξαπαφίσκω.* — **κτείναι** is variously explained. Cr., Voss, and some others make it depend on **πειρίδαστομαι**: *I will wager my own head (lit. myself), if I deceive you, (so as) to die a most miserable death (lit. (so that you) slay me with most miserable destruction).* Ameis and Dünzter understand it as imperat., and place a colon after **αὐτής**, v. 78: *if I deceive you, slay me, etc.* The former is more generally preferred, although more difficult to render into English. — V. 81, 82. **χαλεπόν σε . . . εἴρυσθαι** (Lex. **ἔρω**, IV.), *it is hard for you to pry into, etc.* — **πολύδιδριν ἐοῦσαν** (concess. *though you are, etc.*): agree with **σέ**. Penelope is still of the opinion that some god had appeared in the form of Odysseus, and had purposely taken on himself the scar which Eurycleia had seen. — V. 83. **ἴρμεν**: subjunc. with short mode-sign: used imperatively. — V. 84. **ἢδ' ὅς** **ἔπεφνεν, and (him) who slew (them).** — V. 85. **κατέβαν' ὑπεράσια**: H. 544, a; S. Gr. 390, a; G. § 158, Note 2, *she descended from the upper chambers.* — **πολλά**: adverbial with **ώρμανε** (**όρμαίνω**): *her heart was much agitated;ἢ . . . ἢ, (being in doubt) whether . . . or, etc.* — V. 87. **παρστάσα** (= **παραστᾶσα**: **παριστῆμι**): opposed to **ἀπένειθι** above: *whether (being) remote (from him), she should inquire after her dear husband, or, standing near (him), should kiss his head and hands, having grasped (them).* — V. 88. **εἰσῆλθεν καὶ ὑπερέβη κτέ.**: not mere tautology, as the latter clause, which is more specific, imparts vivacity to the description. — V. 89. **Ὄδε ἐναντίη**: H. 587, f; S. Gr. 426, f; G. § 181, Note. — V. 90. **τοίχου τοῦ ἔτερου**, *by the other (or the opposite) wall.* Const. H. 590, a; S. Gr. 428, a; G. § 179, 2. — V. 91. **εἴ τι μιν εἴποι κτέ,** a rare const.: **μίν**, obj. of **εἴποι**, **τι** acc. of specif.: *if his noble wife would address him at all.* — V. 93. **δύεω**: adv., *in silence.* — Vv. 94, 95. *And by his appearance, at one time, looking into his face, she would see him; but at another, she would fail to recognize him, having on his body vile garments:* **ἔσθιεσκεν, ἐσ** and **ἴδον** (Att. **εἶδον**) with iterat. ending: **ἄγνωστασκε, ἄγνοέω**, aor. with iterat. ending: **χροῖ** (**χράσω**): dat. of place (poetic). I have endeavored to express the iterative idea by, *would see, would fail to recognize* — V. 96. **ἐνένιπτεν** (**ἐνίπτω**), reduplicated aor.; *reproached (her).* — **ἔκ τ' ὀνόμαζεν**: Lex. **ἔξονομάξω.** — V. 97. **δύστρητερ**: Voss renders it, *du böse Mutter;* it may perhaps be rendered into English, *unfeeling mother!* — V. 98. **τίφθι**, before an aspirated vowel for **τίπτε** = **τί ποτε, why in the world? why I pray?** **πατρός**, *from (my) fa-*

ther. — V. 99. **μεταλλάς**: **μεταλλάω**: is comm. rendered as nearly, if not altogether, synonymous with **ἀνείρομαι**. Ameis, however, translates it (Od. 3, 243), “sich kümmern, besorgt sein,” *to concern one's self*. — V. 100. ***τετληρότι θυμῷ**: in a bad sense: *with unfeeling heart*. — V. 101. **ἀνδρός**, *from (her) husband*: **οἱ**, fem. *for her*. — V. 103. **σοι**, *emphat. posit.*: dat. possessor with **ἐστι**. — V. 105. **τέθηπεν**: Lex. **τέθηπα**. — V. 106. **προσφάσθαι**: **πρόσφημι**. — V. 107. **οἰδ'** **ἐναντίον**, *nor to look directly (ἐναντίον, lit. opposite to him) into his face*. — V. 108. **νῷ**: dual subj. with plur. verb. H. 517; S. Gr. 368; G. § 135, Note 3: **γνωστόμεθ'** (**γνωστκω**) here with gen.: oftener with acc. — **καὶ λάιον**, *even better*, i. e. better than we now know one another (Ameis): or, as Cr. and F. understand it, better than any one else, as Eurycleia, for example. — V. 110. Note the force of **δή** after the relat. H. 851; S. Gr. 580, d; Lex. **δή**, III. 4. — **καὶ** with **νῷ**, *intens.*, *even we, or only we: which, indeed, being concealed from others, only we two know*: **ἴδεν**, **οἶδα**.

Vv. 111–151. Odysseus replies to Telemachus; orders the servants to prepare sports and dancing.

V. 114. **καὶ ἄρειον**: *even better*, i. e. better than now. Cf. **καὶ λάιον**, v. 109. — V. 115. **ὅτι . . . τούνεκα**, *because . . . therefore*. — **ρύπω**: Lex. **ρύπάω**. — **χροῖ**: cf. v. 95. — **εἵματα**: cognate acc. with **εἵμαι** (**ἐννυμι**). Odysseus had not yet laid aside the garments of a beggar, in which he had hitherto appeared in the palace. — V. 116. **τόν**, pred. with **εἰναι**: *does not yet believe* (Lex. **φημι**, I.) *that I am he*. — V. 118. **καὶ**, *intens.* with **ἕνα** (Cr., F., Am.): *even a single man*. — **ἐνὶ δήμῳ**, *among the common people*. — V. 119. **ὁ μὴ . . . ἔστιν**: *hypothet. relat. sentence: unless there may be to him, unless he has*. — **διπισσω**, *afterwards*, i. e. after he has committed the murder. — V. 120. **φεύγει**, *flees*, i. e. *is a fugitive*. — **προλιπών**, *going forth (προ-)* and *leaving*. — V. 121. **ἔρμα πόληος**: opposed to **ἔνα φῶτα ἐν δήμῳ**: *the prop. of the city*, more fully explained by **οἱ κτέ**. — V. 122. **τά**, obj.; **σέ**, subj., of **φράζεσθαι**. — V. 123. **πεπνυμένος**: **πέπνυμα**. — V. 124. **λεῦσσε**, *see to*, with direct obj., **ταῦτα**. — **ἀρίστην**: pred., *that your wisdom is best*. — V. 125. **ἐπ' ἀνθρώπους**, *among men*: added to strengthen the statement; **ἐπι** with the acc. denoting extent over and among. — **φάσ'** = **φασί**, *they say*. — V. 126. **ἔρισεν** (**ἔρισω**), *vie with*. — Vv. 127, 128 are bracketed in all the best German editions. My practice in the class-room is to omit those passages which are bracketed in the most critical editions. — V. 131. **λοίστασθε** (**λούνω**): direct mid., *wash yourselves*. — **ἀμφιέσασθε** (**ἀμφιέννυμι**) **χιτῶνας**, *put on (clean) tunics*. This was in preparation for the dance. They had already washed their hands and feet since the slaughter of the suitors: mentioned in Book 22: 478. — V. 132. **ἔλεσθαι**: note the force of the mid., *to take for themselves, choose, select*. These festivities were intended to conceal, from those without, what had occurred within the palace, — the slaughter of the suitors. — V. 133. **φόρμιγγα**. For a description of the phorminx, see Dic. Antiq., p. 720. — **λιγειαν**: **λιγύς**. — V. 134. **φιλ-** **όρχ-**:

depends on *ἡγεῖσθω*, *let . . . lead for us the sportive dance*. The minstrel who sang and played the phorminx is spoken of as leading the dance. — V. 135. Note here **κέν** with the optat. in a final sentence, — a rare construction, denoting a possibility under certain conditions. H. 740, b ; 741 ; S. Gr. 507, b ; G. § 216, Note 2. — *ἐκτὸς ἀκούων, ἦ . . . ἦ . . .*, *hearing without* (the palace, the sound of revelry), *either (any one) ascending the road, or (any one of those) who dwell around*. The palace was on a hill (cf. I. 426) ; hence *ἄν' ὅδὸν στείχων*. The condition, implied in **κέν**, is expressed in *ἀκούων*, *hearing, or, if he hear*. — V. 137. *μή, lest a wide-spread report of the slaughter of the suitors extend*, etc. ; or, some may prefer to render it as a prohibition with *γένηται, let not*, etc. — *πρόσθε . . . πρὶν . . . ἐλθέμεν (ἐλθεῖν), before we go*, etc. For *πρὶν* with infin. see H. 769 ; S. Gr. 531 ; G. § 274. — V. 140. *ἀγρὸν . . . πολυδέντρον, to our country-seat abounding in trees*. Here Laertes, the father of Odysseus, was yet living. — V. 141. *μάλα* with *κλόνον, listened to him attentively*. — V. 143. *δπλισθεν (δπλίζω) = Att. ὠπλισθήσαν*. For the ending, see H. 355 D, c ; S. Gr. 703 ; G. § 122, page 92 (bottom). — V. 145. *μολπῆς* : here spoken of the song, in distinction from the dance (*όρχηθμοῦ*). — V. 146. *τοῖσιν* : may be viewed as dat. of interest, or as ethical dat. ; is not conveniently rendered into English. — *ποστῖν* : dat. of instrument ; *and the great mansion resounded round about with the feet of*, etc. — V. 148. *τὶς, indef. here and there one, many a one* : *εἰπεσκε, ἐπον* with iterat. ending. — *δόμων* : plur. because the palace contained many apartments : cf. *βασίλεα*. — *ἀκούων* agrees with *τὶς*. — V. 149. *τὶς*, in the ordinary sense, *some one* : *ἔγημε (γαμέω), has wedded*. — *βασίλεαν, i. e. Penelope*. — Vv. 150, 151. *οὐδὲ' ἔτλη . . . εἰρυσθαι (Lex. ἔρύω, IV.) . . . διαμπερές, nor did she dare, etc., or, nor could she defend perseveringly the great house of, etc. : πόστις, gen. with δῶμα : οὐ, possess. pron. her. — εἰος ἵκ-, until he, etc.*

Vv. 152–204. Odysseus at last convinces Penelope who he really is by disclosing a secret in the palace, which was known only to him, and to his wife, and her maid Actebris.

V. 152. *τὶς εἰπεσκε*, as in v. 148. — *τά*, by prolepsis, obj. of *ἴσαν* (*οἴσα* : H. 409 D, 6 ; S. Gr. 737, i), and understood as subj. of *ἔτέτυκτο* (*τεύχω*) : lit. *they did not know these things, how they were*, i. e. *they did not know how these things were*. — V. 153. *Ὀδυσσῆα* : obj. of *λοῦσεν* and *χρῖσεν*. Mark the order of the sentence. The object of the verb is the leading thought ; and hence stands first : the subject is an unimportant person, and is thrown into the middle of the sentence. — V. 155. *φᾶρος, χιτῶνα*. See Dic. of Antiq., pp. 850, 1171 (Pallium, Tunica). The tunic was the under garment, and hence put on first ; but the *φᾶρος* (*pallium, or cloak*) was more conspicuous to the eye, and hence was mentioned first, as the thing first thought of by the poet. — V. 156. *κὰκ (= κατά. H. 73 D ; S. Gr. 628 ; G. § 12, Note 3) κεφαλῆς* : lit. *down from his head* ; or, in our idiom, *from his head downward*, *Athena diffused*, etc. : *χεῦν, χέω*. — I omit the passage in brackets. — V. 163. *ἐκ . . . βῆ . . . δροῖος*,

sc. Ὁδυσσεύς, *he went forth from the bath-tub similar in form, etc.* — V. **164.** κατ' . . . ἔρετο : καθέζομαι. — ἐνθεν : relat. whence. — V. **165.** μήν : fem. referring to ἀλόχου. — V. **166.** Δαιμονίη : the ordinary courteous form of address to a lady, corresponding to our *Madam*, when used with respectful tone and manner. — περὶ, with γυναικῶν, in the sense *above* or *beyond* = *more than*. — σοίγε : note the force of γέ, restrictive and confirmative : cannot easily be rendered into English ; our restrictive, *at least*, or confirmative, *certainly*, is unwieldy, and rather over-translates γέ in most connections. — ξεῆκαν : subj. 'Ολ- δάμη- ἔχοντες : *to you, more than to delicate women, those who occupy Olympian mansions have given (lit. put), etc.* — Vv. **168-170.** Cf. 100-102. — V. **171,** addressed to Eurykleia. — στόρεσον : στορεννυμ. — καὶ αὐτός, *even alone* (without Penelope). — V. **172.** τάγε, dat. of possessor : θυμός, sc. ἔστιν : *for surely, she has, etc.* — V. **174.** δαιμόνιε. The courteous form of address to a gentleman ; our *Sir*, when used respectfully. Cf. Δαιμονίη, v. 166. Such, at least, seems to me to be the force of these words, so frequent in Homer. For other modes of rendering, see Lex. — οὐτ' . . . δύγαμαι, *I am neither haughty at all, nor contemptuous, nor greatly astonished.* This is hardly in keeping with what she had said to Telemachus, vv. 105 ff.; but the circumstances had now changed, and she had regained partially her self-possession. — V. **175.** οἷος ἔησθα, *what you were*, i. e. *what your appearance was* : this use of the second person is a half-recognition and acknowledgment ; but, with great prudence and shrewdness, she wishes to subject him to a final test. — V. **176.** ιών, with the subj. of ἔησθα, *as you went, etc.* — V. **177.** πυκινὸν λέχος, *the firm bed* ; spoken particularly here of the bedstead ; so also in v. 179. — V. **178.** ἐκτὸς . . . θαλάμου. The reason why she ordered the bed to be brought out of the chamber appears presently. — V. **179.** ἐκθεῖσαι (*ἐκτίθημι*), aor. act. particip., agrees with the subj. of ἐμβάλετε : addressed to Eurykleia and the maid-servants who aided her : *after having placed for him without (the chamber), etc.* — εὖνήν, *the bed*, in distinction from the bedstead. — V. **180.** κώας (*κῶας*). κτέ. : partit. appos. with εὖνήν. — V. **182.** ιδυῖαν (Att. εἰδυῖαν : οἴδα), agrees with ἀλοχον. — V. **183.** Ὡ γύναι : in Greek usage, a respectful form of address. — τοῦτο, obj. : ἔπος θυμαλγές, app. *this, a heart-grieving word* ; freely rendered, *surely ! this, which you uttered, is a heart-grieving word.* — V. **184.** χαλεπὸν . . . εἴη, sc. δλλασσε θεῖναι λέχος : *it would be difficult (to put my bed in another place) even for one very intelligent* (*ἐπισταμένῳ*, often used adjectively). — V. **185.** ὅτε μή (observe here μή with the optat. denoting condition. H. 835; S. Gr. 570; G. § 283, 1), *unless, etc.* — V. **186.** ῥηθίσως ἐθέλων θείη : lit. *wishing, should easily put (it)*, etc., i. e. *should easily, at will, put (it)*, etc. — V. **187.** ἀνδ- . . . βροτός : a very strong expression, *but not any living mortal among men, etc.* — ἥβῶν : particip. denoting condition : *not even if he were very vigorous.* — V. **188.** μέγα σῆμα : lit. *a great sign*, — a secret, intended as a sign for both husband and wife. What this secret sign in the curiously wrought bedstead was, is explained afterwards. — τέτυκται (*τεύχω*), *there has been made, i. e. there is,*

there lies. — V. 189. **τόδι**, *this*, i. e. **λέχος**. — Vv. 190-201 contain a description of the manner in which the bedstead was made. “Its peculiar structure,” says Collins (Ancient Classics for English Readers, *Odyssey*), “as detailed in Homer’s verse, is by no means easy to unravel. But it is formed in some cunning fashion out of the stem of an olive-tree, rooted and growing, round which the hero himself had built a bridal chamber.” This description is here omitted. — V. 202. **πιφαντκομαί**: trans. *make plain, make known*: **τόδε σῆμα**, *this sign, this token of recognition*. — V. 203. **ἔμπεδον** (*ἐν, πέδων the ground*), *firm in the ground*, agrees with **λέχος** (subj. of *ἔστι*). — V. 204. **θήκε**, obj. **λέχος**. — **ἄπο**, with **ταρπάν** (*τέμνω*), hence the anastrophe, *having cut underneath the stock of*, etc.

Vv. 205-299. Penelope is convinced, and, overcome with emotion, embraces her husband. Odysseus relates to her a prophecy of Teiresias (the seer whom he had consulted in the under-world). The repose of the night.

V. 205. **τῆς**, with **γούνατα** and **ἡτορ**: **αὐτοῦ**, adv. *on the spot, immediately*; and *immediately her knees and heart trembled* (**λέντο**, augment and connecting vowel omitted, = Att. **ἔλέντο**, *were loosed, trembled*). — V. 206. **ἀναγνούστης** (*ἀναγνωνόστκω*, aor. act. particip.), agrees with **τῆς**, *as she clearly perceived*. — **τά**, relat.: **πέφραδ'** (*φράξω*, with reduplicated aor.): *which Odysseus accurately* (*ἔμπεδα, sure*) *rehearsed to her*. — Vv. 208, 209. **ἀμφί**, with **βάλλ**: *‘Οδυσσῆι*, dat. of interest, or of relation: *threw her arms round the neck of Odysseus*. — **ἔκυστ**: **κυνέω**. — V. 209. **σκύζευ** = **σκύζευ**: **σκύζεμαι**. — **έπει . . . πέπνυσθο** (pluperf. augment omitted: *πνέω*) *since you of (all) men were especially shrewd on all other occasions* (**τά περ ἀλλα**). — V. 211. **ἀγάσαντο** (Lex. **ἀγαματ**, II.), *enriched us two*. — **μένοντε** refers to **νῶιν**: note the change from dat. to acc. Cf. **λαβέντα**, Xen. *Anab.* 1, 2, 1. Lit. *grudged to us, that we remaining . . . enjoyed* (*ταρτῆναι, τέρπω*), etc. — V. 213. **χώει**: **χώραμι**. — **νεμέστσα**; **νεμεσάω**. — V. 214. **σέ**, obj. of **ἀγάπησα** (*ἀγαπάω*): **ώδε**, *thus, as now*. — V. 216. **έρριγει** (*ρίγέω*) **μή τις κτέ**, *shuddered lest*, etc. — **ἀπάφοιτο**: **ἀπαθίσκω** = **ἀπατάω**. — V. 225. **κατέλεξα**: Lex. **καταλέγω**, III. — V. 226. **ὅπωπει**: **ἔραω**. — V. 228. **κιούσῃ**, with **μοι**, *while I was yet on my way hither*. — V. 229. **ἡ . . . εἵρυτο** (Lex. **ἔρνω**, IV.), *who guarded for us*, etc. — V. 230. **πείθεις κτέ**: connect closely in thought with **νῦν δέ**, v. 225. — **ἀπηγέα**: cf. v. 97. — **ἔόντα**: *concessive, though it is certainly very (πέρ) hard*. Her present emotion and self-reproach are not inconsistent with the rare dignity of character which she preserves throughout. — V. 231. **τῷ**, *to him, in him, with* **νό**’ . . . **ώρατ** (Lex. **νπόρυμι**). — V. 232. **θυμαρέα**: **θυμαρής** or **θυμάρης**. — **ἰδνίαν**: cf. v. 182. — V. 233. **ἄς δ’ ὅτε**, *and as when*, a common mode of introducing an illustration in Homer. — **ἀσπάσιος**: *pred. the land appears welcome to men swimming*. — V. 234. **ώντε**, with **νήσα** (obj. of *ρίσιση*). — V. 236. **ξέφυγον**: gnomic aor. H. 707; S. Gr. 474, c; G. § 205, 2. Translate by the present. — V. 237. **τέτροφεν** (*τρέφω*): 2 perf. intrans. *has concealed*. — V. 238. **ἀσπάσιοι**, with the subj. of

ἐπέβαν (= ἐπέβησαν gnomic aor.), *gladly they disembark on*, etc. — V. **239.** ὡς κτέ., *thus*, etc., introduces the application of the illustration. — τῇ . . . εἰσοροώσῃ, *to her (Penelope) looking upon (him)*. — V. **240.** δειρῆς with ἀφ, *and not yet from his neck did she wholly loose*, etc. — V. **241.** κε . . . φάνη, *would have appeared*, etc. — V. **242.** εἰ μὴ ἀρ' ἀλλ' ἐνόησε (νοέω), *unless . . . had purposed other things*. — V. **243.** νύκτα, obj. of σχέθειν (= ἔσχεθεν = ἔσχεν, fr. ἔχω), *she held the night long in the extreme (western horizon)*, i. e. detained the night, and did not allow it to depart: δολιχήν is strictly a predicate adj. denoting result, *so that it (the night) was long*. — Ἡώ, obj. of ρύσατο (ρύσωμαι), *kept back*, etc. — V. **244.** οὐδ' ἔτι (imperf. with omitted augment, fr. ἔάω), *nor allowed (her) to yoke*, etc. For a wood-cut of the chariot of Aurora, see Dic. of Antiq., p. 379. — V. **246.** Δάμπτον (fr. λάμπω, *to give light*), Φαέθοντα (*the beaming, radiant one*): appos. with ἵππους: mentioned only here as the steeds of Eos. — πᾶλοι, appos. with οὖτ', *which, as young steeds, conduct*, etc. — V. **248.** γάρ introduces the explanation of the affectionate address, Ὡ γύναι: *My wife!* (I address thee), *since not yet have we come*, etc. Ameis compares with this, Verg. Aen. 1, 65, *Aeole — namque tibi*, etc. — V. **250.** τόν: *relat.* — V. **251.** Cf. XI. 90 ff. — Vv. **254, 255.** ιομεν: *subjunc. with short mode-sign*. — ὕπτο: *anastrophe*. — ταρπώμεθα: *τέρπω*, 2 aor. mid. subjunc.: *but come, wife, let us repair to our couch, that even now, reposing in sweet sleep, we may be refreshed*. — V. **257.** τότε . . . ὅππότε, *then when, or, as soon as*. — Vv. **258, 259.** Note ικέσθαι with acc. and with ἐς and acc.; both constructions in the same sentence: *to reach your well-built home and to arrive at your*, etc. — V. **260.** ἐφράσθης (φράξω) κτέ.: note this use of the aor. pass.: *since you thought of it, or since you suggested it, and some god put it in your mind*. — V. **261.** εἴπ' (= εἰπέ) ἀγε, *come! relate to me, etc.* — τὸν ἄεθλον, *that conflict*, the one alluded to vv. 249, 250. — V. **262.** πεύσομαι (πυνθάνομαι), *I shall ascertain (about it)*. — αὐτίκα: *opposed to δητισθεν: immediately, on the spot*. — δαήμεναι (Lex. ΔΑΩ. II.), subj. of ἐστί: *οὐτὶ χέρειν*, pred.: *it is not worse to learn, etc.* — V. **265.** ἐπικεύσω: *ἐπικεύθω*. — V. **266.** τοί (= σοι): *ethical dat. or dat. of interest*. — κεχαρήσται: *χαίρω*. — V. **267.** ἐπεὶ . . . ἀνωγεν (ἀνωγά, as pres.), *since he (Teiresias) commands (me)*, etc. — μάλα πολλά, with δοτεα, *to very many cities*. — V. **268.** ἔχοντα, with subj. of ἔλθειν, *having in my hands*, etc. — V. **270.** ἀνέρες: appos. with οἱ. — ἀλεστοί (ἄλις): *in plur. grains of salt*. — V. **271.** φουνικοπαρήσους: Lex. φουνικοπάρειος. — V. **272.** τάτε (= τά τε), *and these, or simply, which*: subj. of πέλονται: *neut. plur. with plur. verb*. — V. **273.** έστεν, *he (Teiresias) mentioned, etc.* — κεύσω (sc. τόδε), with two accs. — V. **274.** ξυμβλήμενοι: Lex. συμβάλλω, II. 4. — V. **275.** φήγ (pres. subjunc. of φημι, with vowel sound duplicated) κτέ., *shall affirm that I have a winnowing-fan*, etc. — V. **276.** καλ τότε: *correl. with ὅππότε κεν* (v. 274) δή: *when at length . . . even then*. — μέ, subj. of ἀποστέλχειν, *having stuck my oar in the ground, having offered* (ἔρξαντα: ἔρδω) . . . *he bade (ἐκέλευν) me return, etc.* — V. **278.** συῶν . . . κάπτρον, *a swine-breeding boar*. The sacrifice of the three animals here

mentioned was called by the Romans *su-ove-taurilia*. — V. 281. ἐξ ἀλός, *apart from, away from the sea*. — αὐτῷ with μω. — ἀβ- . . . τοῖος: with θάνατος, *death so very mild*. — V. 283. γῆρα' (= γῆραι, dat.) ὑπο (with γῆρα': note the anastrophe) . . . ἀρημένον (agrees with μέ), *sinking down under, etc.* — V. 284. τὰ . . . πάντα: subj. of τέλεσθαι. — φάτο (= ἔφατο = Att. ἔφη); subj. ψυχὴ Τειρεσίαο. — V. 286. τελέουσιν, *bring about, bring to pass*. — δρειν (comparat. of ἀγαθός), *better, happier (than the previous time)*. — V. 287. ἔπειτα marks the apodosis, after the protasis εἰ μὲν . . . ἄρειον, *if, etc., then is there hope to you that, etc.* — V. 289. τόσφα, *meanwhile*. — τροφός, *the nurse*, i. e. Eurykleia. — ἔντυον: ἔντω = ἔντύω. — V. 290. δαΐδων (δαΐς) ὑπο (anast.) λαμπτομενάων (λάμπω), *under bright (lit. shining) torches*. — V. 291. στόρεσαν: *στορένυμι*. — V. 292. οἰκόνδε, *homeward*, i. e. *to her apartment*. — V. 293. τοῖσιν δε: *but these* (i. e. Odysseus and Penelope), with ήγεμόνευεν, *conducted*. — V. 294. ἐρχ- λέχοσδε, *as they went to their bed*. — V. 296. θεσμόν is differently explained by different editors. I am inclined to follow Ameis, who understands it as denoting merely the idea of the place: thus, *they then gladly reached the place of their old bed*, or, more freely rendered, *of their marriage-bed*. For the other meaning of θεσμόν, see Lex. — V. 298. παῦσαν, *caused to cease, caused to rest*. In the mid. *to cease*. — V. 299. μέγαρα: plur. like βασίλεια: *the apartments of the palace*.

Vv. 300–372. Penelope and Odysseus briefly relate to each other their experiences during their long separation. On the following morning Odysseus instructs his wife to remain in her apartment, while he goes to visit his father Laertes.

Vv. 300. 301. *And these two, when now they had enjoyed (ἔταρπήτην: τέρπω) loving friendship, were pleased with discourse, while rehearsing to one another, etc.* — V. 302. ή μὲν (sc. ἐνέπουσα) δσα κτέ, *the one, divine of women, (rehearsing) whatever she had suffered*, etc. — V. 303. ἐσορῶσα (ἐσορώα) agrees with ή μέν. — V. 304. έθεν (= οὐ fem.) εἰνεκα, *on her account* — βόας, μῆλα, appos. with πολλά (obj. of έσφαζον). — V. 309. πάρος, like πρίν, with the infin. H. 769; S. Gr. 531; G. § 274: *nor did sleep fall on her eyelids before he had recounted all*. — V. 310. Ἡρξατο . . . δάμασ' (εδάμαστε, δαμάω), *He began (to recount) how*, etc. — Vv. 310–313, the contents of Book IX.; vv. 314–321, of B. X.; vv. 322–325, of B. XI.; vv. 326–332, of B. XII.; vv. 333–341, of Books V.–VIII.; and the beginning of B. XIII. — V. 312. ἔρξε: έρδω. — ἀπετίσατο, subj. *Οδυσσεύς*. Note the force of the mid., and of ἀπ-: *how he obtained, in full (ἀπ-), recompense for, etc.*: οὖς (Κύκλωψ) ήσθιεν κτέ. — V. 315. πέμπ' = ἔπειπτε, *sent (him on his way)*. — οὐδέ πω αἰσα . . . ήην (= ἦν), *but it was not yet his lot to, etc.* — V. 317. μεγάλα, adv. — στενάχοντα agrees with μήν, the obj. of ἀναρπάξασα (ἀναρπάζω) and of φέρεν. — V. 319. οἱ relates to Τηλέπυλον as collective noun: *and how he reached the Laestrygonian Telepylus, whose inhabitants destroyed, etc.* — Omit the verse in brackets. — V. 322. Αἰδηω: Lex. "Αἰδης. H. 136 D,

2; S. Gr. 638, b; G. § 39, Gen. Sing. — V. **323.** χρησόμενος: Lex. χράω (B), A. III. *to consult.* — V. **324.** νητός: dat. of accompaniment with ἡλυθον: *and how he went, with his many-benched ship, into, etc.* — V. **326.** ἀδινάων (ἀδινός): Am. & Düntz. write ἀδινάων: some say *clar and loud-toned*; others, *sweet-toned*; Ameis, *alluring and detaining by their song* (anhaltend singenden). Perhaps all these ideas may belong to the word. — V. **327.** Πλαγκτὰς πέτρας: *the rocks Planctae*, or, as often rendered, *the wandering rocks*: usu. derived from πλάζω, *to cause to wander*, or the mid. πλάζομαι, *to wander*: either because they themselves were supposed to move, like the Symphlegades, mentioned in the Argonautic expedition, or because, by the currents and whirlpools near them, they caused ships to wander from their course and to founder. — V. **328.** ἀκήριοι (α priv. κήρο, not κῆρ) ἀλυξεν (ἀλύσκω), *had escaped unharmed.* — V. **331.** ἀπό ἔφθιθεν (Lex. ἀποφθίνω): ending εν = ησαν: 1 aor. pass. — V. **332.** ὑπό ἀλυξεν (ὑπαλύσκω). Note the force of ὑπό, *under, a little, barely; while he himself barely escaped, etc.* — V. **333.** Καλυψώ: declined like πειθώ. H. 193; S. Gr. 105; G. § 55. ἡχώ. — Vv. **333-335.** Cf. 1: 14, 15. — *ἔφασκεν θήσαν, affirmed that she would make (him), etc.* — V. **339.** περί: Ameis regards this as adv.: Crusius writes πέρι, adv.: Faesi & Düntz. take it as a prep. with κῆρι. In either case, the general sense is the same: *who honored him very heartily: ὡς; why accented?* H. 104, a; S. Gr. 64; G. § 29, Note. — V. **343.** ἐπόρουσε: *ἐπορούω.* — V. **344.** Ἡ δ' Αθήνη: H. 500, d; S. Gr. 353, c. — ἄλλο = ἄλλα, or ἄλλο, obj. of ἐνόστε: cf. 242. — V. **345.** Ὁδυσθηα: subj. of ταρπήμενα (τέρπω). — *ἔξλαπτο (Ἐλπω, Att. ἔλπιζω) ὅν κατὰ θυμόν, hoped (or, as often rendered, believed) in her heart.* — V. **346.** εύνής with ταρπήμενα: ἀλόχοιο limits εύνής: lit. *the bed of his wife; more freely rendered, was refreshed with rest near by his wife, and also with sleep.* — V. **348.** ὥν φέροι: subj. *ἡριγένεια.* — V. **349.** ἐπί ἐτελεῖν: *ἐπιτέλλω.* — V. **350.** πολέον differs how in meaning from πόλεων? — *κεκορήμεθ*: *κορέννυμι.* — V. **351.** ἀμφοτέρω with the subj. of *κεκορήμεθ*. — σὺ μέν: partit. appos. with subj. of *κεκορ-*: *we both have had our fill, you, etc.* — ἐμὸν κλαίσοντα, *in weeping for my return attended with many a care.* — V. **352.** αὐτάρ ἐμὲ κτέ. a change of const. We should expect here, correl. with σὺ μέν, αὐτάρ ἐγώ, or ἐγώ δέ. — V. **353.** πεδάσικον (πεδάω): vowel sound duplicated: iterative ending: *detained with woes, away from my fatherland, when I was hastening (towards it).* — V. **355.** κτήματα, obj. of κομιζέμεν (= κομιζεῖν), inf. as imperat. second pers. H. 784; S. Gr. 534; G. § 269, *do you take care of, etc.* — τά, relative: μοι dat. of possess. with ζητη. — V. **356.** μῆλα: obj. of ληστσομαί (ληστομαί) *I myself will restore (to myself) by plunder.* — μοι: dat. of interest with κατέκειραν (κατακείρω). — V. **357.** πολλά with μῆλα: emphat. posit. — V. **358.** ἐντλήσωσιν: *ἐμπιπλημη.* — V. **360.** δέ = δς. H. 243 D; S. Gr. 682. — ἀκάχηται: L. & Sc. "ΑΧΩ. — V. **361.** τάδε. *these things, namely, that which follows in vv. 364, 365.* — Vv. **362,** **363.** φάτις ἀνδ- μνηστήρων (object. gen.), *a report . . . re-*

specting the suitors. — εἰσιν : so in Eng. a similar metaphor, *will go abroad, will go forth*. — ἔκτανον : κτείνω. — Vv. **364, 365.** εἰς ὑπερῷ ἀναβῆστα . . . ἥσθαι (infin. as imperat.), *do you, going into an upper apartment, sit still, remain*. — προτιστσεο : Lex. προτιστσομαι (*πρός, στσομαι*). — V. **366.** ἐδύστερο (δύω : 1 aor. with connecting vowel ε), *put on*. — V. **368.** πάντας : obj. of ἀνωγεν : ἔντεα . . . Ἀρήια obj. of ἐλέσθαι. They armed themselves in anticipation of a possible conflict with the friends of the suitors. — V. **370.** ὥξαν : οἴγνυμι. — V. **371.** ἐπί with acc. denoting extent over.

BOOK XXIV. — *Hermes conducts the Souls of the Suitors to the Under-world. Odysseus visits his Father Laertes and becomes known to him. The Friends of the Suitors, revolting, are subdued; and with the Aid of Athena a lasting Peace is made between Odysseus and his Subjects. With this the Odyssey ends.*

NOTES ON HERODOTUS.

For the life and writings of Herodotus, see Classical Dictionary. For the historical connections of the narrative, see Smith's History, Chapters XVI. and XVII., or, still better, Grote's History, beginning with the Ionic Revolt.

The language of Herodotus is sometimes called the *New Ionic*, in distinction from that of Homer, which is called *Old Ionic*. Its principal peculiarities will be noted as they occur.

BOOK VIII. — *Urania.*

Herodotus named the nine books of his history from the nine muses, in the order, Clio, Euterpe, Thalia, Melpomene, Terpsichore, Erato, Polymnia, Urania, Calliope. The name of this book, *Urania* (fr. οὐρανός adj., οὐρανός subst.), signifies *the celestial one*.

CHAPS. 40-95. Invasion of Attica and battle of Salamis. (See plan of the battle at the end of the volume.)

CHAP. 40. The Greek fleet, which had been engaged in the battles of Artemisium, reach Salamis. — κατίσχει τὰς γέας (= Att. ναῦς. H. 189 D; S. Gr. 666; G. § 54) : *steers the ships* : κατά, spoken regularly of direction towards the coast from either sea or land. — ὑπεξαγάγονται (ὑπό denoting secrecy, ἐκ out of, ἄγω to lead, convey) : subjunc. after a past tense. H. 740; S. Gr. 508; G. § 216, 1, 2. — πρὸς δέ : adv., *and besides*. H. 615; S. Gr. 449; G. § 191, Note 2. — τό : note carefully this use of the article as a relat. pron. H. 243 D; S. Gr. 682; G. § 140, Note 4. — αὐτοῖσι : H.

140 D, b; S. Gr. 646; G. § 44: dat. of the agent with the verbal in **τέος**: *what shall be done on their part, what they shall do*: an indirect question with the relat. **τό**, st. **δι τι**. — **ἐπι . . . πρήγμασι** (= **πράγμα**, H. 24 D, a; S. Gr. 605; G. § 30): B. renders this, *ob prae sentem rerum statum*; more lit. *on the circumstances that had arisen (or that had come in; κατήκ-, καθήκω, H. 72 D; S. Gr. 627; G. § 17, Note). — βουλήν . . . ποιήσεσθαι, to form a plan, to deliberate.* Note here the fut. infin. with **μέλλω**. — **δοκέοντες**. Note the use of uncontracted forms in Herod. as in Hom. H. 32 D; S. Gr. 614; G. § 124, 2. — **ὑποκατημένους** (**ὑπό**, **καθημαι**), *awaiting*. — **τῶν μὲν . . . ἔειν** (= Att. **δύν**, particip.), *of these things, they found nothing existing*. — **οἱ δέ, but they**, the Athenians: same as the subj. of the preceding sentence. — **αὐτούς**, i. e. the Peloponnesians: **τειχέοντας**, supplementary particip. H. 796 ff; S. Gr. 545 ff; G. § 279: *that they were fortifying*, etc. — **τὴν Πελ-**, subj. of **περιείναι** (**περί**, **είμι**). — **ποιευμένους** = **ποιουμένους**. H. 32 D, f; S. Gr. 615; G. § 124, 2. — **ἔχοντας**, same const. w. **ποιευμ-**: *both making it of the highest importance that . . . and keeping this*, etc. — **τὰ δόλλα διπλέναι** (= **διφένειαι**: cf. **κατήκουστ** above and note): *that they were abandoning everything else*: depends on **ἐπινθάνοντο**. We should expect here, as the regular construction, the acc. and particip. (**ἀπιέντας**), like **αὐτούς τειχέοντας**, instead of acc. and infin. — **οὕτω δή**: note the use of these words, giving emphasis to the following verb. — **σφέων** (enclit. here, but not in Att.) = **σφῶν**: an indirect reflexive in Att. H. 668; S. G. 133, a; G. § 144, 2. What word would an Attic writer use here? — **σχεῖν** (**ἔχω**), same sense as **κατίσχει** above, *to steer*.

CHAP. 41. Athenians send away their families. — **τήν**: H. 509, b; S. Gr. 359, b; G. § 141, Note 4. — **έσωτάν** (**ων**, a diphthong). H. 11, R. b; S. Gr. 601; G. § 3) = **έαυτάν**. — **Ἀθηναῖων**, sc. **τινά**, subj. of **σώζειν**: **τῷ**, cf. note on **τό**, ch. 40, = **ἥ**, *that (any one) of the Ath.*, as he is able, save, etc. — **ἐνθαῦτα**, Att. **ἐνταῦθα**. H. 66 D; S. Gr. 602, a. — **ἀπέστελναν** (**ἀπο-**
στέλλω), sc. **τὰ τέκνα κτέ**. — **ὑπέκθέσθαι**: cf. **ὑπέξαγάγωται**, ch. 40. — **τῷ χρηστῷ** . . . **ὑπηρετέαν**, *both wishing to comply with the oracle, and*, etc. The responses of the oracle are given in Book VII. ch. 140, and ch. 141. They are translated in Grote's Hist., ch. xxxix. The latter oracle afforded some hope in the expression, "Zeus grants to Athēnē that the wooden wall alone shall remain unconquered, to defend you and your children, when everything else in the land of Kekrops shall be taken." They interpreted this "wooden wall" to mean their navy. — **οὐκ** (H. 72 D; S. Gr. 602, a; G. § 17, 1, Note) **ήκουστα**: litotes, i. e. a negative form of expression used for emphasis: *not least = chiefly, especially*. — **φύλακον** = Att. **φύλακα**: appos. with **δόμιν** **μέγαν**. — **ἐν τῷ ἱρῷ** (= Att. **ἱερῷ**): *in the temple*; i. e. of Athena Polias, thought to have been the middle part of the Erechthēum, and to have contained the ancient olive-wood statue of the goddess, the Palladium, which fell down from heaven. — **καὶ . . . προτιθέν-**
τες, and in fact they even offer (sacrifices to it) placing before (it), as if existing, *monthly offerings of food*. **ὡς ἔσοντι** shows that Herod. withholds the expression of any opinion as to the actual existence of the serpent. — **στημνάστης**

(σημαίνω) *ἱερεῖς*: gen. abs.: *and when the priestess*, etc., i. e. the priestess of the Erechtheum. — *μᾶλλον τι καὶ προθυμότερον*: adv. with *ἔξιλιπον*: *somewhat more, even more readily*, i. e. as we might say, *so much the more readily*. — *ὡς* with particip. *ἀπολελοιτυῆς* (*ἀπολείτω*), *as if, on the ground that*, etc. — *σφὶ* (H. 233 D; S. Gr. 678; G. § 79, Note 2); dat. of agent. H. 600; S. Gr. 435; G. § 188, 3. — *ὑπεξέκεστο* (Att. *ὑπεξέκευτο*, fr. *ὑπό*, *ἐκ*, *κεῖμαι*): used as pluperf. pass. of *ὑπεκτίθεσθαι*: *had been conveyed away*: *ὑπ-* suggests the idea, *secretly, stealthily*; but these English words are too unwieldy, and hence over-translate the little word *ὑπ-*.

CHAP. 42. Assembling of the Greek allied forces. — *συνέρρεε* (Lex. *συρέω*): contraction omitted, as usual in Hom. and Herod. — *συνελέχθησαν* (*συλλέγω*): observe here the 1st aor. pass., as in Hom. In Att. prose, usu. the 2d aor. *συνελέγην*. — *πλεῦνες*, Att. *πλέονες*, *πλεῖονες*, or *πλέοντες*: *πλεύνων*, Att. *πλεόνων* or *πλεύνοντον*. Notice also the Ionic declens. of *πολίων*, Att. *πόλεων*. — *ἐπήν* (*ἐπειμι*), *there was over (them) as admiral*, etc.: *ώντος* = *ὁ αὐτός*.

CHAPS. 43–48. An enumeration of the Grecian forces. Herod. gives 378 as the whole number of ships, besides penteconters.

CHAP. 49. Council of war. — *προθέντος . . . βουλάμενον*, *Eurybiades having proposed that the one wishing, etc., or more freely, on a proposal from Eurybiades that any one who desired, etc. — δόκου*, Att. *ὅτου*. — *τῶν*: relat. depending on *ἔγκρατες*. — *χωρέων* (Att. *χωρῶν*): anteced. in relat. clause: *in which of those places* (lit. *where of the places*), *of which they were themselves masters, it seemed*, etc. — *ἀπέτρο*: Att. *ἀφέτο* (*ἀφίημι*). — *λατρέων*: gen. plur. fem. sc. *χωρέων*: H. 26 D; S. Gr. 641; G. § 39. — *πέρι* (anastrophe) governs the word preceding it. — *προτίθεε*, sc. *Ἐδρυβιάδης*: *proposed (a deliberation)*. — *πλάσαντας* agrees with the subj. of *ναυμαχέειν*, *concurred (in this) that they having sailed, etc. — ἐπιλέγοντες*. We should expect here the gen. agreeing with *τῶν λεγόντων*. The const. now stands as though the sentence had begun *οἱ δὲ λέγοντες πλεῖστοι ἔγνωσαν*. Render, *alleging the following reason, that, etc. — ἵνα*: adv. of place, *where*, etc. — *ἔξιστονται* (*ἔκφέρω*) is viewed as pass. in meaning; so also *πολιορκήσονται* above. The force of *ὡς*, with the condition immediately after it, extends through the sentence.

CHAP. 50. The news is brought that the Persians have reached Athens. — *τῶν ἔτιλεγ-*: gen. abs. denoting time, *while*, etc. — *ἐληλύθεε* (*ἔρχομαι*): pluperf. — *ἥκειν*: pres. in form, always perf. in meaning. H. 698; S. Gr. 475, a; G. § 200, Note 3. — *πυρπολέοσθαι*: pres., continued action. *ἔμπρήσας*: *ἔμπιπρημι*. — *αὐτῶν ἐκλελ-*: *when they themselves* (i. e. the Thespians) *had*, etc. — *ἐκλελ- ἐσ πελ-*: brachylogy: H. 881; *had evacuated it (and gone)*, etc. — *ἥκε*: imperf. as pluperf. *had come*. — *πάντα ἐκεῖνα*: lit. *all those things = everything there*. — *οὐκ ἔμήδιζον*. The Thespians had fought with Leonidas at Thermopylae; the Plataeans, with Miltiades at Marathon, and with Eurybiades at Artemisium.

CHAPS. 51–53. Time of the march from the Hellespont. The acropolis besieged and taken.

CHAP. 51. *αὐτοῦ*: adv. — *τῷ*: relat. — *ἐν τρισὶ . . . μησὶ*, *in three other months*, i. e. other than the month spent at the Hellespont. It was now September, 480 B. C. — *Ἀθηναῖοι*: dat. depending on *ἄρχοντας* as particip. Cf. Thucyd. 1 : 93. *Ἀθηναῖοις ἥρξεν*. Two other instances of this same const. with *ἄρχω* occur in Thucyd. Usually we find *ἐν Αθηναῖς* or *Αθηνησιν*. We may render it freely, *when Calliades was archon of the Athenians*. For the constitution of the archons, see Dic. Antiq., or Smith's Hist. ch. x. — *τὸ οστόν*: *the city*, apparently here in distinction from the acropolis. So used often. See Lex. *πόλις*. — *ἐν τῷ ἵρῳ*: i. e. in the Erechthēum (or that part of it called *Αθήνη Πολιάς*) on the acropolis. — *θύραι*: Lex. *θύρα*, III. — Notice here *ἄμα μὲν . . . πρὸς δέ*, as correlatives: *at the same time . . . but besides*; or, more freely, *partly . . . but besides*. — *αὐτοὶ δοκέοντες*, *thinking that they themselves, or that they alone, etc.* — *τὸ ξύλον . . . ἔστεσθαι*: explanatory of *μαντήιον*. — *καὶ αὐτὸς δὴ κτέ*. depends on *δοκέοντες*: *and that this itself was*, etc.

CHAP. 52. The learner should refer to his classical atlas, Plan of Athens. — *τόν*, before *Αθηναῖοι*, relat. — *Ἀρέτον πάγον*: may be rendered either *Areopagus* or *Mars' Hill*. — *ὅκως* (Att. *ὅπως*) . . . *ἀκέιαν* (*ἀπτω*): indefinite frequency of past action. H. 729, b; S. Gr. 498, fine print; G. § 233. — *ἀπιγμένοι*: Att. *ἀφιγ-* fr. *ἀφικνέομαι*. — *καὶ* connects here two participial clauses in different cases. — *τοῦ φράγ- προδεδ-*: concessive: *though their wooden rampart had failed (them)*: lit. *had betrayed (them)*. — *ἀντεμηχανέοντο*: *ἀντεμηχανάομαι*. H. 370 D, a; S. Gr. 713, b; G. § 124, 1. — *καὶ δὴ καὶ*: *and indeed even*. — *ἀπίεσαν*: *ἀφίημι*. — *ἀπορίησι* (note the omission of the *ν* movable in Herod. H. 78 D; S. Gr. 629; G. § 30, 3) *ἐνέχεσθαι*, *was kept in perplexity*, lit. *in perplexities*.

CHAP. 53. *χρόνῳ*, lit. *in time*, or, as we might say, *at length*. — *ἀπόρων*: fr. *ἀπορία* (*τά*), adj. as subst. = *ἀπορίαι*. — Notice here *τις* before its subst. — *ἐσθόσι*, i. e. to the acropolis. — *βαρβάροισι* with *ἔφανη*. — *ἔδει*, Att. *ἔδει*, fr. *δεῖ*. — *ἐμπροσθε . . . πρό*: pleonasm for emphasis; we may render it, *right in front*: *ῶν*, Att. *οὖν*. By the front is meant the north side of the acropolis. The ascent and the gates (the Propylaea) were at the western end. — *ὅπισθε*, *in the rear of, behind*. — *τῇ δὴ . . . ταύτῃ*: *just where . . . there*. — *ἄν τλπισε* (*ἔλπιζω*): H. 746; 752; S. Gr. 514; 520, b; G. § 222; 226, 2: *τλπισε* here implies so much of fear, that, like a verb of fearing, it is followed by *μή*, *would have apprehended that*. — *κατὰ ταῦτα*: *κατὰ* in a local sense. So also before *τὸ ἱρόν*: *by these (places)*, or *by this way . . . near the sanctuary of Aglaurus, daughter of*, etc. — *κατὰ . . . κάτω*: pleonasm for emphasis: *lit. down the wall downward*; or, as we should say, *down the wall headlong*. — *τὸ μέγαρον*, called also *ἄδυτον*, *the inner sanctuary* (of the temple of Athena Polias, where was the statue of the goddess). — *τὰς πύλας*, *the gates*, i. e. of the temple.

CHAPS. 54, 55. Xerxes sends a despatch to Artabanus. The sacred olive on the acropolis sends forth a shoot.

CHAP. 54. *Ἀρταβάνῳ* (dat. with *ἀγγελέοντα*). Artabanus, the uncle of Xerxes, left at home as regent. — *ἔωστῷ δὲ ἐπιμένεντος* (agrees with *φυγάδας*):

a necessary qualification, as there were very many Athenian exiles not following him. — **ἀναβάτρας** agrees with the obj. (understood) of **ἐκέλευε**. — **ἐννυπίου**: perhaps partitive gen. with **ὄψιν**: *a certain vision in a dream*. — **εἴτε καὶ ἐνθύμιον κτέ.**: *or even remorse came to him*. — **ἐμπρήσαντι** and **ἰδάν** may be viewed as causal: *because he had seen . . . because he had set fire to*.

CHAP. 55. **Τοῦ**, interrog. — **ἀκροπόλι**: H. 186 D; S. Gr. 660; G. § 59, 2. — **Ἐρεχθέος** (gen.) . . . **νηός** (Att. **ναός**): *a temple of Erechtheus called (lit. said to be) the earth-born*. The name Erechtheum, or temple of Erechtheus, often denotes the entire structure, which contained three cellae (**μέγαρα**); one — probably the western — called the Pandroseum, containing the olive-tree (**ἔλαση**) and the sea (**θάλασσα**), often rendered, *salt spring*, or *salt well*; another — the middle cella — called the temple of Athena Polias, alluded to in chap. 53; and a third — probably the eastern — called specially the temple of Erechtheus, and containing the altars of Hephaestus, of Poseidon Erechtheus, and of Butes (brother of Erechtheus). For a description and view of this temple (restored) see Smith's Hist., ch. 34. — **ἐν τῷ . . . ἔνι** (= **ἐνεστίν**), *in which there is*, etc. — **τά**: relat. obj. of **θέσθαι**. — **λόγος**, sc. **ἐστί**: *lit. there is a report from*, etc.: more freely rendered, *it is reported by*, etc. — **περὶ . . . χώρης**, *for the possession of the country*, i. e. Attica: **μαρτύρια**, appos. with **τά**, *as testimonies*; or, as R. renders it, *witnesses*, i. e. of the contest. This contest of Poseidon and Athena for the possession of Attica formed the subject of the celebrated group of bas-reliefs, executed by Phidias, and placed in the western pediment of the Parthenon, but stolen by Lord Elgin, and set up in the British Museum. — **κατέλειψε**: *impers., it happened, came to pass*. — **ώρεον** (**ὅράω**): Att. **ἔώρων**. — **ὅσον τε**, *as much as*: **τέ** here, as in the Epic use. H. 856; S. Gr. 583, b; G. § 151, Note 4. — **ἀναδέδραμηκότα** (**ἀνατρέχω**): *having sprung up*

CHAP. 56. The Greeks at Salamis prepare to withdraw. — **ἴστη** . . . **intrans.** *had themselves, were*. — **ἔμενον** here with acc. and infin.: *did not even wait for the business before (them) to be finished*; lit. *that the business, etc.* — **ἀποθευσόμενοι**: **ἀποθέω**. — **τοῖστι τε . . . αὐτῶν**: dat. of agent with **ἐκυράθη**: *by*, or *on the part of those, etc.*, *it was determined, etc.* — **ἔγινετο**: *notice here γίνομαι*: usu. in Att. **γίγνομαι**. — **καὶ οἱ**: H. 525, b; S. Gr. 375, b; G. § 151, Note 3.

CHAPS. 57, 58. Themistocles persuades Eurybiades to call another council. — **Μητσίφιλος**: a man from the same Attic deme with Themistocles, somewhat older, said to have exerted much influence in forming the character of Them. — **οὐδὲ περὶ μῆτος** is more emphatic than **περὶ οὐδεμιῆς** (the reading of most editors): *not even for any country hereafter will you fight*. Notice the emphatic repetition of the negative **οὐ . . . οὐδέ**. — **πολιης**: H. 186 D; S. Gr. 660; G. § 59, 2. — **μὴ οὐ**: H. 847; S. Gr. 573; G. § 283, 7. — **διασκεδάσθηναι**: *διασκεδάννυμι*. — **διαχέαι** (**διαχέω**): aor. act. infin. *to annul*. — **ἀναγνώσαι**: Lex. **ἀναγνώσκω**, II. — Chap. 58. **συμμέναι** with acc. H. 544, a; S. Gr. 390, a; G. § 158, Note 2: *to confer*

with him on some public business. — ἔωυτοῦ ποιεύμενος : *making (them, i. e. the statements of Mnesiphilus) his own.* — ἐς δ, *until.* — ἀνέγνωσε (cf. ἀναγνώσαι above) **χρητίων**, *he prevailed on (him) by entreaty.*

CHAP. 59. Address of Themistocles : opposed by Adimantus. — τὸν λόγον τῶν ἔνεκεν : lit. *the reason of (those things) on account of which*; briefly, *the reason why.* — πολλὸς . . . ἐν τοῖστι λόγοισι : *frequent in his arguments.* — οἵα with particip. H. 795, d; S. Gr. 540, c; G. § 277, 6, Note 2 : *because he was very urgent.* — δὲ οἰκύτου, *the (son) of*, etc. — οἱ προξενιστάμενοι (πρό, ἐξ, ἀνά, ιστημι) : *those who start before (the signal is given).* Them. had begun to talk before the business of the council was proposed by the commander-in-chief. — ἀπολυόμενος, *excusing himself.* — στεφανεῦνται (*στεφανώω*). Notice the unusual form of contraction. H. 370 D, f; S. Gr. 718; G. § 124, 3.

CHAP. 60. Address of Them. continued through chaps. 61 and 62. — Τότε μέν : the antithesis occurs below in chap. 61, τότε δή. — ἀμείψατο (ἀμείβομαι) : note the frequent omission of the temporal augment in Herod. H. 309 D; S. Gr. 687; G. § 122. — ὡς . . . διαδρήσονται (διαδιδράσκω) : explains the preceding clause, *that when, etc.* — οὐδένα with κόσμον (not with κατηγ., which takes the gen. of a pers.): lit. *it did not bring to him any honor, etc.*, i. e. *it was not becoming in him to make accusation.* δὲ . . . εἴχετο, *but he adhered to, or, as we often say, adopted, etc.* — Ἐν σοι (orthotone) : emphat. posit. *On you it now depends, etc.* Miltiades, before the battle of Marathon, is represented as addressing the same words to the Polemarch Callimachus. — ἀναζεύξῃς . . . τὰς νέας. Lex. ἀναζεύγνυμι. — ἀντίθετος (ἀντί, θέτει, fr. τιθημι) . . . ἀκούστας : *hearing, compare, etc., or, as we oftener say, hear and compare each (opinion), or each (plan).* — συμβάλλων : Lex. συμβάλλω, II. — ἀναπεπταμένω : ἀναπετάννυμι. — τό : *relat. which is least profitable to us, etc.* If, as in most editions, we read ἐς before το, then we must supply an infin. or particip. denoting motion; perhaps ἀνάγονται : *going away to which is, etc.* — τοῦτο δέ : *and this, or furthermore.* — αὐτῶν . . . σφέας : *the Persians.* — Chap. 60, II. τά, *relat. the things which, or simply, what.* — ἐν αὐτοῖσι refers to τά : *the following (points) in them, i. e. in what I propose.* — τὰ οἰκότα (Lex. ἐκός), *those things which are likely, the probabilities.* — ἐκβαίνῃ, *go out from, result.* — πρὸς ἡμέων, *in our favor.* — πρὸς ἐκεῖνων, *in their favor.* — περιγλυται, *is preserved.* — οὐ τάν, *relat. : ὑπεκέεται* (ὑπό, ἐκ, κείματι), *subj. τέκνα, γυναῖκες.* H. 511, h.; S. Gr. 361, h; G. § 135, Note 1, *have been conveyed*, implies motion : hence with οὐ and acc. — καὶ μέν = μῆν, H. 852, 13; S. Gr. 580, m. — καὶ τέδε . . . ἔνεστι : lit. *this also is in them* (i. e. τὰ ἔγαλέγω, *in my statements*). — τοῦ καὶ περιέχεσθε : H. 574, b; S. Gr. 417, d; G. §§ 170, 171 : *to which you also cling especially; or, more freely, which is also a matter of so much importance to you.* — ὁμοίως . . . καὶ. Note the use of καὶ after ὁμοίος, ισος, δὲ αὐτός, *like as, just as, same as.* Here, *in like manner as.* — μένων, *cond. and if you remain here.* — πρὸς τῷ Ἰσ- : *close by, etc.* — σφέας : *the Persians.* — III. τά : *(the things) which, or simply what.* — ἀπίλασι (ἀπό, είμι) : *fut.* — κόσμῳ : *order.* — *Μεγαροῖσι* denotes the respect

in which κερδανέομεν (κερδαίνω) is true : περιεόντι, cf. περιγίνεται above : lit. and we shall gain in Megara being preserved: Αἰγάλη, Σαλαμῖνη, sc. περιεόντη. — ἐν ᾧ, in which, where.—γενέσθαι : subj. of ἔστι: lit. the becoming superior to our enemies is even announced to us by an oracle. The oracle here referred to is given in Book VII., ch. 141.—οἰκότα may be viewed as obj. of βουλευομ-, or as subj. of ἔθελει; with whichever word it is taken, it must be understood with the other. Now things which are reasonable are, in general, wont to happen to men who determine on (what is reasonable). — οὐδὲ . . . οὐδὲ: neg. repeated and strengthened : for men who determine on what may not be reasonable, not even the Deity is wont, etc. Note carefully the use of ἔθελεi here. — προσχωρέειν πρός : Lex. προσχωρέω, II., 2.

CHAP. 61. ἐπέφερέτο, sc. ἐς Θεμιστοκλέα. κελεύων, sc. αὐτόν, *bidding (him)*, a man to whom, etc. — ἐπιψήφιζεν ἀπόλι ἄνδρι is rendered in two different ways, *to put the vote (to the council) for*, etc., *to put the vote to a man without a city*. The latter rendering is, I think, to be preferred. So Abicht and Stein. — σύντο: explanatory of πόλιν . . . παρεχόμενον, *showing a city, thus to declare (lit. to contribute)*, etc. A very taunting and cruel remark. — οἱ, *against him*. — ἡλώκεσαν: ἀλίσκομαι. — τότε δή: cf. τότε μέν, ch. 60. — ἔλεγε: often as here with acc. of a person and of a thing. H. 553; S. Gr. 398; G. § 165. — ἐωνοτοι: dat. of possessor with εἴη: lit. *that there were to themselves (to Them and his fellow-citizens)*. — ἐκενοιοι: the Corinthians. — ἔστι (= ἔστε) ἀν . . . ἔωσι (Att. ὁσι), *as long as, etc.* — οὐδαμούς subj., αὐτούς obj. of ἀποκρούσεσθαι, *that none . . . would repel them in making an attack*.

CHAP. 62. διέβανε ἐς : lit. *he went over to*, or, as we say, *he turned to*. — ἐπεστραμμένα (ἐπί, στρέφω) : lit. *turned, or drawn upon*: in a metaphorical sense, *earnest, emphatic*. — Σὺ (emphat. posit.) εἰ . . . ἀγαθὸς is a *prítasis*, the apodosis being omitted: *supply, it will be well*. H. 753, a; S. Gr. 520, c, d; G. § 226, Note. — τὸ πᾶν . . . τοῦ πολ- : lit. *the whole of the war*, i. e. as Grote renders, *all our means of war*: φέρουσι, *bear, carry* (often rendered, *contain*). — ὡς ἔχομεν (intrans.), as we have ourselves, as we are (implies, *without delay*). — τοὺς οὐκέτας, obj. both of ἀναλαβόντες and of κομιεύεθα (κομίζω). — τὴν ἐν Ἰταλίῃ. This description is added, because there was another city *Siris* in Paeonia, mentioned by Herod., ch. 115. — καὶ . . . αὐτήν : we should expect here καὶ τίν (= τίν), but the change from a relat. to a demonst. or pers. pron. is quite in accordance with the manner of Herod., and which, the prophecies say, must, etc.

CHAP. 63. δοκέειν : H. 772; S. Gr. 532; G. § 268. — τούς 'Αθηναίους : by anticipation, obj. of ἀρρωστ-, instead of subj. of ἀπολίπεται. H. 726; S. Gr. 495; lit. *having especially feared the Athenians that they, etc.; more freely, fearing greatly that the Athenians, etc.* — σφέας, *them, the rest of the Greeks, apart from the Ath.* — μένοντας agrees with the subj. of διατανατή-, sc. αὐτούς, *that they* (i. e. all the Grecian forces now present), etc.

CHAP. 64. An earthquake. — ἐπέλετε (*ἐπέλ τε*: a remnant of the Epic use of *τέ*), not to be confounded with ἐπείτα. — συμμάχους: appos., to invoke the Aeacidae as allies. See Class. Dic. Aeacus. — Note here ὡς....

καὶ, correl.: *and as . . . they also did* (or as imperf. *proceeded to do*), etc. — *αὐτόθεν, on the spot, forthwith*: connect with what follows.

CHAP. 65. A supernatural appearance to Dicaeus. — **τυχεῖν τότε ἔών** *ἔμα κτέ.* depends on **ἔφη**: the infin. has here the same subj. as the principal verb, and hence the predicate word **ἔών** is in the nom., *affirming that he happened to be in company with*, etc. — **ἐν τῷ Θρι-** **τεδ-**: *in the Thriasian plain*, the eastern part of the Eleusinian plain. — **ἰδεῖν**: bear in mind **ἔφη** to the end of ch. 65; *and that he saw*, etc. — **μάλιστά κῃ** (Att. **πῃ** enclit., written also without iota subs. **κῃ**, Att. **πῃ**): *about, or as we often say, somewhere about*. — **σφέας** (Dicaeus and Demaratus) subj. of **ἀποθωμ-**: **τὸν κον-**, obj. — **δτεων** (Att. **ῶντινων** or **δτων**) . . . **ἀνθ-**: pred. gen. with **εἴη**: *lit. of what men ever it (the cloud) was: i. e. by what men it was raised*. — **πρόκατε** (= **πρόκα τε**), *suddenly*. — **οἱ, to him**, Dicaeus. — **τακχον**: used here as comm. noun, denoting the *shout or song in honor of Bacchus*. — **τὸν Δημάρητον**, subj. of **ἔνται**. — **αὐτὸς δὲ ἐπται**: bear in mind **ἔφη** above. Of the two aorists **ἐπται** and **ἔπον**, Herod. oftener uses the 1st (as here **ἐπται**, infin.) ; Attic writers, the 2d. — **οὐκ ἔστι σκως οὐ . . . ἔσται**: two negatives with two different verbs, *it is not possible that there will not be*, etc. — **έρήμον κτέ.**: gen. abs., causal: *since, etc.* — **ιόν (είμι)**: particip. agreeing with **τὸ φθεγγόμενον**. — **κατασκήψῃ**: as subj., one readily supplies from the foregoing, the combined idea of **κονιορτός** and **τὸ φθεγγόμενον**, the cloud of dust with the sound of voices proceeding from it. — **τῇ Μητρὶ καὶ τῇ Κούρῃ, to the Mother and the Daughter**, i. e. to Demeter and Persephone (or Persephōne). — **αὐτῶν τε . . . καὶ τῶν ἀλ-** **Ἐλ-**: *both of themselves* (i. e. the Athenians) *and of*, etc. — **εἰπεῖν Δημ-**: bear in mind **ἔφη** above. — **Σίγα** (imperat.) **τε καὶ μηδενὶ . . . εἰπεῖς**: H. 723, a; S. Gr. 492, a; G. §. 254. — **ἀνενειχθῆ** (**ἀναφέρω**): aor. pass. of **φέρω**, **ἡνέχθην**, Herod. **ἡνέχθην**, subjunc. **ἐνειχθῶ**. — **ἐκ . . . φωνῆς**: Stein, G. et al. render **ἐκ** here, as denoting time, *after*, etc.; but Raw., Cary, Lange, et al. take it in the sense *out of*, or *from*: *from the dust and voice there arose a cloud*. — Notice here **ἐπται** with gen. and with acc. in the sense *towards*. — **οὕτω . . . μαθεῖν**: *and thus they learned*. The force of **ἔφη**, above, extends to this point. — **καταπτόμενος**: Lex. **καθάπτω**, B, 2.

CHAPS. 66—69. The Persian fleet at Phalērum. Council of war. Speech of Artemisia.

CHAP. 66. **ἐπειδὴ . . . θησάμενοι** (**θηέομαι**, Att. **θεάμα**) . . . **διέβησαν**: *after they had crossed over from . . . having viewed*, etc. — For the situation of the places here mentioned, and the route of the Persian fleet from Trachis, and Histiaeia to Phalērum, see Map, and Class. Dic. — **τὸ τρῶμα** (Att. **τραῦμα**) **τὸ Δακ-**: *the slaughter of the Lacedaemonians*: that at Thermopylæ. Xerxes took pains to exhibit the battle-field to his fleet, endeavoring to deceive them by first removing a large number of his own dead. — **ώς μὲν ἔμοι δοκέειν**: cf. note ch. 63: **μέν** here without any corresponding clause with **δέ**. — **οὐκ ἐλάσσονες . . . ἢ κτέ.**, *not being less in number they, etc., than they, etc.* This conjecture of Herod. is considered not improbable in respect to the land forces; but improbable in respect to

the fleet, after the losses by the storm. — *Sepias* was the name of the southeast promontory of Magnesia (in the eastern part of Thessaly). — *καὶ μάλα, and besides.* — *Καρυστίους*: in the southern part of Euboea. — *τῶν . . . τὰ οὐνόματα: the names of which I mentioned formerly* (ch. 46, which was omitted). Notice here *ἐπεμνήσθην* with the acc.: oftener with gen., cf. ch. 55.

CHAP. 67. *ἀπίκατο* (*ἀφικνέομαι*): pluperf. 3d pers. plur. H. 395 D, e; S. Gr. 705; G. § 122, 2; subj. *πάντες οὗτοι*. — *ἐκαραδόκεον*: *καραδοκέω*. — *καὶ*, Att. *πῶς*, *in what way*. — *μετάπεμπτοι . . . ἀπὸ τῶν νεῶν*, *having been summoned from*, etc. — *ἐκάστῳ*, *appos. with σφίς: to them to each one*: in our idiom, *to each of them*. — *ὁ Σιδώνιος βαστας*. The reason why the precedence was given to him is implied in VII., 96, where it is said the Phoenicians furnished the best sailing ships; and of the Phoenicians, the Sidonians. — *μετά, ἐπτὸς*: adv. *and after (him) the Tyrian (king), and then*, etc. — *ἄλλοι*: H. 68 and Rem. a; S. Gr. 39, and a; G. § 11. — *κόσμῳ ἐπεξῆς*: *in order, one after another*. — *εἰρώτα*: *ἐρωτάω*.

CHAP. 68. *ἀρξάμενος ἀπό*. Note this common Greek idiom, *beginning from*. We say, *beginning with*. — *καὶ τῶντο* (= *τὸν αὐτόν*), *in the same tenor, to the same effect*. — *Εἰπαί μοι κτέ.* Infin. for imperat. Some editions have here *εἰπεῖν*. *Say to the king for me, that I*, etc. — *ἐν τῷσι . . . τρὸς Εὐβοίῃ*: usually called the battles of Artemisium (name of the north coast and promontory of Euboea), described in the first part of Book VIII. — *κακιστην γενομένην . . . ἀποδεξαμένην* (*ἀποδεικνυμι*) agree with *μέ*: *neither having been most cowardly . . . nor having exhibited the meanest (achievements)*, etc. — *ἐοῦσαν*: attributive position: *actual, real, true*. — *τὰ κτέ.* is a fuller explanation of *γνώμην*: *what I happen to think best*, etc. — *οἱ ἄνδρες*: i. e. the Greeks. — *κρέστονες* = *κρείστονες*, *κρείττονες*. — *ἄνδρες γυναικῶν*, sc. *κρέστονες*. It would do for Artemisia, who had proved herself among the bravest, to say this. — *πάντως, at all*. — *ώρμήθης*: *έρμαω*. — *ἔχεις δέ*: repeat *οὐκ* from the foregoing. — *τοι = σοι*. — *ἐκείνους*, sc. *ἀπαλλάξαι*. — *Τῷ, in what way, how*. — *ἐπειχθῆς*: aor. pass. of *ἐπειγω*. — *χωρήσει = προχωρήσει*: *easily will those things succeed, for which you have come, lit. which you have come intending (to do)*. — *οἷοι τε: οἷος* with *τέ* regularly in the sense, *able*. — *διασκεδές*: fut. of *διασκεδάννυμι*. — *κατὰ πόλις* (acc. plur.), *to their several cities*. — *οἰκός* (note the accent, distinguishing it fr. *οἶκος*, *house*) = Att. *εἰκός*, sc. *ἐστί*, *nor is it likely*: *ἀτρεμέειν*, fut. of *ἀτρεμέω*. — *τοὺς . . . ἤκοντας* limits the more general word *αὐτούς*: *that they, if you, etc., will remain quiet, (at least) those of them who have come from there*. — *δειμαίνω* seems to denote a more intense fear than *δέοικα*. Raw. renders, *I tremble lest*, etc. — *μή* with aor. subjunc.: *lest the naval force, being worsted, will bring ruin on*, etc. — *πρὸς δέ*: adv. *but further*. — *βύλευ* (note the accent; yet B. writes *βαλεῦ*) = Att. *βαλοῦ*: fr. *βάλλω*. — *ώς*, declarative, *that*. — *φιλέοντι*: like *ἔθελει* in ch. 60; lit. *bad servants are wont to come to the good of men*; i. e. *good men are apt to have bad servants, and the bad, good*. — *ἐν . . . λόγῳ*, *in the reckoning, list, numb r of*, etc. — *ἔοντες* we may render here, *such are*. — *τῶν . . . οὐδέν*, *in whom there is*, etc. Why Artemisia spoke thus of these nations, if she ever did

actually speak as Herod. represents, is a matter of speculation. The Egyptians are represented to have fought bravely in the battle of Artemisium. It will be remembered that Herod. was a native of Halicarnassus, where Artemisia reigned.

CHAP. 69. *συμφορήν*: appos. with *τοὺς λόγους*: *regarded her words as a misfortune*: *ὡς . . . πεισομένης (πάσχω)*, *supposing she would suffer*, etc. — *ἀγέόμενοι*: *ἀγέομαι* (other forms, *ἀγάομαι*, *ἀγάιομαι*, *ἀγαμαι*): Lex. *ἀγαμαι*, II., *hating and envying her*. — *ἄτε*: note the difference between *ἄτε* and *ὡς* with particip.: *ἄτε*, objective, *because*: *ὡς*, subjunctive, *as if, on the ground that, supposing that*. — *ἀπολεομένης*: fut. mid. fr. *ἀπόλλυμι*. — *ἀνηνείχθησαν* (*ἀνά, φέρω*), Att. *ἀνηνέχθησαν*. — *σπουδαῖην εἶναι*, obj. of *νομίζων*: *to be a superior woman*. — *καταδόξας*: *καταδόκεο*. — *σφέας θέθει*: *explains τάδε*: *suspecting these things, that they*, etc. — *ὡς . . . αὐτοῦ, having in mind that*, etc. — *θηῆσασθαι*: *θηέομαι*, Att. *θεάομαι*.

CHAP. 70. Persian fleet under way. — *παρεκριθησαν* (*παρακρίνω*) *διατ-*: *being arranged, were drawn up in line of battle*. — *ἀρραδη*, Att. *ὅρρω-* *δια*. — *κατήμενοι*: *κάθημαι*. — *ἀπολαμβάνετες*: *ἀπολαμβάνω*, IV. — *ἀπέντες* (*ἀφίημι*) *τήν*, sc. *γῆν*: *having left*, etc.

CHAPS. 71, 72. The Peloponnesians (i. e. those who had remained behind, and were not in the fleet) fortify the Isthmus.

CHAP. 71. *ἐμερηχάνητο*: *μηχανάομαι*. — *ὡς* with *τάχιστα*, *as soon as, quum primum*. — *τοὺς ἄμφι Λ.*: *that Leonidas and his men*, etc. — *συγχώσαντες*: Lex. *συγχώνυμι*, II. — *Σκιρ- ὁδόν*, the *Scironian, or Skironian way*, a difficult and dangerous road between Megara and Corinth, now called *κακὴ σκάλα*. — *οἰκοδόμεον . . . τέχος*. This wall has often been repaired and strengthened since then. Extended portions of it still remain. — *ἄτε δὴ ἐουσέων* (Att. *ούστων*, fr. *εἴμι*) *κτέει*, *because they were*, etc. — *ἥνετο*: *ἴων, ἀνώ, ἀνύτω, ἀνύτων*. — *ἐλίνυον*: *ἐλινώ*, aug. omitted.

CHAP. 72. Notice here the usual difference between *οὐδε* and *οὐτοι*. — *ὑπεραρρωδέοντες* with dat., *fearing exceedingly for*, etc. We should expect with *ὑπέρ* the gen. — *ἔμει*, impers. *μέλει*. — *Ολύμπια . . . παροχώκεε* (pluperf. *παροίχομαι*): mentioned as a reason why there was nothing to detain the rest of the Peloponnesians from rendering assistance.

CHAP. 73. An enumeration of the seven Peloponnesian races. Omitted here.

CHAPS. 74, 75. Divisions among the Greeks at Salamis. Secret message of Themistocles to Xerxes.

CHAP. 74. *ἄτε . . . θέοντες*: a figure borrowed from their games: *because they were running a race with everything now at stake*. — *τέως μὲν . . . τέλος δέ*: *for a while . . . but at last*. — *ἀνήρ ἀνδρί*: indef., lit. *one man of them standing by another*: *σιγῇ, in an undertone*. — *θῶμα* (Att. *θαῦμα*) *ποιεύμενοι* (plur. because *ἀνήρ* is indef. and implies the idea of many): lit. *making it a wonder*, i. e. *wondering at the imprudence of*, etc. — *ἔξερράγη* (*ἔκρηγνυμι*): impers.: lit. *it broke out into the midst*, i. e. *their discontent broke out in public*. — *περὶ τῶν αὐτῶν*, *on the same topics*, i. e. the same as previously, whether they should stay and fight at Salamis or not. — *οἱ*

μέν, as though ἔλεγον (instead of ἔλέγετο) had preceded. — Ἀθηναῖοι κτέ. sc. ἔλεγον : but the Athenians, etc., said it was necessary that they remaining there, etc.

CHAP. 75. ἐσσοῦτο : ἐσσώ, Att. ἡσσάω, ἡττάω. — ἐντελάμενος (ἐντέλλομαι) . . . χρεών, sc. ἐστι : instructing (him) what it is necessary to say. — πρηγμάτων, with the comparat., later than, subsequent to, etc., i. e. after the close of the Persian war. — Θεσπία (nom. Θεσπίεις), a Thespian, a citizen of Thespiae. The Thespians lost so heavily in the battles of Thermopylae and of Plataea, that they added from other places the number of their citizens. Thus Sicinus (or Sikinnus), through the influence of Them., obtained there the right of citizenship. — καὶ . . . δλβιον : connected to Θεσπία τι ἐποίησε. — φρονέων τὰ βασ- : Lex. φρονέω, II., 5, to be in the interest of, to favor. — κατύπερθε (Att. καθύπερθε) γύν- : to become superior, to get the upper hand. — φράσοντα agrees with μέ. — παρέχει : indeterminate subj. sometimes explained by supplying θέος, or δ καιρός : and now it is in your power, etc. — περιμῆτε : περιοράω. — διαδράντας : διαδιδράσκω. — τοὺς . . . τοὺς : some . . . others : appos. with σφέας. — τὰ ὑμέτερα φρονέοντας : cf. φρονέων τὰ βασ-, above.

CHAP. 76. The Persians enclose the Greeks. — ὁ μέν, he, the messenger : τοῖσι δέ, but to them, the Persians. — τούτο μὲν . . . τοῦτο δέ : adv. acc. like τὸ μὲν . . . τὸ δέ : on the one hand . . . on the other hand; or, in the first place . . . in the next place. — ὡς, as, causal. — Ψυττάλειαν : Psyttaleia, a little island, a mile long and from 200 to 300 yards broad, midway between the harbor of Piraeus and the east end of Salamis. See map. — μέσαι νύκτες, midnight : often thus in the plur. and usu. without the article. Herod. uses also the sing. — τὸ . . . κέρας : obj. both of ἀνήγον and of κυκλούμενοι : they (the Persians) led up the western wing, drawing (it) around in a circle to Salamis. — The second ἀνήγον has no obj. expressed : those who were stationed around, etc., brought up (their division). — ἀμφὶ τὴν κτέ, around Ceos (name of the district on the east coast of Salamis, near Cynosura, as the connection shows) and Cynosura (the point of land extending towards Psyttaleia : from κυνός, and οὐρά, a tail). The Persian fleet had extended along the mainland, from Phalerum to a point farther west than the Greek fleet, perhaps to the bay of Eleusis. They also lay along the northeast part of Salamis. By the movement here described they enclosed the Greeks both at the west and at the east. I have given here the opinions usually adopted. Grote takes a different view of the situation of Ceos and Cynosura, and consequently of the entire movement. — ἔξι : ἔξεστι. — δοῖεν τίσιν (τίσις) τῶν κτέ, that they might give a recompence for, might suffer punishment for, etc. — τῶν Περσέων : partit. gen. : some of the Persians. — ὡς (with the following gen. abs.) : with the expectation that, etc. — ἐνθαῦτα : the island of Psyttaleia. — ἔξοιστομενων : fut. mid. in pass. sense. — ἵνα κτέ. is to be connected with τῶνδε εἴνεκεν above. — τοὺς μέν, the one party, i. e. the Persians ; τοὺς δέ, the other party, the Greeks.

CHAP. 77. Herodotus cites an oracle of Bacis. — λέγοντας : indefinite :

obj. of **καταβάλλειν**, *to reject* (lit. *to cast down*) *persons speaking clearly*. — The verse is hexameter (**-σαόρου** in the 1st verse is a dactyl). — **Ἄλλα**: oracles are often thus introduced, apparently, with reference to some one who has questioned the seer or the oracle. — **χρυσαόρου**: comm. rendered, *with golden sword*; but St. and Ab. understand it to mean, *with golden armor*, referring especially to her implements of archery. This seems to me more natural. — **γεφυρώσωσι**: subj. indeterminate: *when they shall have bridged*, etc. — **εἰναλίην** (ἐν, ἄλς), *sea-girt*. — **πέρσαντες** (**πέρθω**) agrees with the indeterminate subj. of **γεφυρώσωσι**. — **σβέσσει**: *σβέννυμι*. — **δευδὼν μαυμώντα** (**μαυμάω**): *raging terribly*. — **ἀνὰ . . . πιθεσθαι**: the usual reading; thought to be corrupt. B. reads **ἀνὰ . . . τιθεσθαι**: Ab. suggests **ἀνὰ . . . τραπέσθαι**, although he retains in his text the usual reading. The connection requires with **δοκεῦντα** the meaning, *thinking to submit all things*. — **ἐς τοιάτια μέν**: supply **ἐσβλέψας** fr. the clause just before the oracle. So Ab. and St. — **Βάκιδι**: dat. of interest in looser relations: **ἀντιλογίης** with **πέρι**: *regarding Bacis speaking thus clearly, I neither myself dare to speak in contradiction of oracles, nor do I allow (it) from others*. Such is the usual interpretation of this sentence.

CHAPS. 78 - 82. Aristides joins the Greeks, and informs them that they are surrounded.

CHAP. 78. **στρατηγῶν, λόγων**: two genitives with one subst. **ἀθ-**: **ἀθισμὸς λόγων**, *a jostling or pushing of words*, i. e. *an altercation*. — **αὐτούς**, i. e. **τοὺς βαρβάρους**. — **ἔδόκεον (αὐτοὺς) . . . εἶναι**: *they (the Greeks) supposed (they, i. e. the Persians) were in (the same) place*.

CHAP. 79. **συνεστηκότων**: often spoken of standing together in opposition to a common enemy; but here, in opposition to one another: *while the generals were in dispute*. — **ἔξωστρακισμένος**: **ἔξωστρακίζω**. On the meaning of ostracism, see Smith's Hist. ch. XI. § 12. Aristides had been ostracized two years previously; but the sentence was now revoked on the motion of his rival Themistocles. — **τόν**: relat., subj. of **γενέσθαι**. Plutarch relates that when the words, in "the Persians" of Aeschylus, **οὐ γάρ δοκεῖν ἄριστος ἀλλ’ εἶναι θέλει, for he does not wish to seem, but to be, best**, were spoken in the theatre, all eyes were turned towards Aristidēs. — **ῶνήρ**: *crisis for δ ἀνήρ*. — **στὰς ἐπί**: *stepping before, presenting himself before: hintretend vor*, Stein. — **ἐκείνων, of those things**, i. e. their former enmity. — **συμμῆξαι**, *to confer with*. — **προακηκόες**: pluperf. **προακούω**. — **ἐν τε τῷ ἄλλῳ καιρῷ**: lit. *both in the other fitting time, or both in the rest of time that is suitable*, is rendered freely, *both on every other suitable occasion*: **καὶ δὴ καὶ ἐν τῷδε, and especially on this occasion** — **περὶ τοῦ**: to be closely connected with **στασιάζειν**: *that we strive, or that we vie with one another on this point, which of us two, etc.* The notion of two is implied in **δικότερος**, Att. **διπότερος**. — **ἴσον ἐστι**: *it is all the same*, i. e. equally useless and unnecessary. — **Πελοποννησίου**: does it belong with **ἴσον**, with **λέγειν**, or with **ἀποτλόν**? It is read in each of these ways. I am inclined to take it with **λέγειν**: *to say to the Peloponnesians little or much about sailing away hence; or, next to this rendering, with ίσον, it is all the same for the Pel. to say, etc.*

Raw. and G. join it with ἀποπλόσιον. — τοισίδε, Att. τοῖσδε, *in the following (words).*

CHAP. 80. χρηστά : *things which are useful, or expedient, i. e. concerning their rivalry.* — αὐτόπτης, sc. τούτων, anteced. of τά, *an eye-witness of (those things) which, etc.* — ἐξ ἐμέο τὰ ποιεύμενα ὑπὸ Μήδων, *the things which are (being) done by the Medes (have been) at my instance.* — It is usual to supply here ἔσντα, or some word of kindred import. — οὗτοι : from the impers. δι. — παραστήσασθαι : this 1st aor. mid. is often, as here, trans.: *it was necessary to bring (them) over to my views against their will.* — οἱέσθιος agrees with the obj. of παραστήσασθαι, sc. σφέας or αὐτούς. — ως. Note carefully the force of ως with the particip. *I shall not persuade (them) thinking, etc., or because they will think that the barbarians are not, etc.* — σήμηνον (σημαίνω), sc. ταῦτα : ως ἔχει, *as the facts are, as the case stands.* — ταῦτα δή, sc. ἔσται, *just these things (will be) the best.* — ὅμοιον (note the accent in Ion. and older Att.: in later Att. ὅμοιον) : like τούτοις, ch. 79: *it will be all one to us.* — διαδρήσονται : διαδιδράσκω.

CHAP. 81. παρελθάν : *going, i. e. before the council.* — τὸν ἐπορμέοντας (ἐφορμέω), *the blockading forces.* — μετεστήκεε (μετεστῆμι) : pluperf., intrans. and imperf. in meaning: *withdrew.* — τῶν δέ: i. e. the Greeks in the council. — λόγων ἀμφισβατήση: cf. ἀθιστός λόγων, ch. 78. — οὐκ ἐπείθοντο τὰ ἐξ. Note here πείθομαι with the acc. *did not believe, etc.*

CHAP. 82. Τηνίων : Tēnos was one of the Cyclades. — ἐνεγ- ἐς τὸν τρίποδα : *were enrolled on the tripod.* A portion of the base of this great tripod is still preserved at Constantinople. It is of bronze, 16 feet in height; and is in the form of a triple twist, representing the bodies of three immense serpents. Recently, by the application of chemical solvents, the inscription has again been made legible. The name Tenians stands between that of Malians and Naxians. For a fuller account, see Rawlinson. — ἐν τοῖσι κατελοῦσι (καθαίρεω) : *among those who overthrew, etc.* This same tripod is alluded to in Thucyd. I. 132. — καὶ τῇ πρότερον, sc. αὐτομολησάσῃ, ἐπ'- Ἀρ-: *and with the one that formerly deserted and went to Artemisium:* mentioned in ch. 11th of this book. — ἐς τὰς κτέ, *to the (full number of),* etc. Note the force of the article with numerals. — κατέδεε: usu. taken as impers. here. See Lex. καταδέω. Yet τὸ ναυτικόν is supplied by G. and some others.

CHAPS. 83-96. Battle of Salamis. (September 20th is the date usually given.)

CHAP. 83. τῶν Τηνίων, with ρήματα: st. ὑπὸ τῶν Τ. with λεγόμενα. We may render it, *the words spoken by, etc.* — καὶ οἱ: H. 525, b; S. Gr. 375, b; G. § 151, N. 3: *and they.* — σύλλογον ποιησάμενοι, *having made a gathering of, etc., i. e. having gathered, having mustered.* — The nominative οἱ ποι-, through a change of construction, has no verb: may be rendered as gen. abs., *and when they had mustered, etc.* — προηγόρευε, *uttered aloud in the assembly;* εὖ ἔχοντα, *things that were proper:* ἐκ πάντων, *out of all, or above all.* Freely rendered, *harangued (them) most eloquently of all.* — πάντα agrees with ἔπεια: κρέσσω (κρείσσονα, κρείσσω) obj. of ἀντι-

τιθέμενα: *his words were all setting things better over against, etc., i. e. his words all contrasted what was noble with what was base*: **ἴστοσι**: **ἴστων** = **ἥστων**, **ἥττων**. — **καταπλέξας**: **καταπλέκω**. — **ἢ κατὰ . . . ἀπ-**, *which had gone for, etc.* Cf. ch. 64, where **ἐπί** with acc. is used in the same sense. — **ἀνῆγον** (**ἀνάγω**), *got under way*.

CHAP. 84. **ἐπεκέστο** (**ἐπίκευμα**) = **ἐπέκειντο**: **ατο** for **ντο**, H. 355 D, e; S. Gr. 705; G. § 122, 2. — **πρύμνην** (or **ἐπὶ πρύμνην**) **ἀνακρούειν**: *to row sternwards, to back water*. Thus, the prow remains turned towards the enemy. Note the force of the imperf., *began to back water and propel the ships to the shore*. — **ἔξαναχθείς**, *being borne out, advancing (from his own line)*: **νηὶ** (with **ἐμβάλλει**), *a ship*, i. e. of the enemy. — **συμπλακεῖσθης** (2d aor. pass. **συμπλάκεω**) . . . **νεός**: *when his ship became entangled*, i. e. with the ship which he attacked; or, perhaps, as some understand, with several of the enemy's ships. — **τὴν κατὰ κτέ,** *that the (ship) which had gone for the Acacidae, etc. — φανεῖσαν*, *and that she (the woman) having appeared*. — **ἄπαν** with **τὸ . . . στρατ-**, subj. of **ἀκούσαται**: **ὁνειδίσασαν**, sc. **αὐτήν**, *obj. of **ἀκούσαται**, heard (her), after she had first reproached (them) as follows*. — **μέχρι κόσου** (Att. **πόσου**), *lit. up to what time*, i. e. *how long*, Lat. *quousque*.

CHAP. 85. **Κατά**, *over against*. — **ἐτετάχατο**: pluperf. 3d pers., plur.: fr. **τάσσω**. — **πρὸς Ἐλευσίνος κτέ,** *in the direction of, towards*. In this sense, oftener with the acc., as in the next sentence. **αὐτῶν . . . δλύοι**, *a few of them*, i. e. of the Ionians. — **κατά τὰς Θ. ἐντολάς**. After the battles of Artemisium, Themistocles cut inscriptions in rocks, which the Ionians would be likely to see, urging them, either to desert from the Persians, or to play the coward purposely in battle. These injunctions were now remembered by a few. — **ἔχω . . . καταλέξαι**, *I am able to mention, etc.* — **μέμνημαι** (**μιμνήσκω**), *I mention*. — **καταστησάντων τῶν ΙΙ.**, *the Persians having appointed (him), by the appointment of the Persians* — **εὐεργέτης . . . ἐνεγράφη**, *was enrolled as a benefactor of, etc.* For this custom among the Persian kings, see also the Book of Esther, ch. 6, v. 2. “And it was found written that Mordecai,” etc.

CHAP. 86. **τούτους**: *the Persians above mentioned*. — **τῶν νεῶν, of the (Persian) ships**. — **αἱ μὲν . . . αἱ δέ**: partit. appos. with **τὸ πλήθος**. — **σὺν κόσμῳ . . . κατὰ τάξιν**, *with order, in line*. — **σὺν νόῳ, with foresight, with plan**. — **ἔμελλε, was about to, was likely to**: **συνοίσεσθαι** (**συμφέρω**), *to turn out, to happen*. — **ἥσαν καὶ ἐγένοντο**, *they were and proved themselves*. — **αὐτοὶ ἐωντῶν ἢ πρὸς Εὐβοίη**: *lit. themselves than themselves* (in other engagements), *than at Euboea*: a single, condensed expression for two independent statements: they surpassed themselves, they behaved better than at Euboea. — **πᾶς τις, every one**, appos. with the subj. of **ἥσαν** and **ἐγένεν**. — **ἐωντόν** obj., **βασιλέα** subj., of **θηῆσεσθαι** (fut.: Stein reads **θηῆσασθαι** aor.).

CHAP. 87. **μετεξετέρους** (**μετά, ἐξ, ἔτεροι**): appos. with **τοὺς ἄλλους**: *in regard to the others, (as) individuals*. — **Ἄρτεμισίην**: Artemisia was queen of Halicarnassus, the birthplace of Herod.; and hence he would be likely to hear more respecting her. We can only wish she had gained credit

more honorably. Herodotus was a mere boy, four years old, at the date of this battle, and would naturally hear much said about it. — γάρ: *exegetic*: Lex. II.: in this use, not *comm.* rendered into Eng.: introduces here the fuller statement of τάδε. — καὶ ἦ, and *she*. No verb follows of which this is the subj.; but, after a long intervening clause, the statement is resumed in another form, οἴδοξέ οἱ, *it seemed to her expedient*. — φίλιαι as pred. adj.: *other ships, (those which were) friendly*. — ἡ δὲ αὐτῆς, sc. γῆς, *but her own (ship)*. — πρὸς (in local sense) μάλιστα, *especially near to, or exposed to*. — τό, rel., subj. of συνήνεικε (συμφέρω): *lit. which was also profitable to her, having done it*: “which in fact proved her safety.” R. The rendering, “which succeeded in the attempt” (Cary), I am not able to adopt. — φέρουσα (“cum impetu.”) Ab.) ἐνέβαλε: *she bore violently down upon* τε καὶ αὐτοῦ κτέ: an adnominal gen. connected by καὶ to a gen. abs.: may be rendered freely, *manned by . . . and bearing D. himself, the king of, etc.* — εἰ καὶ: concessive, *although*: οἴτι with οἴντων, *while they were still, etc.* — οὐ μέντοι οὔτε εἰ οὔτε εἰ: *yet I at least am not able to say, whether . . . or, etc.* So Abicht. Others render εἰ καὶ μέντοι, *even if . . . still, etc.* I think we *comm.* render εἰ καὶ, *if even, although*; καὶ εἰ, *even if*. H. 874, 1. S. Gr. 591. — οὔτε οὔτε: emphat. repetition of the neg. οὐ. — συνεκάρησε: *συγκυρέω*. — ἐργάσατο, with two accs. as often: *procured herself a double advantage (lit. double advantages)*. — δ τε τριήραρχος, *for the commander of, etc.* No correlative of τέ follows; but the thought is resumed ch. 88 in Τοῦτο μέν, which is followed by τοῦτο δέ. — ἡ ή κτέ, *to be either . . . or, etc.* — αὐτοῖσι: *τοῖς Ἑλλησι*.

CHAP. 88. Τοῦτο μὲν τοῦτο δέ: cf. ch. 76: *adv. partly . . . partly; or, in the first place . . . in the next place.* — αὐτῇ συν- γεν-, *happened to become a help to her*. — τούτων: plur. in reference to κακὸν ἐργ-: H. 518, b; S. Gr. 369: *having done an injury, in consequence of it, she, etc.* So Cary, Raw., Ab., et al. — θηεύμενον, *looking on*; μαθεῖν (μανθάνω) τὴν νέα ἐμβ-: is commonly rendered, *observed the ship that made the attack*; but L. and Sc. render it, *inquired about, etc.* See Lex. μανθάνω, II. I prefer the first rendering. — καὶ τὸν ἐπείρεσθαι (Lex. ἐπέρομαι) καὶ τοὺς φάναι: *bear in mind λέγεται: and that he (the king) . . . and that they affirmed (it).* — τὸ ἐπίστημον: *some say, the ensign, the banner; others, the figure-head.* — ηπιστέατο (fr. ἐπισταμαι: H. 355 D, e, Hd.; S. Gr. 705; G. § 122, 2; Att. ηπισταντο): *thought they knew, believed.* Note the change in meaning from ἐπισταμένους, *knowing*. — τά τε γάρ ἀλλα καὶ τὸ κτέ: *for not only the other (circumstances) . . . but (especially) the fact that, etc.* — αὐτῇ γενόμενα (Lex. συμφέρω, II. 2), *turned out (becoming) for her advantage; or, if we take συμφέρω in its frequent sense, profited her, turning out for her good fortune.* The first rendering is *comm.* preferred. — πρὸς τὰ φραζόμενα, *in reply to their remarks.*

CHAP. 89. ἀπὸ μὲν θανε ἀπὸ δέ, sc. θανον: *tmesis.* — ἀτε with ἐπ-: *for, as they knew how, etc.* Observe how much oftener ἀτε occurs in Herod. than in Att. Greek. — τοῖσι, *relat.*: οἱ μὴ ἀπολ-:

the neg. μή, because the particip. is to be taken as conditional: *they, whose ships were destroyed, if they did not perish, etc.* — ἐν χειρῶν νόμῳ: see Lex. νόμος: *in hand-to-hand conflict.* G. — διένεον. Note the force of δια-, *swam through* (the wrecks). — οὐν ἐτ-: οὐ with particip. a direct denial, *not knowing how, or because they did not know how.* The statement that they did not know how to swim, is at first surprising; and is understood to apply chiefly to the ἐπιβάται, *fighting men, marines.* — τρισὶ νησὶ παρένει (παρά, εἰμι), *to pass along with their ships.* — ἀποδεξόμενοι: *ἀποδείκνυμι.*

CHAP. 90. ὡς . . . ἀπολοιατο (Att. ἀπόλοιντο) αἱ νέες: orat. oblique: *declaring that their ships had perished through them (the Ionians):* ὡς προδόντων, sc. τῶν Ἰάνων. — συνήνεκε (impers.) ὁν οὔτω ὥστε: *now it turned out in such a way that, etc.* — Αἰγινατή, Aeginaean. — κατεδύνετο, *was being sunk*: i. e. *was sinking* (lit. *being borne against*) . . . κατέδυνε, *attacked and sunk* (trans.). The aor. represents the action as single and completed, as an accomplished fact; the imperf., as going on and contemporaneous with some other action. Difference between κατέδυνσα and κατέδυν in meaning? — ἀκοντιστάι: pred.: *because the Samothracians were javelin-men.* — τοὺς ἐπιβάτας, obj. of βάλλοντες ἀπήραξαν (ἀπαράσσω). — καταδυνσάσης: remember the meaning of this 1st aor., *that had sunk (their own ship):* ἔσχον, *took possession of.* This meaning is indicated by its close connection with ἐπέβησαν (2d aor.), *they boarded.* — τοὺς Ἰώνας ἐρρύσατο (ρύωμαι). The Samothracians, who had just performed this gallant action, were a colony of Ionians from Samos. — οἴα with particip., cf. ch. 59, = ἔπει, *because he was exceedingly displeased, and blamed everybody.* — ἀποταμεῖν (ἀποτέμνω) with ἐκέλευσται (abs.), *gave orders to cut off.* — κατήμενος: κάθημαι. — ὑπό, *under, at the foot of.* The point where Xerxes sat is near the base of Aegaleos, but commands a fine view of the strait and the island beyond. — πατρόθεν τὸν τρι-κτέ, *the name of the commander of the trireme with that of the father and of the city.* — πρὸς δέ: adv., cf. ch. 40. — προσβάλετο, with gen. πάθεος (a rare const.): *contributed also in part (τι) to this disaster of the Phoenicians.* — φίλος ἐών, sc. τῶν Ἰάνων or τοὺς Ἰώνας, which Ab. and others think must have fallen out from the text.

CHAP. 91. Οἱ μέν: *These men, i. e. those whom Xerxes ordered to behead the Phoenician complainants.* — τῶν δὲ βαρβάρων κτέ: gen. abs., *and when, etc.* — ἐκπλωόντων: i. e. out of the strait lying between Salamis and the mainland. — ἐν τῷ πορθμῷ, *in the channel, i. e. between Psyttaleia and the mainland.* — ἀπεδέξαντο: *ἀποδείκνυμι.* — φερόμενοι: cf. φέρουσα, ch. 87: *being borne onward.*

CHAP. 92. ή τε Θεμ- . . . καὶ ή Πολ-: partit. appos. with νέες, subj. of συνεκύρεον (συνκυρέω). *Here, there happened to meet together (two) ships, etc.* — τοῦ Κρίον, *the son of Crius* (mentioned in Herod. VI., 50.). — ἦπερ relates to νηὶ Σιδ-, *the very one which had taken, etc.* — προ- . . . ἐπὶ Σκιάθῳ: *keeping guard of Sciathus* (an island near the southeastern point of Magnesia). The capture of this ship, and the bravery of Pytheas, are described in VII., 179, 181. — κατακοπέντα: 2d aor. pass. particip. (fr. κατακόπτω), agrees with τόν (relat.): *although covered with wounds, he was*

still alive. — ήλω (ἀλίσκομαι), *was captured*. — σημήιον: Att. σημεῖον: cf. ἐπίσημον, ch. 88, note. — τῆς στρατηγίδος, *of the admiral's (ship)*, or, as we often say, *of the flag-ship*. — βώστας: βοώ. — ἐπεκερτόμησε (ἐπικερτομέω) . . . ὀνειδίζων: *railed at (him), reproaching (him) for the charge of Medism (brought) against, etc.* This charge was made by the Athenians, against the Aeginetans, before the battle of Marathon. Herod. VI., 49, 73, 85. — νῆ: the Sidonian ship above mentioned. — ὑπό: *under the protection of*.

CHAPS. 93. ἥκουσαν . . . ἀριστά: Lex. ἀκούω, III.: lit. *they heard the best things*, i. e. the best things spoken of their conduct in the battle. Freely rendered, *gained the greatest glory*. Raw. — ἐπί δέ: adv. *and after (them)*. — ὁ Ἀναγ, the Anagyrrasian: i. e. from the Attic deme Anagyrrus, on the western coast, south of Hymettus. — Παλλην-, a Pallenian. Pallene was on the road between Athens and Marathon. — πλώσι: orat. obliqu.: *was sailing*. — πρότερον ἦ . . . ἦ καὶ: lit. *sooner than . . . or even*: i. e. *until he had (either) taken her, or was even himself taken*. — παρεκεκέλευστο (παρακελεύω): impers. *it had been enjoined . . . (to take Artemisia)*. — ἔκέρτο (κείμαι): as pluperf. pass. of τίθημι: *had been offered*. — μ. δραχμαί, appes. with ἀεθλον. We more naturally say, *a prize of*, etc. 10,000 drachmas = \$4,666⁶⁶/₁₀₀, an immense sum, considering the value of money in those days. — ἐποιεῦντο κτέ, *they made it*, i. e. *they regarded it (as) something shocking, that a woman, etc.*

CHAP. 94. ἐκπλαγέντα: ἐκπλήσσω. — ὡς . . . γίνεσθαι. Bear in mind λέγουσι above. Note also ὡς before the acc. and infin. in orat. obliqu. H. 733; S. Gr. 501; G. § 260, 2, N. 2: *and that when they arrived in flight at the sanctuary of the Salaminian Athena Sciras, etc.* This sanctuary was on one of the south points of Salamis, so that the Corinthians must have sailed, according to this report, along the eastern and southern coast. The whole story is improbable. — θεῖη πομπῇ, *under divine, or, as we often say, supernatural guidance*. — τὸν . . . οὐδένα: lit. *that the person who sent (it) appeared (to be) no one*: more freely rendered, *that no one appeared to have sent (it)*. — οὐτε . . . προσ- κτέ, *and that it fell in with the Corinthians knowing nothing of, etc.* — τῆδε, adv.: συμβάλ-, historic pres., *and in this way they inferred, etc.* — γάρ, epexeget.: ὡς as above: *that when they were near, etc.* — νικέουσι, ἡρέοντο: Ionic for νικῶσι (νικάω), ἡρώντο (ἀράματα). — οἱοί τε: note this meaning, *ready, willing*. — ἐπ' ἔξεργασμένοισι (ἔξεργάζομαι): *after things were done, after the action was ended* — τούτους, acc. of specif.: ξέει, intrans.: *Such a story is told (lit. holds, or obtains) of them, etc.* — τῆς ναυμ- . . . γενέσθαι, *participated in, etc.*

CHAP. 95. τοῦ with ἐπεμνήσθη, *of whom I made mention*. — τούτων (neut.) depends on the comparat. — παρατετάχατο (παρατάσσω): pluperf., pass., 3d, pl.: aug. omitted. — ἀπέβησε (1st aor. trans.) ἄγων, *he conducted and landed*. — τοὺς Πέρσας . . . πάντας. Ch. 76. These are represented in the *Perseids* of Aeschylus as among the bravest and noblest, and their death as the chief disaster of the day.

CHAP. 96. Κωλιάδα: Colias (or Koliás) was twenty stadia (2½ miles)

southeast of Phalerum. — ἀποπεπλησθαι (*ἀποπλησμι*). B. reads here ἀποπλησαι : St. ἀποπλησθηναι : *has been fulfilled*. — τόν τε ἄλλον πάντα τὸν κτέ, *both every other (oracle) which has been spoken*: Βάκιδ, Μου-, dat. of agent. — καὶ δὴ καὶ . . . τὸ εἰρημένον: *and indeed that also in regard to . . . spoken*, etc.: “καὶ δὴ καὶ” is frequent after ἄλλος, when one circumstance is set over against another of the same sort.” Ab. Cf. chaps. 52, 79. — Λυσ-, dat. of agent with εἰρημένον. — τὸ ἐλελήθει (*λανθάνω*), *which (in its meaning) had eluded all the Greeks*. — φρύξονται: φρύγω: *shall broil (their meat)*.

CHAPS. 97—103. Xerxes resolves to return; sends a courier to Persia; leaves Mardonias behind with 300,000 men; sends his children to Ephesus with Artemisia.

CHAP. 97. ὑποθῆται (*ὑποτίθημι*, *to suggest*), sc. πλώειν κτέ. — ἐπίδηλος, *clearly manifest, known (in his intentions)*. — ἐς τὴν . . . διαχοῦν. Ctesias and Strabo relate that he had formed the plan of building such a mole before the battle. — γαύλοις: in some edit. γαύλους: *round-built merchant vessels*. — ἀρτέστο: ἀρτέω, Att. ἀρτάω: *he made ready*. — εὐ η· ιστέατο (*ἐπισταμαι*), *were fully persuaded*. — ἐκ π. ν., *out of, proceeding from, (his) whole mind = in full earnest*. — Μαρδ-, obj. of ἐλάνθανε: *none of . . . deceived Mard.* — τὲ ἄμα . . . καὶ. Note the position of ἄμα, a frequent arrangement. We introduce the idea of ἄμα with the second member: *both did these things, and at the same time*, etc. — ἀγγελέοντα, *(a person) to announce, etc.*

CHAP. 98. τούτων τῶν ἀγγέλων: with the comparat. θᾶστον. — ξοτι. Notice the accent: *there exists*. — δ τι . . . παραγίγνεται, *which arrives, which reaches its destination*. — θνητὸν ἔον defines οὐδέν, *nothing that is mortal*. — οὐτῶ here points to what follows: τοῖς Πέρ-, dat. of agent: ἔξερηται, *ἔξευρίσκω*. — γάρ, *epexegetic*: better not rendered here. — δσων . . . τοσοῦτοι: *lit. of how many . . . so many*: i. e. *as many days as are occupied in the whole journey, so many*, etc. — τούς, *relat., obj. of ἔργει* — οὐκ . . . οὐ . . . οὐ. Notice the asyndeton. Livelier than οὐτε . . . οὐτε . . . οὐτε. — μὴ οὐ: H. 847 & a; S. Gr. 573; G. § 283, 7: *hinders (the courier) from accomplishing, etc.* — τὰ ἐντετ- (*ἐντέλλω*), *the despatches*. — τὸ δὲ ἐν- ἡδη, *and so straightway, etc.* — κατ' (*distributive, as often*) ἄλλον, *from one to another*. — ή λαμπταδηφορίη, *the torch-bearing, or the torch-race*. See Dic. Antiq. 666.

CHAP. 99. ὡς ἔχοι: orat. obliqu.: *to the effect that Xerxes held, etc.* — ξτερψε (*τέρπω*): *not to be confounded with ξτρεψε*. — δή marks οὐτῶ as the emphatic word; and τι has the effect to soften or tone down an assertion. From the lack of corresponding particles in English, we must often leave these little words untranslated. — ἐθυμίων: θυμιάω. — θυσίησι includes and makes prominent the idea of the feasts which accompanied the sacrifices. — συνέχεε: συγχέω.

CHAP. 100. Μαρδόνιος, subj. of προσέφερε below. — ὡς . . . ἀναγνώστας (Lex. ἀναγιγνώσκω, II.), *that he would suffer punishment for having persuaded*. — ὡς δώσει . . . καὶ . . . εἴη. Note the change of mood

and tense : lit. *that he will* (definite expectation) *and that it would be* (possibility) ; or, taking it as *oratio obliqua*, *that it was better for him*, viewed as a fact. — *ὑπὲρ . . . αἰωρθέντα* (*αἰωρέω*), *having aspired to great achievements* (lit. *being lifted up*, etc.), referring to the conquest of Greece. — **πλέον . . . Ἐλλάδα**, parenthetical : *however, his expectation tended* (*ἔφερε* intrans.) *rather to the conquest of*, etc. — **ξύλων** (alluding to the ships) . . . **ἀνθρῶν . . . ξππων** : gen. of cause. — **ὅ τὸ πάν φέρων** : cf. ch. 62, the words of Themistocles to Eurybiades (**τὸ πάν . . . φέρουσιν** *αἱ νέες*). *For that which involves everything to us is not a contest for planks, etc.* — **σοι** (emphat. posit.), with **ἀντιωθῆναι**. — **σφί**, reflex. *for themselves*. — **ἐπισχεν** : Lex. **ἐπέχω**, IV., 2. — **παρέχει**, impers., sc. **σοι** : *it is in your power*. — **μηδ οὐ . . . εἶναι** : cf. note on **μηδ οἱ**, ch. 98 : *that they should not be*, etc. — **λόγον**, nearly in the sense of **δίκασις**, *having given an account* (i. e. *having suffered the penalty*) *for those things which*, etc. — **μάλιστα**, *certainly*, *by all means*. — **καὶ ἐκ τῶνδε**, *even out of those things = even in that case*. — **δεδηληται** (**δηλέομαι**) : as pass., *has been damaged*: **τῶν πρηγ-**, limits **οὐδέν**. — **οὐδὲ . . . δκοι** (= **δπου**) **κτέ.**, *nor will you say where*, etc., freely rendered, *nor will you say that we anywhere, etc.* Some understood **δκοι** here as *temporal, on any occasion*. — **οὐδὲν πρὸς Π- κτέ.**, *is not chargeable on*, etc. — **ἀπολεξάμενον**, with **ἔμε**.

CHAP. 101. **ώς ἐκ κακῶν**, *as if (delivered) from*, etc. — **βουλευσάμενος** with **ὑποκρινέσθαι** (fut.), *that he would make reply, after deliberation*. — **μεταλτιοι**, *responsible for, to blame for* : **μετα-** adding the notion of part, participation. — **βουλομένοισι . . . ἀπόδεξις** : *an opportunity for proof* (that they were in no way to blame) *would be in accordance with their wishes*: lit. *would be to them wishing (it)*. — **αὐτόν** : *me myself*. — **σὺ . . . ἐμοι**, with **νῦν τε συμβούλευσον** : **έώσα, έώσω**. — **δικότερα κτέ.**, *by doing which of the two, I shall perchance have deliberated wisely* : **ἐπιτύχω** (**ἐπιτυγχάνω**) used with a particip. like the simple verb; **ἐπι-** adding the notion of a successful venture.

CHAP. 102. **συνεβουλεύετο**. Note the force of the mid., *sought to obtain advice, asked advice respecting these things*. Above, **συμβούλευσον**, act. *give advice*. — **εἰπασαν** (1st aor. particip.) agrees with the subj. (understood) of **τυχεῖν** : *to speak perchance what is best (for you)*, etc. — **ἐπι . . . πρήγμασι**, *in the existing circumstances* : “as thy affairs now stand.” Raw. — **Μαρδόνιον** : obj. of **καταλιπτεῖν**. — **τοῦτο μὲν . . . τοῦτο δέ** : cf. ch. 88, note. — **καὶ οἱ . . . λέγει**, *and (if) he succeed in what he, purposing, declares (he will do)*; or, more freely, *in what he purposes and declares (he will execute)* : **προχωρήσῃ**, impers. — **σόν** pred. **τὸ ἔρ** subj. with **γίνεται**. — **ἔκεινων τῶν πρηγ-**, sc. **περιέστων** : *while your affairs yonder, your affairs at home, are safe*. — **πολλοὺς . . . δραμέονται** (**τρέχω**) **κτέ.**, a figure borrowed from the public games, in which the foot-race was the oldest and most celebrated : *will run many a race, oftentimes, for themselves*: “must be prepared to fight full many a battle for their freedom.” Raw. — **λόγος . . . γίνεται**, *no account is taken*. — **οὐδέ τι . . . νικέονται**, *nor, if the Greeks conquer, do they gain any real victory* : **νικέοντες**, cond. — **δοῦλον σόν** (without the article), *a slave of yours, one of your slaves*. — **ἀπελῆς** : **ἀπελαύνω**.

CHAP. 103. **λέγουσα ἐπετύχανε** (cf. ἐπιτύχω βουλευσάμενος, ch. 101, note), *she happened to say*. — **πάντες καὶ τάσσαι**, *all men and all women, all the men and women in the world*. — **δοκέειν ἐμοὶ**: infin. in loose constructions. H. 772; S. Gr. 532; G. § 268. — **νόθοι**. Under the Persian system of polygamy, the sons of all the wives except the first are thought to have been called **νόθοι**: “some of his natural sons.” Raw.

CHAPS. 104–106. Story of Hermotimus. Omitted.

CHAPS. 107–110. The Persian fleet withdraws, followed by the Greeks as far as Andros. Council of war among the Greeks. Second message of Themistocles to Xerxes.

CHAP. 107. **διαλέγειν**, *to select*. Cf. **ἀπολέγεσθαι** (ch. 100 end.): **ἐκλέγεσθαι** (ch. 113). — **ποιέειν . . . πειρέμενον**: lit. *to do attempting*, i. e. *to try to do*, or more freely, *to do as far as possible*. Kr. rejects from the text **πειρέμενον**, and Ab. is inclined to do the same. — **ἐγίνετο**: indeterminate subj.: *matters advanced*. — **ἐς τὸν Ἐλ-**, *towards the Hellespont*: a distance requiring several days. — **ὡς . . . ἔκαστος**, *as quickly as each one was able*: **τάχεος**, with **ὡς**: lit. *as of speed*, or *in what state of speed*, etc. H. 589; S. Gr. 427, b c; G. § 168, N. 3. Cf. Thucyd. ch. 22, 3, **ὡς . . . εὐνοίας . . . ἔχοι**. — **διαφυλάξοντας** (acc. plur. fem. fr. **διαφύλαττω**), agrees with **νέας**, *to guard*, etc. — **πορευθῆναι** is loosely connected with **διαφ-** for the king to pass over. — **Ζεστήρος**: Zoster, a promontory between Piraeus and Sunium. — **ἐπὶ πολλόν**, *a long distance*: **ἐπί**, strictly, *extending over*, etc. — **χρόνῳ**, lit. *in a time*, i. e. *after a while*. — **ἐκομίζοντο** (abs.: spoken of going either by land or by water): *they went on their way*.

CHAP. 108. **κατὰ χώρην**. Cf. ch. 78. — **ἡλπιζον**. Note this use of **ἡλπίω**: *they imagined that the ships also*, etc. — **παραρτέοντο**. Cf. ch. 76, end. — **οἰχωκύτες (οἰχοματι)**: supplement. particip. — **τὸν . . . στρατόν**: obj. both of **ἐπειδόν** (**ἐπί**, **εἶδον**) and of **διώξαντες**. — **διὰ νήσων τραπομένους**, *that (they, the Greeks) shaping their course through*, etc. — **εἰ λύσουσι . . . τοῦτ' ἀν . . . ἐργασαλάτο**: lit. *if they shall*, etc., *they would*, etc. H. 750; S. Gr. 518; G. § 227. — **τοῦτο**: adv. acc., *in this, thereby, thus*. — **σφέας**: expressed for emphasis: nearly = **αὐτοί**. — **ἄγοντι μέν οἱ**: with **οὔτε . . . οἶντι τε ἔσται**: particip. denoting condit.: *since, if he keep quiet, it will neither be possible*, etc. — **τὸ διπέσω**, with **κομδή**, a verbal noun: *nor will any means of getting back*, etc. — **ἐπιχειρέοντι . . . ἔχομένῳ**: like **ἄγοντι**, denoting condition: *but if he assume the aggressive, and engage in action*. — **οἴα τε ἔσται προσχωρήσαι**, *will be likely to go over to (him)*: lit. *will be able*, etc.: **κατά** distributive. — **ἡτοι ἀλισκομένων κτέ.**: gen. abs. *either being taken, or surrendering*, etc. The nom. agreeing with **πάντα** would be grammatical; but the gen. gives more independence, and hence prominence, to the statement. — **ἔξειν σφέας**. Bear in mind **λέγων** above: *and they will have*, etc. — **ἐπέτεον**: Lex. **ἐπέτεος**. — **ἀλλὰ . . . Πέρσην**: *But, since the Persian seems not intending to remain*, etc.: **οὐ** with the infin. in oratio obliqu. — **ἔσταντον (ἔάω) εἶναι**: *he should be allowed*, etc. — **ἐς δὲ θλῆ**. Note the omission of **ἀν**. H. 759; S. Gr. 523, f; G. § 234. — **τὴν ἐωντοῦ**, sc. **χώρην**. — **τὸ ἐνθεῦτεν . . . ἡδη**: *from*

that time at once. Cf. ch. 98. — ἐκέλευε: sc. Εὑρυβιάδης. — εὑχοντο with gen. *adhered to.* — μεταβαλών πρὸς κτέ., *changing his purpose (and turning) to*, etc. — ὠρμέατο (όρμάω): Att. ὠρμηντο (η becomes ε, ν changed to α). H. 355 D, e, Hd.; S. Gr. 705; G. § 122, 2. — καλ. . . . βαλλόμενοι, *even undertaking it themselves, or, more lit., even casting it upon themselves.* — πολλοῖστι (neut.) παρεγ-, *have been present at*, i. e. *have witnessed many instances.* — ἀνδρας κτέ., explanatory of πολλοῖστι and πλέω (πλέονα, πλέω, πλέονα), *that men driven (ἀπελέω, ἀπό, and εἰλέω = εἰλω), etc.* — ἀναράχ-, ἀναλαμβ-. Note the force of ἀνά in *compos, fight again and retrieve the former disaster.* — εύρημα . . . Έλλάδα: const. H. 555; S. Gr. 399; G. § 159, N. 4, *for we have found for ourselves, etc., unexpected good fortune, etc.* ἀνωσάμενοι: ἀνωθέω. — οὐκ ἡμεῖς. Notice the posit. of the neg. *not we . . . but the gods, etc.* — ἐφθόνησαν, *were jealous.* Note the thought, which occurs several times in Hd. — ἔόντα may be rendered, *especially since he was.* — ἐμπιπρᾶς (ἐμπίπρημι) . . . ἀγάλματα. Goodwin suggests here very pertinently that the Persians, like the Jews, were hostile to idols. Xerxes may have intended, therefore, no act of impiety, shocking as his conduct appeared to the Greeks. — κατήκε: καθίημι. — νῦν μὲν . . . ἐπιμεληθῆναι. This is comm. read, *let us now, remaining in Greece, pay attention to, etc.* But it is doubtful whether the infin. may be thus used for the 1st pers. plur. subjunc. Stein suggests that δεῖ may have fallen out from the original text. — τὸς, *each one.* — ἀποθήκην . . . ποιήσεσθαι ἐσ κτέ., *to make for himself a deposit with, etc., more freely, to lay up for himself a store of favor with, etc.* This is the comment of Herod. on the motives of Themistocles, and it is generally accepted as just, although I think there may be room for doubt on this point. Themistocles afterwards, when driven from his country, reminded the king of this act, and claimed it as a favor; but it is quite possible that this claim may have been an afterthought. Thucyd. 1: 137. — τι with πάθος. — πρὸς Αθ-: *from, etc.* — τάπερ . . . ἐγένετο, *which very things accordingly came to pass also.* Them. was ostracized by the Athenians, probably in the year 471 B. C. Cf. Grote, ch. XLIV.

CHAP. 110. διέβαλλε, *deceived (them).* There is no proof of any intended deception. — οἱ (enclit. hence in the text οἱ): dat. of agent with ἀνεγν- ἡσαν, *had been persuaded by him.* — σιγᾶν . . . τά, *to keep silence respecting the things which.* — ἐσ τάσσαν . . . ἀπικ-, *though coming to, or, as we say, though put to every kind of torture.* — Σικυννος: cf. ch. 75. — ἔσχε, *restrained, held in check.* This message was likely to hasten the departure of Xerxes, — most important to the welfare of the Greeks, — and hence may be interpreted without any supposition of “medism” on the part of Themistocles.

CHAPS. 111, 112. Blockade of Andros. Punishment of Paros and Carystus.

CHAPS. 113-117. Retreat of Xerxes.

CHAP. 113. ἔδοξε with προπέμψαι, *it seemed expedient: with ἀνωρήν εἶναι, ἀμεινον εἶναι, and πειρᾶσθαι, it seemed.* — ἀπίκατο (ἀφικνέομαι):

pluperf. 3d pers. plur. — *πρώτους μὲν . . . μετὰ δέ* (adv.), *first . . . but afterwards*. — *τὴν . . . χιλίην*: collective: note the gender: *the thousand horse*: mentioned in Book VII., as chosen from all the Persians and leading the van. — *κατ'* (distributive) *δλήγους, a few from each nation*. — *εὐδεα* (*εὐδος*), *good looks*. — *διαλέγων* as in ch. 107, *choosing*, takes for its obj. the anteced. of *τοῦσι*. — *τέοισι* = *τισι*. H. 244 D; S. Gr. 683; G. § 84, N. 2. — *συνῆδεε* (*σύνειδα*), with acc. and dat.: *and if he knew of any gallant action having been performed by any (persons), (choosing also these)*. — *ἐν δέ*, adv. and *among (these)*. — *πλειστον . . . αἱρέετο*: lit. *he chose the Persians, the most numerous nation, i. e. he chose the greatest number from the Persians*. — *ἐπὶ δέ*, and *next to these*. — *ἔστονες*: Att. *ἔστονες, ἔπτονες*.

CHAP. 114. *ἐν τῷ, while*. — *περί*. Note this use: *in the region of*. — *αἰτέειν κτέ*, explanatory of *χρηστήριον*: *to demand of Xerxes satisfaction for, etc.* — *ἔξι ἐκείνου*. Note this use of *ἔξι*, rare in Att. (instead of *ὑπό* with gen.): *whatever was given by him*. — *σὲ . . . αἰτέοντι . . . δίκας*. Cf. the const. of *αἰτέειν* above. — *ἀπέκτεινας*: indic. 2d pers. sing. (the particip. would be *ἀποκτείνας*): *ὑνόμενον, while defending*. — *κατασχάν* (*κατέχω*): intrans. here, *having waited*. — *ἐκείνοιστι πρέπει*, sc. *δοῦναι*.

CHAP. 115. *ἀπικνέεται*: *ἀφικνέται*. — *ἐσ τὸν πόρον τῆς διαβάσιος*: a pleonasm: comm. rendered, (*he arrives*) *at the place of crossing*. — *οὐδὲν μέρος, no part of*, etc., i. e. compared with his army as it was. — *ὅκου* with optat. indefinite frequency of past action: *wherever they arrived on their march, and among whatever men, etc.* — *δέ* in apodosis. H. 862, b; S. Gr. 585, a b; G. § 227, 2: *then they ate, etc.* — *τῶν τε ἡμέρων* (not to be confounded with the subst. *ἡμερῶν*) *καὶ τῶν ἀγ.*, sc. *δενδρέων*. — *κατ' ὅδὸν διέφθειρε* (imperf., continued action), *continually wasted away (the army) on their march*. — *ινα . . . ἐλαύνων*, *wherever (lit. where on each occasion) he arrived on the march*. Cf. note on *ὅκου* above. — *ἐν Σίρι, in Siris*: on an east tributary of the Strymon.

The story about the car of Zeus, and that about the cruelty of a Thracian to his sons, for joining the army of Xerxes, are related in the end of ch. 115 and in ch. 116. They are omitted here.

CHAP. 117. Xerxes arrives at Sardis. — *οὗτοι, these*, the sons of the Thracian, mentioned in the omitted chapter. — *τὸν πόρον*: cf. *τὸν πόρον τῆς διαβάσιος* ch. 115. — *τὰς σχ- . . . ἐντεταμένας* (*ἐντείνω*). As the bridges over the Hellespont were made of rafts or pontoons (*σχεδια*) secured by cables, Hd. says either *σχεδια* *ἐντεταμέναι*, or *γέφυραι* *ἐντεταμέναι*. — *οὐδένα κόστρον*: adv. acc. with *ἐμπιτ-*: the dat. would be more comm.: *filling themselves immoderately (lit. with no moderation)*. — *ὑδατα*: note the plur., frequent in Greek, where we use the sing.: *changing (their) water*.

I cannot but hope the student may have both the leisure and the inclination to continue the reading of this interesting narrative, either in Herodotus, or in some one of the English histories of Greece to which he may have access, that of Thirlwall, or of Grote, or of Curtius, or in Rawlinson's translation of Herodotus.

NOTES ON SELECTIONS FROM THE FIRST BOOK
OF THUCYDIDES.

FOR the life and writings of Thucydides, see Classical Dictionary.

SUBJECT OF BOOK I. — Causes which led to the Peloponnesian War.

CHAP. 22. *ὅσα, as many things as, whatever, obj. of εἴπον.* — *λόγῳ, in debate.* — *εἴπον ἔκαστοι, they* (indefinite, meaning the parties about to engage in war) *each, or they severally said.* — *ἢ μέλλοντες πολεμήσειν, either when about to engage in war.* Notice here the fut. infin. with μέλλω, which takes either the pres. or the fut. It is difficult to distinguish between the two in rendering into English. G. Moods and Tenses, § 25, 2, Note 1. — *ἐν αὐτῷ, i. e. ἐν τῷ πολεμεῖν. — χαλεπὸν . . . ἦν, it was difficult to retain in memory.* — *τὴν ἀκρίβειαν αὐτῆν: lit. the exactness itself, i. e. the exact form, etc., obj. of διαμνημονεῦσαι.* — *ἔμοι τε ὁν (obj. of ἡκουσα, attracted to the gen. by the omitted antecedent. G. § 153, Note 1; H. 808; 810; S. Gr. 552; 554): both for me (it was difficult to remember the exact form of) those things which, etc.* — *τοῖς goes with ἀπαγγέλλουσιν (particip.), and (difficult) for those making report, etc.* — *ὡς, as; correl. of οὐτῶς below.* — *ἄν belongs, not with ἔδοκουν, but with εἴτειν.* H. 783, Rem. c; S. Gr. 519, a; G. § 211. — *ἄν . . . εἴπειν, but as they severally seemed to me that they would speak, etc.; or, as it seemed to me that they severally would speak, etc.* H. 777; S. Gr. 587. — *ἀτέ, on each occasion.* — *μάλιστα: join with τὰ δέοντα, the things most necessary, obj. of εἴπειν.* — *ἔχομένῳ agrees with ἔμοι: takes the gen. τῆς . . . γνώμης.* H. 574, b; S. Gr. 417, d; G. § 171: *keeping as near as possible to the general sense of those things actually said.* — *οὐτῶς εἴρηται: lit. thus it has been spoken, i. e. thus (on these principles) I have composed my narrative of what was spoken.* — 2. *τὰ δ' ἔργα κτέ.* is contrasted by δέ with the foregoing, introduced by μέν: *but of those things done in the war, I have thought it proper to describe the facts, etc.; or, as it is often rendered, but the actual facts in the war (in distinction from what was said in debate) I have thought it proper to describe, etc.* — *οὐκ, connect with πυνθανόμενος.* — *ἄλλ' οἰς τε κτέ., but (I have thought it proper to describe) both those (occurrences) at which I myself was present, and (those facts communicated) by the other (observers) after having made investigation (ἐπεξελθόν) as far as possible with accuracy, etc.* — 3. *ἔπιπόνος δὲ εύρισκετο (impers.): lit. and it was found out laboriously, i. e. and the investigation was laborious.* — *ἄλλ' ὡς ἔκατέρων κτέ., lit. but (they made report) as in respect to favor towards each of the parties, or in respect to memory, any one might be (ἔχοι might have himself): i. e. according as any one (who brought a report) was prejudiced in favor of either of the two parties, or was gifted with accurate memory: ἔκατέ-*

ρων, objective gen. with εὐνοιας. H. 565; S. Gr. 409; G. § 167, 3: εὐνοιας and μνήμης, with ὡς, as adv. of manner. H. 589; S. Gr. 427, b c; G. § 168, N. 3. Cf. Herod. Book VIII., ch. 107, ὡς τάχεος είχε ἔκαστος. — 4. τὸ μὴ μυθῶδες. Observe the negative is expressed by μή: G. § 283, 5; H. 832; S. Gr. 569. — αἰτῶν limits τὸ μὴ μυθῶδες, is in the neut. gender. Cf. below αὐτά. *The non-legendary form of them (the τὰ ἔργα, or the narrative of the τὰ ἔργα).* Freely rendered, *And, perhaps, to the ear (lit. for hearing), the non-legendary (form) of my narrative will appear less pleasing;* allusion being made to the earlier historic writers, who had drawn their materials far more largely from the legendary period. In contrast with these, the plain, matter-of-fact narrative of Thucydides might appear tame. — δσοι δέ. Note the contrast of this sentence with the preceding, through μὲν . . . δέ. — τὸ σαφές, obj. of σκοτεῖν, which depends on βουλήσονται. — τέν γενομένων, and τὸν μελλόντων . . . ξεσθαι limit τὸ σαφές: *to examine that which is clear, both of the past, and of those events which are about to transpire at some time again, (which events will be) in all human probability such (as the past) or similar (to the past).* κατὰ τὸ ἀνθρώπειον, lit. *according to that which is human.* τοιούτων καὶ παραπ-: note this use of καὶ, lit. *such and similar.* We more naturally say, *such or, etc.* This use of καὶ, rendered *or*, is distinctly recognized by Pape, but overlooked by Lid. and Sc. — κρίνειν takes for its subj. the antecedent (not expressed) of δσοι; *that these persons (as many as shall wish, etc.) judge my work (αὐτά) (to be) useful:* this clause is subj. of ἀρκούντως ξει, *will be satisfactory (to me).* “If Thucyd. had revised this sentence, he certainly would have improved it.” Krüg. Perhaps! — κτῆμα . . . ἀγώνισμα: *it (my work, αὐτά) is composed as a possession for always (or for aye) rather than, etc.* ἐς τὸ . . . ἀκούειν, *for momentary hearing.*

We have in this chapter a concise and distinct statement of the historic principles on which Thucyd. composed his work, and also of his aim. No intelligent reader will fail to discover in it an independent and original mind. We find here the true object of all our studies in history.

CHAP. 23. πρότερον, adv. in form: has the attributive position, hence used as adj. — τὸ Μῆδικόν, sc. ἔργον, *the Median (affair), i. e. the Median war,* — the name used in Thucyd., yet commonly known as *the Persian war.* Lit. *The Median (work) was performed (or was achieved) greatest of the former works;* i. e. *the Persian war was the greatest of the former events,* — a common form of solecism in Greek, found also in English literature. Instead of this, we should oftener say, *greater than any of the former, etc.* — δμως, *nevertheless;* not to be confounded with δμοιως. — δνοιν. Notice the numeral with the dual number. — νευραχλαιν and πεζοραχλαιν are by many called gen., limiting κρίσιν. Why not dat. of manner or means? *had its termination (or its decision) speedily in two naval and two land battles.* ταχεῖαν, adj. qualifying κρίσιν, has the predicate position, and is most easily rendered as adv. The naval engagements at Artemisium and at Salamis (480 B. C.) are usually thought to be meant; and the land battles of Thermopylae, called also Pylae (480 B. C.), and Plataea (479 B. C.), since by these engagements the

Persians were defeated and driven from Greece. Yet Krüger thinks **κρίσιν** points to the very conclusion of the war, and understands by the former word the battle of Salamis and the naval engagement at Mycale; by the latter word, the battle of Plataea, and the land engagement at Mycale, which was a continuation of the naval engagement, and which took place the same day as the battle of Plataea (479 B. C.). The opinion of Krüg. does not seem to me so probable. — **τούτου τοῦ πολέμου**: the war which Thucyd. is about to describe, called by the Athenians the Peloponnesian war. — **μῆκος**: notice the omission of the article: H. 530, c; S. Gr. 379. *But (the) length of this war went forward (being) great; more freely, but the length of this war was greatly protracted: τέ . . . τέ*, sometimes rendered *not only . . . but also*; these English connectives, however, are too unwieldy, and hence the rendering of the former **τέ** may often better be omitted. — **ξυνηνέχθη**: Lex. **συμφέρω**, II. 2. Notice in Thucyd. **ξύν** for **σύν**. — **ἐν αὐτῷ**, *in it*, i. e. in this war. — **τῇ Ἑλλάδι** limits **γενέσθαι**, *happened to arise . . . to Greece*. — **οἷα οὐχ ἔτερα** (*agrees with παθήματα*): lit. *such as not others*, i. e. *such as (are) without parallel*. — 2. **οὕτε γάρ κτέ**: keep in mind **ἐν ἕτερῳ χρόνῳ**: *for neither were so many cities (ever in an equal time), etc.* — **ἡρημάθησαν**: *ἐρημόω*. — **στρῶν αὐτῶν**: reflexive. For though the grammatical subj. is **πόλεις**, yet the leading subj. in the mind of the writer is, Athenians and Peloponnesians, *by themselves warring against (each other)*. — **εἰσὶ δὲ αἱ**: H. 812; S. Gr. 556; G. § 152, Note 2: *and some (cities) even, etc.* — **οὕτε** (correlative of **οὐτε** above), *nor*. — **καὶ (τοσόσδε) φόνος**, *and (so much) slaughter*, i. e. *so much destruction of human life*: **οὐ μέν . . . οὐ δέ, partly . . . partly** (*lit. the one slaughter . . . the other slaughter*): H. 525, a; S. Gr. 375, a; G. § 143. — 3. **ἀκοῇ μὲν λεγόμενα, ἔργῳ δὲ . . . βέβαιομενα**, *related on hearsay, but more rarely confirmed by fact*. — **οὐκ**: notice its position, before **ἀπιστά**: *became established (as) not incredible*. — **σεισμῶν τε πέρι** (G. § 23, 2; H. 102, b; S. Gr. 63), *both (those things) concerning earthquakes*, etc. — **ἐπὶ . . . ἐπέσχον (ἐπέχω)**, *extended over a very considerable portion*, etc. — **ἔμετα** often serves to connect more closely two clauses united by **καὶ**, and is often more conveniently rendered with the second clause, thus: *and, at the same time, the same were (ἐπέσχον) most severe; or, more freely, and at the same time also were*, etc. Notice the omission of the article with **γῆς**. H. 530, b; S. Gr. 379, c. — **ἐκλείψεις**, sc. **ἡσταν**, or perhaps **κατέστησαν**, fr. **κατέστη**: *and there were*, etc. One might expect here **περὶ** with the gen., corresponding to **σεισμῶν πέρι**: but **ἡλίου** just preceding may have led to the use of the nom. The two clauses are connected by **τέ . . . τέ**. — **πικνότεραι παρὰ κτέ**: lit. *more frequently in comparison with*, i. e. *more frequently than*, etc. — **αὐχοὶ . . . μεγάλοι**: same const. with **ἐκλείψεις**. — **ἔστι παρ' οἷς**: cf. note and gram. reference on **εἰσὶ . . . αἱ**: *and among some (peoples) there were great droughts*; **αὐτῶν** refers to **αὐχοὶ**. — **καὶ ή . . . νόσος**, *and that which inflicted not a little damage and destroyed a certain part (of the inhabitants), (was) the pestilential disease*, i. e. the plague, described in the second book of Thucyd. — **οὐχ ἡκιστα**: an instance of **litōtes**. H. 665; S. Gr. 455. Classen takes **μέρος**

τι as adv. acc. *and in some part, or in some measure brought destruction.* I question whether a Greek would understand **φθείρασα**, aor. act., in this way: i. e. as intrans. — **ξυνεπέθετο** (**σύν**, **ἐπί**, **τιθημ**), *set themselves on together*, i. e. *attacked* (the inhabitants) *together*: **ξυνέβηταν**, above, means simply *came together, occurred, happened*: **κατέστη**, *became established*. — 4. **αὐτοῦ** refers to **πολέμου**, depends on **ἤρξαντο**, *began it*, etc. — **Ἀθηναῖοι καὶ Πελ.**: notice the omission of the article. H. 530, a; S. Gr. 379, b. — **λόγοις**: the means or manner. H. 789, b; S. Gr. 540; G. § 277, 2. *And the Ath. and Pel. began it by breaking, etc.* — **μετὰ . . . ἀλωσιν**: *after (the) taking of Euboea* (by Pericles in 445 B. C.). Notice the omission of **τήν** before **ἀλωσιν**, something as we may say, *after Euboea's reduction*. — 5. **προ-πρώτον**: usu. understood as an emphatic pleonasm, though not easily rendered: *and why they broke (the treaty), I have in the first place described the reasons, etc.* — **τοῦ ζητήσαι**: H. 781, a; S. Gr. 429, b; G. § 264: “*Gen. of cause or motive.*” *That no one may ever search, from what cause, i. e. that no one may ever be at a loss; may ever be under any necessity of searching.* — 6. **τὴν μὲν γάρ . . . λόγῳ**, predicate: **τούς Αθηναῖούς μεγάλους . . . πολεμεῖν**, subject: the copula is not expressed. The pred. stands first for emphasis, and takes the article (contrary to the general rule. H. 535; S. Gr. 381). *For, the truest occasion (of the war), but (the one) least apparent in debate, I consider (to have been the fact) that the Athenians, by becoming great, and by inspiring fear in the Lacedaemonians, forced (them), etc., or, inverting this order, I consider (the fact) that the Athenians, by becoming great, etc., forced them into the war, (to have been) the truest occasion (of the war), but, etc.* — **δέ**: correlative with **μέν** after **τὴν**: introduces the alleged causes of the war, in opposition to the real cause. — **ἐσ τὸ φανερόν**: nearly equivalent to **φανερός**, *openly*, yet expressing the idea of motion, coming forward *into that which is open and plain*. — **ἐκατέρων** seems from its position to be pred. gen. (partitive) with **ἥσαν**. H. 572; S. Gr. 415; G. § 169: *lit. the following (αὐτεῖ) openly alleged causes were of each of the two parties, or, more freely rendered, the causes openly alleged by each of the parties, from which, etc., were as follows.*

CHAP. 24. Before entering on the events of the war itself, the historian rehearses the causes which led to it, and first among these were the troubles which arose at Epidamnus.

1. — **Ἐπίδαμνος**: called by the Romans Dyrrachium; by the Italians, Durazzo. Notice the omission of the article. H. 530, a; S. Gr. 379, b; G. § 141, Note 1, a. — **ἐσπλέοντι**: H. 601, a; S. Gr. 437; G. § 184, 5: *with respect to (one) sailing into*, etc. It belongs rather to the whole clause preceding than to any one word: may be rendered freely, *on the right of one sailing into*, etc. — **τὸν . . . κόλπον** (depends on **ἐσ** in **ἐσπλέοντι**): *the Ionian gulf*, the name in Thueyd., used also in Herod., for the Adriatic (**Ἀδρίας**). — **αὐτήν**, obj. of **προσοικοῦσι** (only here with the acc.; elsewhere in Thueyd. without any case as obj.; in other Attic writers, often with the dat.), *inhabit it*. — **εθνος**, appos. with **βάρβαροι**. — **ἀπώκισαν, ἀποικίζω**. — 2. **γένος**, acc. of specif. — **τῶν ἀφ'**

'Ηρακ-, of those from Hercules, i. e. (one) of the *Héraclidae*; depends on Φαλίος. — δή, used here, as elsewhere, to introduce an explanatory clause: render, *in accordance, no doubt, with the ancient law*, etc. — μητροπόλεως. Corinth was the mother city of Coreyra. — κατακληθείς: κατακαλέω, a very rare word. — 4. στασιάσαντες . . . ἐφθέρησαν (φθείρω), sc. οἱ 'Επιδάμνιοι. — τῆς πολλῆς: H. 559, e; S. Gr. 403, c; G. § 168, Note 1, *of the greater part (lit. of the much) of their power*. — 5. τὰ τελευταῖα: neut. plur. adj., used as adv. As distinguished from τὸ τελευταῖον, it denotes several particulars; thus, *in the final events before this war* (the Peloponnesian war). — ὁ δῆμος, *the people, the democracy*: τοὺς δυνατούς, *the powerful*, i. e. the aristocracy = τοὺς δλίγοντας, *the few, the oligarchy*: frequent party designations. — 6. ἐπιέζοντο: πλέον. — ὡς . . . οὖσαν: *on the ground that it was*, etc. Corinth, not Epidamnus, is above spoken of as the mother city, and as having on this account furnished the leader of the colony (οἰκιστής, sometimes rendered *oecist*). — μητρόπολιν, *a mother city*. Notice the omission of the article here: expressed above ἐπὶ τῆς μητρ-, *from the*, etc. — σφᾶς: indirect reflexive. H. 671, a; S. Gr. 459, b; G. § 144, 2: *entreating (the Coreyraeans) not to neglect them (the Epidamnians), while perishing*. — τοὺς φεύγοντας, *the fugitives, the exiles*, i. e. the aristocracy (τοὺς δυνατούς) that had been driven out from Epidamnus. — περιορᾶν . . . ξυναλλάξαι . . . καταλύσαι. Difference in force between the present and aorist infinitive? H. 716, a; S. Gr. 486; G. § 202, 1. μὴ περιορᾶν, habitual, permanent, for all the future: ξυναλλάξαι, καταλύσαι, a single, decisive act. — 7. ικέται: appos. with the subj. of ἐδέοντο: *and, as suppliants*, etc. (As subj., it would be οἱ ικέται.) — τὸ Ἡραῖον: so Boeh. Class. Pop.; but Krüg. et al. write 'Ηραῖον: *the Heraeum, the sanctuary of Hera*. — ἀπράκτους, sc. αὐτούς, *them*, i. e. the Epidamnians.

CHAP. 25. οὖσαν: supplement. particip. H. 796 ff; S. Gr. 545; G. § 279, *that there was no help*, etc. τιμωρία in the sense *help* is unusual in other Attic writers, but not unfrequent in Thucyd. — ἐν ἀπόρῳ εἴχοντο, *were (had themselves) in perplexity, were at a loss: θέσθαι τὸ παρόν, (how) to settle the present (difficulty)*. — ἐπήροντο (ἐπὶ, ἡρόμην): used as aor. of ἐπερωτάω. — πουεῖσθαι, *to make for themselves, to obtain*. — ὁ δέ, sc. ὁ θεός, — ἀνειλε (ἀναιρέω), *responded*. — ἡγεμόνας, sc. αὐτούς, *to make (them, i. e. the Corinthians) leaders*. — 2. δύτα: cf. οὖσαν above: *that their founder was, etc.* — ἐδέοντο μὴ κτέ: cf. ch. 24, 6. — 3. εἶναι, *was (the property of), belonged to*. — ἄμα δὲ καὶ, *and at the same time also*: correl. of τέ above. — μίσει, dat. of cause with ὑπεδέξαντο, *out of hatred to*, etc. — αὐτῶν, i. e. τῶν Κορυνθίων: παρημέλουν δύτες ἄποικοι, sc. οἱ Κερκυραῖοι. — 4. οὕτε γάρ κτέ: a construction on which the commentators are not agreed: Class. and Krüg. think the construction incomplete. Poppo and Boehme repeat παρημέλουν, understanding γάρ as introducing illustrations of the foregoing. It might then be rendered: *For instance, (they neglected them) in not giving at the public festivals, etc.* It is not certain whether the Grecian games (Olympic, Nemean, etc.) are here meant, or simply festivals that were common to Coreyra and Corinth. — γέρα τὰ νομ., lit. *honors those which are customary*,

i. e. *the customary honors* (such as the front seats; perhaps, also, presents of various kinds). — **οὐτε . . . ἵερῶν**: *and not beginning the sacrifices for (the benefit of) a Corinthian man*: i. e. *not imparting to a Corinthian man the first (i. e. the best) portions of the sacrifices*. Such seems to be the most natural interpretation of this clause, on which there has been much difference of opinion. — **αὐτούς**: i. e. the Corinthians. — **χρημάτων δυνάμει**, *in abundance of money, in financial ability*. — **όμοια**, adv., *on an equal footing with, equal to*: **τοῖς . . . πλευρ**, dat. with a word of likeness. — **καὶ τῇ . . . δυνατότεροι, and, in their preparation for war, more powerful**. “More powerful” than whom? — than “the wealthiest of the Greeks,” is the natural way of filling out the ellipsis. Some critics, thinking this statement too strong, read, “more powerful than the Corinthians”; but this seems forced in the grammatical construction, and unnecessary for truthfulness of statement. — **ναυτικῷ . . . ἐπιφύμενοι, and sometimes being puffed up on account of their naval superiority**: more literally, *and sometimes being puffed up in respect to the fact that they excelled even much in (their) navy*: **ἔστιν δτε**, H. 812; S. Gr. 556; G. § 152, Note 2: **προεχειν**, infin. as acc. of specif. — **καὶ . . . ναῦς, also (being puffed up) in view of the former occupation of Coreyra by the Phaeacians, who had renown in those things relating to ships**: **Φαιάκων . . . Κερκίρας**, two genitives with one subst. (**προενόκησιν**). The Phaeacians, who figure prominently in the *Odyssey* of Hom., were thought to have been the early inhabitants of Coreyra. — **ιδού, for which reason, wherefore**.

CHAP. 26. **Πάντων τούτων**: Gen. of cause. H. 566; 577, b; S. Gr. 410; 420; G. § 173, 2. It depends on the combined idea **ἐγκλήματα** **ἔχοντες**. — **ἔπειπον**: notice the force of the imperf., denoting the action in its continuance. “Verbs meaning, *to send, to say, to command*, are often used in the imperf., where the aor. would seem to us more natural.” Boeh. We may here render **ἔπειπον** *they proceeded to send, or simply, they sent*. — **οικήτορα . . . κελεύοντες**: *bidding any one who wished (lit. the one wishing) to go as colonist*. — **καὶ . . . φρουρούς**. This clause is in the same const. with the preceding; the conjunctions **τε . . . καὶ** binding them closely together: *and bidding guards of, etc., to go*. — 2. **δέει** (**δέος**), *from fear of, etc.* By a prolepsis **τῶν Κερκυραίων** is made prominent in the thought. — **μὴ . . . αὐτῶν**: *lest they* (the colonists with the guards) *be hindered by them* (the Coreyraeans). Without prolepsis, it would be, **δέει** **μὴ κωλύονται** **ὑπὸ τῶν Κερκυραίων**. — 3. **ἥκοντας**: supplement. particip.: pres. in form, perf. in meaning. H. 698; S. Gr. 475, a; G. § 200, Note 3: is dependent on a verb of past tense, hence rendered as pluperf., *had come, had arrived*: so also **δεδομένην, had been given**. — **ναυτι**: const.? H. 604; S. Gr. 438, c; G. § 188, 5. — **τοὺς φεύγοντας**, obj. of **δέχεσθαι**. — **κατ' ἐπήραν**, join with **ἔκελευον**: *insultingly ordered*. — **αὐτούς** (i. e. the Epidamnians), obj. of **ἔκελευον**. — **τάφους**, *(the) graves (of their ancestors)*. These were pointed out in proof of their relationship to the Coreyraeans. — **σφᾶς**, obj. of **κατάγειν**: an indirect reflexive. H. 671, a; S. Gr. 459; G. § 144, 2, *they entreated (the Coreyraeans) to restore them*. — **τούς τε φρουρούς**

.... ἀποπέμπειν: same const. with τούς τε φεύγοντας . . . δέχεσθαι, as is indicated by the correlatives τὲ . . . τέ: *both to receive the fugitives . . . and to send away*, etc. — 4. οὐδὲν αὐτῶν ὑπήκουσαν, *listened to them in no respect*. Krüg., Cl., and others understand αὐτῶν as neuter, *listened to these things in no respect*. For this idea, however, I should expect τούτων (as in ch. 29, 1), and not αὐτῶν. — ὡς κατάξοντες, *as if to restore (them, i. e. the exiles)*. — 5. ἀπένται: fut. in meaning: *proclaimed that any one of the Epidamnians who wished . . . might go (was about to go) away unharmed*. — χρήσεσθαι depends on προεῖπον: both have the same subject: *that they would treat (them, i. e. those who did not leave the city) as enemies*. — οὐτι . . . χωρίον, *and the place is*, etc. For this reason it was the more easily besieged by the Corcyraeans with their fleet.

CHAP. 27. ὡς αὐτοῖς . . . ἄγγελοι ὅτι, *as messengers came from Epidamnus (reporting) to them that, etc.* αὐτοῖς is not to be joined with ἥλθον, as a dat. with a verb of motion: ἄγγελοι contains the verbal idea *reporting, announcing*, hence the dat. αὐτοῖς, and the declarative conj. ὅτι. — πολιορκοῦται: subj. οἱ Ἐπιδάμνιοι; but, with the Epidamnians, it must be recollected that the colonists and guards from Corinth were also included. For the const. of πολιορκοῦται, see H. 734 ff; S. Gr. 502 ff; G. § 242. — παρεικενάζοντο . . . ἐκήρυσσον: notice again the impf. Cf. ἔτεμπον, 26, 1. — ἀποικίαν: obj. of ἐκήρυσσον, which takes also as an obj. the clause τὸν βουλόμενον λέναι: *proclaimed a colony (signifying) that any one who wished (might) go, etc.* ἐπὶ τῇ ἵση καὶ ὅμοιά: these two words are often joined together (ἴσης denoting quantity; ὅμοιος, quality. Kr.): *on an equal and like (footing)*. The repetition of similar terms resembles our usage in law documents. — παρατίκα: not seldom with the neut. article. — εἰ . . . ἔθλοι . . . βούλεται: notice the difference of mode: *but if any one should not decide . . . but wishes, etc.* — καταθέντα . . . μένεν: this clause also is dependent on ἐκήρυσσον: *that he might remain (at home) by paying, etc.* — δραχμὰς Κορινθίας. The Corinthian drachma was the same as the Aeginetan, and contained 10 Attic oboli, while the Attic drachma contained but 6 oboli. Thus the ratio of the former to the latter was as 5 to 3. — οἱ πλέοντες. The careless scholar may confound this with οἱ πλέοντες. — πολλοί: pred. with both clauses introduced by καὶ . . . καὶ. — καταβάλλοντες: same sense as καταθέντα. — 2. ξυμπροπέμψειν, *to join in convoying them*. Notice the fut. infin. denoting an impending probability: also the force of ἥπα after εἰ: *if, as might be expected*. — οἱ δέ: *and they (i. e. the Megarians)*. — αὐτοῖς, with ξύν in compos. — Παλῆς . . . Ἐρμιενῆς: for the ending, see H. 190, d; S. Gr. 104, e; G. § 53, 3, Note 2. — οὐτησαν with two accusatives. H. 553; S. Gr. 398; G. § 164. — Ἡλείους, sc. οὐτησαν. Why they asked of the Eleans *empty ships*, i. e. ships without men, is not suggested by Thucyd., and is not, Poppo remarks, apparent. The suggestion, that they had not the seamen to man their own ships, or that they sought to avoid, by such means, violating their neutrality, is not altogether plausible.

CHAP. 28. οὐς περιθλαβον, *whom they took as coadjutors*. The Corinthians would be especially influenced by envoys from Sicyon and Lacedaemon. — μετόν (particip. fr. μέτειμι) : acc. abs. H. 792; S. Gr. 544; G. § 278, 2: *on the ground that they had no share in Epidamnus*. — 2. εἰ . . . ἀντιποιοῦνται: sc. Ἐπιδάμνου, *but if they (the Corinthians) lay any claim (to Epidamnus)*. — δίκας . . . δοῦναι: *they (the Corecyraeans) were willing to grant legal measures, i. e. were willing to submit the question to arbitration*. — αἰσ . . . ξυμβώσιν is understood as a brief expression for παρ' αἰσ . . . ξυμβώσιν δίκας δοῦναι: *with which both parties should agree (to submit the question for arbitration)*. — τούτους κρατεῖν depends on ἡθελον above: *that these should hold possession (of it)*. — Notice the repetition and emphatic position of ἡθελον; thus showing more clearly the desire of the Corecyraeans for a peaceful settlement of the difficulties. — 3. εἰν: ξά. — ποιεῖν. Mark the force of the pres. infin. (cf. κρατεῖν above), as distinguished from the aor. ἐπιτρέψαι: also the difference between the act. and mid. ποιεῖν and ποιεῖσθαι. — εἰ δὲ μή: lit. *but if not*, i. e. if the Corinthians do not consent to the terms proposed by the Corecyraeans. εἰ δὲ μή is often rendered, *otherwise, or, if otherwise*. H. 754, b; S. Gr. 520, d. — αὐτοί belongs as intens. pron. with the subj. of the infin. (*that they themselves also would be compelled, etc.*) Why nominative? H. 775; S. Gr. 536, b; G. § 136, Note. 2. — ἐκείνων (sc. τῶν Κορινθίων) βιαζομένων, *should the Corinthians resort to force*. — ἔτεροις . . . μᾶλλον, *others rather than those now being (friends)*, — an intimation which the Corinthians would readily understand, that they should seek an alliance with the Athenians, who were not Dorians, but Ionians. — ὥφελιας ἔνεκα: emphatic posit. — 4. βιολεῖσθαι depends on ἀπεκρίναντο, and has the same subj. — πρότερον δέ, *but sooner*, i. e. sooner than the Corecyraeans should withdraw the ships and foreigners from Epidamnus. — οὐ καλῶς ἔχειν, *that it was not well*; depends also on ἀπεκρίναντο. — τούς μὲν . . . αὐτούς δὲ . . .: *that those (who were in Epidamnus) . . . , while they themselves (Corinthians and Corecyraeans), etc.* — 5. ἔτοιμοι (notice the accent in Thucyd.; usually ἔτοιμος) δὲ εἶναι: cf. note on αὐτοί, above. — ὥστε κτέ, a new proposition, hence introduced by καὶ also; and *that they were willing also that both parties remain in (their present) position*. Notice the peculiar use of ἔτοιμοι, *ready, contented, willing*. σπονδάς, obj. of ποιήσασθαι. — έως . . . γένηται: *until justice (by the arbitration) should be obtained*; or, *until the cause should be decided*. For the subjunc. here, see H. 735 ff; S. Gr. 503 ff; G. § 247. For the force of διν with the aor. subjunc., see H. 760; S. Gr. 515, b. Lit. *until the cause shall have been*, etc.

CHAP. 29. τούτων: cf. αὐτῶν, ch. 26, 4, note. — πλήρεις, *full*, i. e. when spoken of ships, *fully manned*. — προπέμψαντες . . . πρότερον: not pleonastic: *having sent forward previously*. — προεροῦντα (Lex. προερέω, ὁ, as fut.), *to declare*: agrees with κήρυκα. — ἀμαντες: αἰρω. — 2. ἐστρατήγα agrees with the nearest subject, and is understood with the others. H. 511, h; S. Gr. 361, h; G. § 135, Note 1. — 3. ἀπεροῦντα (*ἀπόφημι*, f. ἀπερῶ, κτέ) agrees with κήρυκα. — σφᾶς: *indirect reflexive*: refers to Κερκυραῖος.

— **ἐπλήρουν**: closely connected (by **τε . . . καὶ**) to **προέπεμψαν**. Notice the change of tense. Difference in force? — **ζεύγαντες**. The most probable meaning seems to be, *having braced with pieces of timber*. So in substance Boeh., Cl., Krüg., Pop. The rendering, *having undergirded with ropes*, seems to me less probable in itself, and less naturally drawn from the word **ζεύγνυμι**. — 4. **ἐπεπλήρωντο**: **πληρώ**. — **τεσσαράκοντα γὰρ κτέ.** is thrown in with the previous statement, at the end of ch. 25, in view. — 5. **παρὰ πολύ**, *by much, or by far*. — **παραστήσασθαι**: trans. with **τὸν . . . πολιορκοῦντας** as subj. and **τὴν Ἐπίδαμνον** understood as obj.; *forced (the city) to a capitulation (όμολογίᾳ)*. — **ώστε . . . ἀποδόσθαι**, *with the condition that they sell, etc.* **τὸν ἐπ-**, obj. — **Κορινθίους**: obj. both of **δήσαντας** and of **ἔχειν**: *but that they, having bound the Corinthians, hold (them): more freely, but that they hold the Corinthians in custody, until, etc.*

CHAP. 30. **Δευκίμη**: the southeast promontory of Corcyra, now called Leukimo, or, with the modern Greek pronunciation, Lévkimo. — **οὓς Λαβίον αἰχ-**, *whom they had taken prisoners* (in the naval battle): not to be confounded with the prisoners taken at Epidamnus. Respecting the former, there was no treaty, and hence, in putting them to death, no violation of existing engagements, nor any violation of the usages in war at that time. — 2. **ἡστημένοι**: **ἡστάομαι**. Notice **στ** in Thucyd. instead of the more usual Attic **ττ**. — **ταῖς ναυσίν**: joined with the particip. preceding, a dat. of respect: with the verb following, a dat. of accompaniment: *with-drew with their ships*. — **τῆς κατ' ἐκεῖνα τὰ χωρία** defines more exactly **τῆς θαλ-** ἀπ-, *all the sea, which bordered on those regions*. — **οἱ Κερκυραῖοι** (subj. of **ἐκράτουν**): emphat. posit. — **τῆς γῆς**: partit. gen.: frequent with **τέμνω**: *they ravaged a part of the territory*. — **ἐνέπρησαν**: **ἐντίπρημι**. — **παρέσχον**: *they (i. e. the Eleans) had furnished*. Cf. ch. 27, 2. — 3. **τὸν πλεῖστον**: for the gender of the partitive, see H. 559, e; S. Gr. 403, c; G. § 168, Note 1. — **ἐπεκράτουν**: **ἐπικρατέω**. — **μέχρι** (notice **μέχρι** before a vowel) **οὗ**, *until (lit. up to the point of time in which)*. — **περιόντι** (**περί**, **εἰμι**) **τῷ θέρει**, *in the (part of the) summer remaining*. Several editors (on the authority of a single MS.) read **περιόντι** (**περί**, **εἰμι**) **τῷ θέρει**, *when the summer was about to come round, i. e. as the summer was drawing to a close*. The critical authorities seem to be about equally divided. The idea, *at the close of summer*, is involved in both expressions. — **ἐπεὶ σφῶν**: *since for them, etc.*: **σφῶν** has an emphatic position, and is understood as belonging, not simply to **οἱ ξύμμαχοι**, but to the whole phrase, as causal gen. — **φύλακής ἔνεκα**: *for a guarding of, etc.*, i. e. more freely, *for the protection of, etc.* — **σφίσι** and above **σφῶν**, indirect reflexives. In ordinary Attic prose, **αὐτοῖς** would stand here, and **αὐτῶν** above. — 4. **τὸ θέρος τοῦτο**, *through this summer* (i. e. the portion of it still remaining): **χειμῶνος ἥδη**, *when it was already winter*. The acc. duration of time: the gen. time within which, the partitive relation. Notice Th. does not speak of the autumn. So, frequently, the military year is divided into two seasons, summer and winter, or, the hot season and the stormy season. Difference between **ἐκάτεροι** and **ἐκαστοι**? between **οὐδέτεροι** and **οὐδένεις**?

CHAP. 31. **δρυγῇ φέροντες**, *bearing angrily*, or, as some render it, *carrying on with spirit*. The opinions of critics are about equally divided between these two renderings. The usual meaning of **δρυγῇ** in Attic Greek favors the former, and so I have been in the habit of translating it; yet it is quite possible that the phrase may contain both ideas. An angry feeling would naturally lead to vigorous warlike preparations. — **τὰ κράτιστα**: adv. *with the utmost energy*. — **έρέτας**: obj. of **ἀγείροντες**. — **μισθῷ** (dat. of means): **πειθούντες** (sc. **αὐτούς**, i. e. **τοὺς ἔρέτας**). — 2. **καὶ ήσαν γάρ**: **καὶ** goes with **ἔδοξεν** below: **ήσαν γάρ** begins a parenthetical clause: *and, since they were, etc.* — **οὐδενές** with **ἔνσπονδοι**, *in alliance with no one, etc.* — **οὐδὲ . . . ἔαντούς**: *and had not enrolled themselves*: notice the mid. with a reflex. pron., and the aor. where we should use the pluperf. — **οὔτε . . . οὔτε**: *either . . . or.* — **ὡς**: prep. with **τοὺς Ἀθ-**: used only before names of persons. — **ἔνημ· χούς γενέσθαι**, *to become allies*. One might expect here **ἔνημάχους**, agreeing with **αὐτοῖς**: yet see H. 776; S. Gr. 536, c; cf. Anab. 1, 2, 1. **λαβόντα**. — **πειράσθαι**, connected by **καὶ** to **γενέσθαι**, depends on **ἔδοξεν** (as subj.). — 3. **πρεσβευτόμενοι**: purpose, *to negotiate as envoys* (with the Athenians). — **ὅπως μὴ . . . γένηται**: *that the Athenian navy might not, after being added to that of the Corcyraeans, become an obstacle to them* (**σφίσι**, reflex., referring to **εἰ Κορίνθιοι**): more freely, *that the Athenian navy might not be added to that of the Corcyraeans and become, etc.* — **θεόθαι**, with **ἔμποδιον**: cf. 25, 1. **ἐν ἀπόρῳ θέσθαι**. — 4. **καταστάσης** (what tenses in the act. are intrans.?) **ἐκκλησίας**: *when an assembly had come to order*. — **τοιάδε**, *somewhat as follows*. Observe Th. does not say **τάδε**, *as follows*. He does not profess to give the exact words of the discussion. Cf. ch. 22.

The speech of the Corcyraeans extends through ch. 36. The reply of the Corinthians extends through ch. 43. For a clear statement of the argument on both sides, see Grote's History of Greece, Vol. VI. ch. xlvi.; also Wilkins's Speeches from Thucydides.

CHAP. 44. **Τοιαῦτα**: observe Th. does not say **ταῦτα**. Cf. note on **τοιάδε**, ch. 31, 4. The historian may himself have been present and listened to this debate, as Grote suggests; yet he does not profess to report it with verbal accuracy. — **καὶ δις**: *even a second time*: indicating the caution of the Athenians. — **τῇ μὲν προτέρᾳ** (sc. **ἐκκλησίᾳ**) . . . **ἐν δὲ τῇ ὑστεραίᾳ**. Notice **ἐν** with the latter expression; not with the former, which comes under the rule of dat. of time. — **οὐχ ἥστον**: *not less*, i. e. *with not less favor*: usually taken as an instance of litotes, the writer implying that they were even more inclined to receive the arguments of the Corinthians. — **μετέγνωσαν** (force of **μετά** in compos.?) . . . **μὴ ποιήσασθαι**: notice the conciseness of the expression: *they changed their minds (and decided) not to make a full alliance (offensive and defensive)*. — **τοὺς . . . φίλους**: *the same persons enemies and friends* (sc. whom the Corcyraeans considered enemies and friends). — **εἰ γάρ**: *for (in that case) if*, etc. **εἰ . . . ἐκέλευον . . . ἐλαύνειν**. Force of this form of cond. sentence? H. 746; S. Gr. 514; G. § 222. As obj. of **ἐκέλευν**, understand **τοὺς Ἀθηναίους**: **σφίσιν** with **ἔνημ-**: **αὐτοῖς**, not same as **ὑπ' αὐτῶν**, agent

or doer; but strictly as dat. *on their part, so far as related to them* (the Athenians). — **ἐπιμαχίαν**: *a defensive alliance*. — **ἐποίησαντο**. We might expect here **ποιήσασθαι** to correspond with the const. above; but the parenthetical clause leads to a change, from a dependent to an independent statement. — **τῇ ἀλλήλων**, sc. **γῇ** or **χώρᾳ**: an ellipsis not uncommon in Th. — 2. **καὶ ὡς** (accented: rare in Att. prose: differs how fr. **ὡς**?): *even thus* (with all their precautions), *at all events*. — **αὐτοῖς**: is it to be joined with **ἔδόκει**, or with **ἴστανται**? The position favors the latter: *seemed . . . to be impending over them* (lit. *to be about to be to them*). — **προέσθαι**: **προτημη**. — **αὐτούς**: obj. of **ἔνγκρονειν**: refers both to the Corinthians and Coreyraeans. — **ἴνα . . . καθιστῶνται** contains the motive for the course adopted by the Athenians: *that, should it be necessary, they might engage in war both with the Corinthians, etc.*: **ἀσθενεστέροις οὖσιν** (predicate particip.), emphat. position: agrees with the datives following: it is more naturally rendered at the end of the sentence in English: *being weaker*: **Κορυνθίους κτέ.** limits the entire clause **ἐς πόλεμον καθιστῶνται**, considered as a single idea. — 3. **τῆς τε Ἰταλίας κτέ.** gen. objective with **ἐν παράπλῳ**, *in the voyage to*, etc.

CHAP. 45. Th. uses the various expressions **οὐ πολὺ ὕστερον**: **ὕστερον** **οὐ πολλῷ**: **όλιγῷ ὕστερον**, in about the same sense. — 2. **αὐτοῖς**, *for them, or to them* (the Coreyraeans), not as denoting motion, but as dat. of interest. — **βοηθούς**: appos. with **ναῦς**. — 3. **προεῖπον**: subj. of **Ἀθηναῖοι**. — **πλέωσι**, **μελλωσι**: subj. of **Κορίνθιοι**. — **ἢ** **τῶν ἐκείνων τι χωρίων**. In a few other passages Th. places the indef. **τις** in a similar way between the art. and noun: **ἐκείνων** cannot agree with **χωρίων** (H. 538; S. Gr. 382, d; G. § 142, 4), but depends on **τῶν χωρίων**, which in turn depends on **τι**: *or (unless they sail) against some one of the places belonging to them* (i. e. to the Coreyraeans). — **οὕτω δὲ κωλύειν κτέ.**, *but thus to hinder*, etc. Notice the brevity of the expression. More freely rendered, *but in that case* (i. e. in case they sail towards Coreyra, etc.) (the Athenians ordered the commanders of their ships) *to hinder* (the attempt), etc. — **τοῦ μὴ λένεν**: gen. depending on **ἔνεκα**, denoting a purpose. The prep. is often omitted in this sense. H. 781; S. Gr. 429, b; 533; G. § 262, *to the end that they might not break*, etc.

CHAP. 46. **αὐτοῖς**: const.? H. 600; S. Gr. 435; G. § 188, 3: **παρεσκεύαστο**, impers. — **ἐπλεον**: notice here again the imperf. Cf. **ἴμπτον**, ch. 26, 1. — 2. **στρατηγοί**: without the article, hence pred.: *and there were, etc.* — **Κορινθίων κτέ.**, sc. **στρατηγός**. Notice also the ellipsis of **τινες**. — **πέμπτος αὐτός**: a frequent and peculiar idiom: may be rendered, *with four associates (more lit. himself, fifth and chief)*. — 3. **προσέμιξαν** (**προσγέγνυμι**), with dat. H. 605; S. Gr. 439; G. § 187. — **κατὰ Κέρκη**: *opposite*, etc. — **όρμηζονται** (notice the difference between act. and mid., also between **όρμίζω** and **όρμεω**): denotes motion, hence followed by **ἐσ**. We may render it (although not with perfect exactness), *they come to anchor at*, etc. — 4. **Ἐφύρη**: defin. appos. with **πόλις**. — **παρ' αὐτήν, by it, past it** (the city Ephyre). — **ἐς αὐτήν**, i. e. **Λίμνην**. — **οὐ**, i. e. **ποταμοῦ**: **ἔχει**, subj. **λίμνη**, *a fifth*, not of water entirely stagnant, as Th. says above **ἔξεισι**. — **ων ἐντός**,

between which (i. e. the two rivers Thyamis and Acheron) : **ἀνέχει**, *rises, juts out*. — 5. **τῆς ἡπείρου ἐνταῦθα** : H. 589; S. Gr. 427, b; G. § 182, 2.

CHAP. 47. **ἀντούς** (i. e. **Κορινθίους**) **προσπλέοντας** (supplement, particip.), *that they were sailing against* (them). Although the reference of **ἀντούς** is plain enough in the Greek sentence, yet an English writer would be likely to use here a substantive instead of a pronoun : *when they were informed that the Corinthians were sailing*, etc. — **Σύβοτα** (**σῦς**, *swine*, **βόσκω**, *to feed*) : *Sybota*, or *Swine-pastures*. — 2. **ἀντούς**, dat. with **ὅν** : notice the peculiar position of **ἀντούς**. — **ὁ πεζός** (also in the form **τὸ πεζόν**) : *the foot-force*. Cf. 29, 2; 30, 4. — **ταύτη**, *in this region*, adv. of place, used as attributive of **ἡπειρῶται**. — **άει ποτε . . . εἰσήν**, *have always been*, etc. G. § 200, Note 4.

CHAP. 48. **παρεσκεύαστο** with dat. Cf. 46, 1. — **τριῶν ἡμερῶν** : gen. of measure. — **ἀνήγοντο** : notice again the imperf. Cf. 46, 1. Recollect that **ἀνά** is spoken regularly of putting out to sea, as well as of going from the coast to the interior : **κατά**, of approach towards the coast, either from the sea or from the interior. **ἀνήγ-ώς ἐπι**, *they put to sea, as if for*. — 2. **πλέοντες καθορῶσι**, *while sailing they deserv*. — **πλεούσας** (**πλέω**) agrees with **ναῦς**. — 3. **ἀντιπαρετάσσοντο** : spoken of both parties. — **ἐπι μὲν τὸ . . . νῆσος**, sc. **παρετάσσοντο**, suggested by the preceding verb. It implies the idea of motion, hence takes **ἐπι** with the acc., *on the right wing of*, etc. — **τὸ δὲ ἄλλο . . . ἐπεύχον**, *but the rest (of the line), they themselves* (the Corcyraeans) *occupied*. — **τέλη** (**τέλος**), *divisions*. Th. elsewhere uses **τέλη** for divisions of cavalry, also of infantry. — **ῶν** (referring to **τέλη**) depends on **έκαστον**; **στρατηγῶν** on **εἰς** : *each of which, one of the three*, etc. — 4. **Κορινθίους δέ, but on the side of the Corinthians** : dat. of interest in looser relations. — **κατὰ δὲ τὸ μέσον κτέ,** verb omitted : *but in the centre (were)*, etc. Notice the frequent use of **ώς** before **ἔκαστοι** in Th., *each by himself, each in order, severally*. — **εὐώνυμον κέρας** : article omitted in Greek, but necessary in Eng., *the left wing*: “**δεξιόν, μέσον, εὐώνυμον**, when used in a military sense, often omit the article. Yet this omission can hardly occur, if either word have a qualifying adjective or clause.” Krüg. — **ταῦς ἄριστα . . . πλεούσας**. So in English ; *with the best sailing of*, etc. — **κατὰ τὸν κτέ,** *over against the*, etc.

CHAP. 49. **Ξυμμίξαντες δέ, And having joined battle.** **συμμίγνυμι** may also be used of a friendly meeting. — **ἥρθη : αἴρω**. Krüger supposes the signals (**σημεῖα**) were some kind of banner, supported by the masts of the ships, and raised or lowered by means of ropes. — **τῷ παλαιῷ τρόπῳ κτέ,** *after the ancient manner having still prepared themselves with less skill*. This implies that when Th. wrote the passage, some years later, the Greeks had made great improvements in the art of naval warfare. The lack of skill here alluded to consisted chiefly in the large proportion of land forces compared with the seamen. — 2. **τῇ μὲν . . . , πεζομαχίᾳ δὲ . . . οὐσα** : explains **κάρτερά** : *the naval engagement was obstinate, not so much (lit. not equal) by reason of the art (displayed), but because it was more nearly like a land battle*: **οὐσα**, particip. causal. — 3. **ὑπό τε . . . καὶ . . . πιστεύοντες**

assigns the reason of **οὐ . . . ἀπελύντο**: *both on account of the number and press of the ships, and because they trusted somewhat more for the victory to, etc.* — **ἡσυχ- . . . νεών**: gen. abs. *while the ships, etc.* — **διέκπλοι** (**διά**, **ἐκ**, **πλοῦς**) . . . **ἡσταν**: *and there were no evolutions.* The particular kind of evolution here referred to is described in part by the composition of the Greek word. It consisted in breaking through the enemy's line, returning with as much force as possible, and striking a hostile ship either on the side or on the stern, with the aim to sink, or, at least, to disable it. Herodotus first speaks of the dieplus. The Athenians resorted to it in all their naval battles a few years later than this engagement. — **τὸ πλέον . . . ἥ**, *more than.* — 4. **πολὺς θόρυβος**, sc. **ἥν**, expressed in next clause. — **παραγγυνόμεναι**: observe the force of the pres. particip. : **εἴ πῃ πιέζοντο** (subj. **οἱ Κερκυραῖοι**): optat. expressing indefinite frequency of past action. H. 729, b; S. Gr. 498, b; G. § 220, II. (b). — **δεδιότες οἱ στρατηγοί**: grammatically in appos. with the subj. (**αἱ Ἀττικαὶ νῆσοι**) of **ἡρχον**. The gen. abs. would have been correct, but less animated. — **τὴν πρόρρησιν**: cf. ch. 45, 3. — 5. **ἐπόνει**: **πονέω**. — **στορόδας** with **αὐτοῖς**. — **ἐς τὴν ἥπερον**: connect with **καταδιάξαντες**: **μέχρι τοῦ στρατοπέδου αὐτῶν** with **πλεύσαντες**. — **ἐνέπρησαν**: **ἐμπίπρημι**. — **ἐρήμους**: pred. adj. with **τὰς σκηνάς**. H. 535, b; S. Gr. 381, b; G. § 142, 3: *the tents which were deserted.* — **χρήματα**: not limited here to the idea of *money*, but in the wider sense of *goods, property, baggage*. — 6. **ταύτῃ μὲν οὖν . . . ἥ δέ**: used here of place: *here therefore* (i. e. on the right wing of the Corinthians) . . . ; *but where, etc.* — **οἱ Κορίνθιοι καὶ οἱ ξύμμαχοι**: the Corinthians themselves, as we learn from the next sentence, were victorious; but they are mentioned here with the allies, because the interests of both were identical, and the defeat of the latter was in so far their own defeat. — **τῶν . . . παρουσιῶν**: gen. abs. denoting the reason of **πολὺ ἐνίκων** (**νικάω**): *because the twenty ships, from a number (originally) less, etc.* Recollect that the entire number of the Corecyraean ships, including the ten from Athens, was only 120 (ch. 47, 1), while the Corinthians had 150 (ch. 46, 1): **ἐκ τῆς διώξεως**, see § 5, in this chapter. — 7. **μᾶλλον . . . ἀπροφασίστως, more unreservedly**: **ἀπεχόμενοι**, *holding themselves in check*: **ῶστε μὴ ἐμβάλλειν τινί**, *in so far as not to make an attack on any one.* They still bore in mind and acted on the instructions of the Athenians. — **λαμπρός** is comm. defined by **φανερώς, openly, plainly**: yet it is more emphatic, as is indicated by the etymology: **φανερῶς** fr. **φαίνομαι, to appear**: **λαμπρῶς** fr. **λάμπω, to shine, to be bright**. — **ἔργου . . . εἶχετο, every one had a share in work**, i. e. *participated in (the) engagement*: **ἥδη**, *at once, forthwith*, emphasizes the foregoing words. — **διεκέριτο** (**διακρίνω**): *impers. there was no longer any separation*: or, as it is often rendered, *any distinction* (between the Athenians and the other combatants). The idea is made clearer by what follows. — **ξυνέπεσεν** (**συμπίπτω**): *impers. : ἐς τοῦτο ἀνάγκης ὥστε κτέ. : it came to this (point) of necessity that, etc., it became unavoidable that, etc.* — **τοὺς Κορ- καὶ Ἀθ-**: *emphat. posit. subj. of ἐπιχειρήσαι*: *one article with both nouns, thus uniting them more closely as one definite idea.*

CHAP. 50. τὰ σκάφη . . . τῶν νεῶν: *the hulls of the ships.* — οὐχ εἶκον ἀναδόμενοι: Lex. ἀναδέο, 111., *did not take in tow.* — καταδύσειν (καταδύω) does not imply the sinking of a ship to the bottom, but only a partial sinking: ἃς καταδύσειν has the construction and force of a hypothetical, or, as it is also called, conditional, relative sentence, after a secondary tense. H. 757; S. Gr. 523, e; G. § 233: *which they had (one after another) partially sunk, which they had disabled.* Observe that the relat. ἃς is not here attracted to the case of the antecedent. — φονεῖν . . . μᾶλλον ἢ ζωγρεῖν: infin. denoting purpose. Does the Greek differ in this respect from the Latin infin.? φονεῖν and ζωγρεῖν are connected equally in sense with ἐτράποντο and with διεκπλέοντες, but are more naturally rendered with the particip. The statement here shows that the desire for revenge in this battle was paramount to that of obtaining booty. — τοὺς . . . φίλους: obj. of ἔκτεινον (κτείνω): imperf. again denoting the beginning of an act. The Megarians and Ambraciots were on the Corinthian right. Cf. ch. 48, 4. — 2. γάρ introduces the whole sentence, especially οὐ . . . ἐπειδύντο κτέ, as explanatory of what precedes. In addition to this, the notion of cause or reason lies in the construction πολλῶν . . . οὐσῶν κτέ, gen. abs.: *For, since many ships belonged to both sides, and extended, etc., they did not easily make (for themselves) the distinction, etc.: ἐπὶ πολὺ, over a wide space: ἐπειδή, after.* — ναυμαχία . . . αὕτη: *this, as a naval battle (not this naval battle):* H. 538; S. Gr. 382, d; G. § 142, 4. — "Ελληστι (dat. of interest) τρόπος "Ελληνας: *of Greeks against, etc.* — μεγίστη . . . αὐτῆς: lit. *the very greatest of those before it*, — a frequent form of solecism. We, however, commonly avoid it by using a comparative, — *far greater than any of, etc.* Note the force of δή after μεγίστη. H. 851; S. Gr. 580, d; also of the perf. γεγένηται, *has been* (up to the time when Th. wrote). — 3. ἐκράτησαν: Lex. κρατέω, II., *they gained possession of:* with gen. — ὥστε προσκομίσαι (πρός, κομίζω), *so as to convey (them, i. e. the wrecks and the dead).* — οἱ, adv., *to which place, whither:* αὐτοῖς, dat. of interest with προσεβεβ, *had come to aid them.* Cf. ch. 47, 3. — ξστι (H. 406, Rem. b; S. Gr. 277, c) κτέ, *and there is the Sybota of, etc.* A cluster of islands called Sybota was mentioned above, ch. 47; here, another place of the same name, on the mainland, is referred to: λιμὴν ἐρῆμος, descriptive appos. with τὰ Σύβοτα. — ποιήσαντες, sc. οἱ Κορίνθιοι. — 4. οἱ δέ, i. e. οἱ Κέρκ: ταῖς πλωίμοις, sc. ναυσὶ, dat. of accompaniment. — καὶ . . . λοιπαῖ: *and (with) as many as were left:* i. e. left behind when they sailed out for the battle just described. The number appears, by comparing ch. 25, 4, with 47, 1, to have been ten. Why these ten were previously left behind is not stated. — καὶ αὐτοῖς, *themselves also:* ἀντιπλέον (ἀντιπλέω), *sailed to meet (the Corinthians).* — σφόν: reflexive for a depend. sentence: refers to οἱ δέ. — περιέστιν (sc. οἱ Κορίνθιοι) is used in the active several times by Th.; yet the mid. (as deponent) is far more common. — ἐπεπαιάνιστο (παιωνίζω): impers.: αὐτοῖς, agent with pluperf. pass., H. 600; S. Gr. 435; G. § 188, 3: *the paean had been sung by them, they had sung, etc.* — 5. πρίμην ἐκρούνοντο: a nautical expression: *put back stern-*

wards (lit. *struck stern*) ; *retreated with prows towards the enemy*. — **τῶν δέκα** : depends on the compar. **νότερον** : *later than the ten, subsequent to the ten* (c. 45, 1). — **βοηθόντες** : appos. with **τις**. — **δλίγαν ἀμύνεν** : infin. with adj., H. 767 ; S. Gr. 539 ; G. § 261 : lit. *few to defend* (the Coreyr.) : freely rendered, *too few for defence*. The force of **μή** extends to the end of the sentence.

CHAP. 51. **προειδέντες** : Bétant defines this by *prius videre* ; but this is the only passage in Th. which he cites with this meaning. It is certainly not the usual meaning of the word. See Lex. **προοράω**, and **προειδον**. It means rather, *having seen before (themselves), having seen in the distance, having despaired*. Spoken of the same act as **κατιδέντες** (50, 5, **κατά**, **όρέω**, *to look down upon, to regard, to despy*). Classen renders **προιδόντες**, da sie sie schon aus der Entfernung sahen : *as they had seen them (the ships of the Ath.) in the distance (lit. out of the distance)*. — **ἀπ' Ἀθηνῶν . . . πλέον**, *that there were from Athens, not (simply) as many as they saw, but a greater number*. — 2. **τοῖς Κερκυραῖοις** is not, I think, to be regarded as agent (H. 600 ; S. Gr. 435 ; G. § 188, 3) ; but rather as “dat. of interest in looser relations.” H. 601 ; S. Gr. 437 : or, as “dat. denoting that with respect to which a statement is made.” G. § 184, 5 ; *but on the part of the Coreyraeans . . . (the ships) were not seen*. — **ἐπέπλεον** (**ἐπί**, **πλέω**) sc. **αἱ νῆσοι**. — **μᾶλλον . . . ἀφ-** : *rather from that point which was obscure (to the Coreyraeans)*. Krüger drops the parenthesis, and makes **τοῖς Κερκ.** depend on **ἀφανοῦς** ; but he is not followed by the editors generally. — **καὶ** (sc. **οἱ Κερκυραῖοι**) **ἔναντι μαζον**. — **ὅτι** before the oratio recta. H. 734, b ; S. Gr. 502, c ; G. § 241 : may be omitted in translating, and its place supplied to the eye by quotation-marks. — **νῆσοι** (without the article) **ἔκεινατ** : *some persons . . . said, “ships yonder are sailing towards (us).”* — **διάλυστιν, σεparation** : **ἀπαλλαγὴ . . . ἀλλήλων**, *departure from one another*. — 3. **ἔτελεύτη ἐσ νύκτα**. “*In τελευτᾶν schwebt noch das sich erstrecken vor*.” Boeh. The idea of extension lies in **τελευτάω** ; hence, with **ἐσ** and acc. *The naval engagement continued into the night* ; or we may also render it freely, *ended at nightfall*. It was above mentioned that *it was already growing dark* (**ξυνεσκ-** . . . **ἥδη**). — 4. **τοῖς Κερκυραῖοις** : depends on **προσκομισθέσαι** (**προσκομίζω**) : may be rendered freely, *And while the Coreyraeans were, etc. Notice the unusual position of δέ*. Classen places it after **τοῖς**. — **Ἀνδοκιδῆς ὁ Δεωγόρος**, an Athenian orator, mentioned only here by Th. — 5. **ἔγνωσαν** (2 aor. of **γιγνώσκω**) : *recognized (them)* : **καὶ ὥρμισαντο**, *and they came to anchor* : **αἱ νῆσοι** is usually understood as the subj. of **ὥρμιστο** ; but Krüger thinks this scarcely admissible, and understands the persons on board as subj. Cf. 46, 3, and 5.

CHAP. 52. **ἐν τοῖς Συβότοις** : attributive position : lit. *in the Sybota harbor* : i. e. *the harbor at Sybota*. — 2. **οἱ δέ**, i. e. **οἱ Κορινθῖοι**. — **ἔραντες** (**ἀέρω**) **κτέ**, *getting the ships under way from, etc.* — **μετέώρους** : adj. of two endings ; agrees with **ναῦς** : *drawing (them) up at sea*. — **ναυμαχίας** : gen. depending on **ἔρχεν**. — **προσγεγνημένας** : supplement, particip. : **ἀκραψίες**, pred. adj. : *both that ships had arrived from Athens afresh* : **πολλά**, also pred.

adj.: and that embarrassments many in number: ξυμβεβ-, same const. as προσγεγ-: αἰχμαλώτων τε . . . καὶ ἐπισκευὴν κτέ., explanatory of τὰ ἄπορα: both concerning guarding of prisoners . . . and in respect to ship-stores which did not exist, etc. Notice the change of const. from περί with gen. to acc. of specif.: ἐπισκευὴν τῶν νεῶν (ship-stores) includes the idea of material for repairing the ships and also of the requisite provisions. — 3. ὅτῃ κομισθήσονται (κομίζω): explanatory of τοῦ . . . πλοῦ, the homeward voyage, in what way they should be conveyed. — τὸς σπονδάς: cf. 23, 4, where it is called the thirty years' truce. — ἐς χεῖρας ἥλθον: Lex. χείρ, 4: came to blows, came to an actual engagement — μὴ . . . οὐκ, that . . . not.

CHAP. 53. ἐσβιβάσαντες takes ἀνδρᾶς for an obj.: one might expect here ἐσβιβάσιν agreeing with αὐτοῖς, yet see ξυμάχους 31, 2, note: having put men on board, etc. — ἀνευ κηρυκέου: thus indicating that they still regarded themselves as at peace with the Athenians; since, in time of war, the herald's staff (in modern phrase, *the flag of truce*) is necessary for protection. — ἔλεγον, spoke, i. e. through the men whom they sent. — 2. σπονδᾶς (notice the omission of the article) λύοντες: in violating treaty-obligations. — ἡμῖν . . . λύτασθε: for you stand in the way of our avenging ourselves on, etc.: lit. you stand in the way to us while avenging, etc. — γνώμη (a determination, a purpose), with the infin. — κωλύειν τε: one would expect καὶ λύειν after it (both to hinder . . . and to break, etc.); but, in lively narrative, the infin. λύειν passes over to the indic. λύετε, before which εἰ is to be understood: and (if) you continue to break, etc. To make a grammatical English sentence, τέ after κωλύειν may be omitted in rendering. — πλεῖν: with κωλύειν (to hinder us from sailing, etc.), also with βούλόμεθα. — ίμᾶς τούσδε, us who are here, obj. of λαβόντες, and understood (in the dat.) with χρήσασθε. — 3. δον ἐπήκουστεν: parenthetical, defining τὸ στρατόπεδον: as much as paid attention to (them): ἀνεβόησεν, ἀναβοάω. — 4. Κερκ- τοῖσδε. Note the omission of the article, contrary to H. 538; S. Gr. 382, d; G. § 142, 4. The substantive with a demonstrat. pron. does not take the article, if the subst. be a proper name. Kühner, § 246, 3, Rem. 1 (b). — ἀλλοσέ ποι, lit. elsewhere anywhere, i. e. anywhere else. — εἰ . . . πλευτείσθε (fut. of πλέω), if you shall sail, etc. — ἐς . . . χωρίων: cf. 45, 3, note. — οὐ περιοψόμεθα (περιοράω), we shall not overlook (it) = we shall hinder (it): κατὰ τὸ δυνατόν, according to that which is possible = to the best of our ability.

CHAP. 54. τὸν ἐπ' οἴκου: article repeated with attributive. H. 533; S. Gr. 380, b; G. § 142, 2: the homeward voyage, or the voyage home. — παρεγκεύαζοντο, imperf. implying a series of actions: ἔστησαν, aor., a single action, a past event. H. 701, 705; S. Gr. 476, 480; G. § 200: ἔστησαν is either 1st or 2d aor. in form. Why is it 1st aor. here? What tenses are trans. in the act? Lex. λύτημι. — ἐν τοῖς ἐν τῇ ἡπέρᾳ Συβ-, in the continental Sybota. Recollect there was also an insular Sybota. Ch. 47, 1. — τὰ ναυάγια καὶ νεκρούς: one article for both nouns, which are thus closely joined together as one idea: τὰ . . . ἔξενεχθέντα (έκφέρω) is spoken of both nouns preceding: the wrecks and dead, which had been borne

within their reach (*κατὰ σφᾶς*) by, etc. — *τέ* after *τά*: correlative with *καὶ* before *τροπαῖον*. Same const. with *τόν τέ . . . καὶ τρόπ-*, just above. — *ἐν τοῖς ἐν τῇ νήσῳ Συβ-*, lit. in the *in-the-island Syb.* = *in the insular Syb-*: cf. note above. — 2. *γνώμῃ . . . τοιᾶδε*, with some such opinion as follows: explained by the following sentence: *Κορινθίοι μὲν . . . ξετησαν τροπαῖον*. *Κέρκυραῖοι δὲ . . . τροπαῖον ξετησαν*. — *ώστε . . . προσκομίσασθαι*: notice the force of the mid., *so as to convey to themselves*. — *οὐκ ἐλάσσους χιλίων* (a litotes). A more exact statement will be found below, ch. 55, 1. — *καταδύσαντες*, because they had disabled: cf. *καταδύσεαν*, ch. 50, 1, note. — *μάλιστα*, with designations of number, *about*. — *τὰ κατὰ κτέ*: cf. note on *τὰ ναυάγ-* above, also *κατὰ σφᾶς*: *the wrecks and dead within their reach*. — *αὐτοῖς*: dat. of interest with *ἐπεχώρισαν*. — *πρύμναν κρουύμενοι*: cf. note, ch. 50, 5. — *τέ* after *τῇ*: correl. with *καὶ* before *ἐπειδή*: and because the Cor. both retreated, rowing sternwards, from before them, the day preceding, having seen the Athenian ships; and, after the Athenians came, did not sail, etc. Perhaps the idea might be plainer by rendering *τέ . . . καὶ, not only . . . but also*. — *νικᾶν*: not, to be conquering, as a pres.; but, to have conquered, to be victorious, as a perf. H. 698; S. Gr. 475, a.

CHAP. 55. *Ἀνακτόριον* (obj. of *ἔλλον*): Anactorium was a little south of Actium, mentioned ch. 29, 3. — *ἀπάτη*, by *deception*, by *stratagem*: in opposition to *βίᾳ*, by *force*. — *ἥν δὲ κοινὸν κτέ*, and it was a common possession of, etc., having been founded in common by both cities: more freely rendered, and it belonged in common to, etc.: *ἐκείνων*, i. e. *τῶν Κορινθίων*. — *δοῦλοι*: they had probably been employed as rowers (*ἔρεται*), while the 250 were the fighting men (*ἐπιβάται*). — *ἀπέδοντο*. Notice the meaning in the mid.: *they sold*. — *δῆσαντες ἐφίλασσον*. In ch. 30, 1, we have *δῆσαντες ἔχον* in nearly the same sense. — *ἐν θεραπείᾳ ἔχον πολλῆς, held in much care*, i. e. *treated with much attention*. — *ὅπως . . . προσποιήσειαν*, in order that *they* (the 250 Corcyraeans, who were held in custody) *on their return* (home to Corcyra) *might win over*, etc. *αὐτοῖς*, i. e. *τοῖς Κορινθίοις*. The bloody party strife which afterwards occurred at Corcyra resulted directly from the favor which the Corinthians gained with these 250 men. — *δυνάμει*, *power, influence*: particularly political influence. — *πρώτοι*, *first*, or, as we often say, *leading men*. — The idiom *ἐτύγχανον . . . ὅντες* (subj. *οἱ πλείους*) is already familiar to the learner. — 2. *περιγένεται . . . τῶν Κορ-*: Poppe and Goeller render this, *Corinthios bello superat*; but *superat* seems to be too strong a word for *περιγένεται*: Bétant renders *περιγίγνεσθαι* for this passage, *superstitem esse, servari*: Classen, sich behaupten, glücklich davon kommen, *to maintain itself, to come off happily*: Krüger, behält die Oberhand, *keeps the upper hand*. Is, then, *τῶν Κορ-* dependent on *τῷ πολ-* (*in the war of the Cor.*), or on the verb? The critics are not agreed, but the prevailing opinion favors the latter, *maintains itself in war over (or against) the Cor.* — *αἰτία*, without the article, predicate: *αὕτη*, subj.: *πρώτη* qualifies *αἰτία*: a frequent arrangement in Th.; cf. 50, 2, *ναυμαχία . . . αὕτη . . . μεγίστη*: and this became the first cause of war between the Cor. and the Ath. (lit. on the part of the Cor. against the Ath.): *ὅτι* (ex-

planatory of *αἰτία*), *the fact that*. — *σφίσιν* (*τοῖς Κορινθ-*) : dat. of interest, *against them*, depends on *ἐναντιμάχουν* (subj. *οἱ Ἀθηναῖοι*) : *ἐν σπονδαῖς*, *during the existence of a truce, in time of peace*.

HOSTILITIES BETWEEN CORINTH AND ATHENS RESPECTING POTIDAEA.
(Chaps. 56 – 66.)

CHAP. 56. *ταῦτα*, *these things* (the things above mentioned) : *καὶ τάδε* *ξυνέβη γεν-*, *it happened that the following (difficulties) also arose*: *διάφορα* (subst.) *ἐs τὸ πολ-*, *as differences tending to war*. — 2. *γάρ*, epexegetic. Lex. II. In English, an explanation of this sort is introduced without any connective; hence *γάρ*, in this use, is better omitted in the rendering: *while the Corinthians were managing*; not, *for while*, etc. — *δπως* with the subjunc. depending directly on *πρασσόντων* (a primary tense); but as this is a dependent clause, and as the leading verb above (*ξυνέβη*) and that below (*ἐκέλευν*) are in the past, it is more natural to render *πρασσόντων* also as past, *were managing*. Then *δπως* with subjunc. would come under the principle. H. 740; S. Gr. 508; G. § 216, 2. Several critical editions have here *τιμωρήσονται*, fut. indic. under the rule, H. 756; S. Gr. 522; G. § 217: *that they might avenge themselves on them* (*αὐτούς*, i. e. the Athenians). — *Ποτιδαιάτας ἐκέλευν καθελεῖν*, *ordered the Potidaeans to demolish*: *έαντάν* (refers to *οἱ Ἀθ-*) *φόρου ὑποτελεῖς* (*subject to tribute, tributary*), *but tributary allies of themselves*. — *τὸ ἐs Παλλήνην τεῖχος*, *the wall towards Pallene*. See map. Obedience to this order would expose the Potidaeans on the side of the sea, where the Athenians were, at this time, undisputed masters. This, it was hoped, would secure their continued allegiance to Athens. — *τοὺς ἐπιδημουργούς*, *the Dorian magistrates*. Recollect that the Athenians were Ionians. — *ἐκτέμπειν μὴ δέχεσθαι* : pres. infin., *to send away, to refuse to receive* (as often as they should be sent). — *δεισαντες* agrees with the subj. of *ἐκέλευν*, *οἱ Ἀθ-*: *ἀποστάσιν*, subj. *οἱ Ποτιδαιάτας*. — *ξυναποστήσωσι*, 1st aor., trans., *fearing that they might revolt and induce the other allies on the Thracian frontier to revolt with (them)*. These clauses depend on *ἐκέλευν* above, a verb in a past tense. H. 735, ff; S. Gr. 503; G. § 218. *ἐπὶ Θράκης* is used to denote that part of the Thracian coast which was occupied by the Grecian colonies; that is, Chalcidice eastward as far as Amphipolis. Cl., Pop. For *ἐπὶ* with gen., see H. 431, a; or Lex.

CHAP. 57. 2. *ἐπεπολέμωτο* (*πολεμώ*), *had been provoked to hostilities*. — *ῶν* : concess., *though he was*, etc. — 3. *ὅτι*, causal. — *Φιλιππῷ ξυμμαχίαν ἐποιησαντο*, *had formed an alliance with*, etc. — *Δέρδα*: 1st declens. masc.: *Derdas*. — *κοινῇ*, adv. with *ἐνεντιουμένους*. — 4. *ἐπραστεῖν*: same sense as *πρασσόντων*, 56, 2. — *ἐs τε πέμπων καὶ προσεποιεῖτο*: an irreg. const.: *both by sending and he proceeded to win over to himself*, etc. — *αὐτοῖς*, i. e. *τοῖς Ἀθηναῖοις*. — *τῆς ἀπεστάσεως*, *for the sake of the revolt of*, etc., i. e. *to bring about the revolt of*. Potidaea (from the Athenians). — 5. *προσέφερε λόγους*, *made proposals*. — *ἐπὶ Θράκης*: cf. note above, ch. 56. — *εἰ ἔχει*, *if he should have these*

in alliance with (him) : ταῦτα refers to Χαλκιδεῦσι and Βοττιαῖοις (Chalcidians and Bottiaeans) : yet the gender conforms to that of the appositive clause, δμορα . . . χωρία, *the places which were conterminous*. — τὸν πόλεμον, i. e., the war with the Athenians : μετ' αὐτῶν, *with them*, i. e. *participating with them, aided by them*. — 6. ἀν (neut., refers to the foregoing statements respecting the movements of Perdiccas) with αἰσθόμενοι. — ἔτυχον γὰρ . . . ἀποστέλλοντες, *for they were just then sending, etc., or, for they were sending, as it chanced, etc.* — ἐπὶ τὴν γῆν αὐτοῦ, *against his land* (that of Perdiccas). — μετ' ἄλλων δέκα. This would make eleven generals in all, and five were sent afterwards (ch. 61, 1) ; but the Athenians chose only ten annually. Hence, instead of δέκα, Krüger conjectures δ' = τεττάρων, *four* : Classen adopts the conjecture of Hermann, and reads δύο, which seems most probable. — ἐπιστέλλονται (cf. Eng. word *epistle*), *instruct, charge*. — τὸ τεῖχος, i. e. τὸ ἐς Παλλήνην τεῖχος, ch. 56, 2.

CHAP. 58. Ποτιδαιάται : subj. of ἀφίστανται. — πέμψαντες μέν . . . ἐλθόντες δέ : correlative. — καὶ before παρ' Ἀθηναῖος, correlative with καὶ before ἐς τὴν Δακ-. These connectives are not very conveniently rendered here, although their force may be readily seen in the Greek sentence. — πρέσβεις, obj. of πέμψαντες. — μὴ . . . μηδέν, *to adopt no new policy respecting them*, — an expression usually denoting some harsh measures : πέρι, notice the anastrophe. — ἐπραστον is rejected by all the recent edit., and hence the learner may disregard the word entirely. So in general of words included in brackets. — ἐπειδὴ ἐκ τε Ἀθ- . . . εύροντο . . . καὶ τὰ τέλη . . . ὑπέσχετο . . . , τότε δὴ . . . ἀφίστανται, *when . . . they obtained nothing satisfactory, . . . and (when) the magistracy . . . promised . . . , then indeed . . . they revolt, etc.* : τέ after ἐκ, correl. of καὶ before τὰ τέλη : ἐκ πολλοῦ, *for a long time*. — ἀλλ' . . . ἐπλεον, *but the ships (appointed to sail) against Macedonia, were sailing against themselves also in like manner*, i. e. were sailing against Macedonia and the Potidaeans equally, with like hostile intentions against both. — τέλη: Lex. τέλος, III. — ἢν ἵωσιν, and above, ἢν δέη, where εἰ with the optat. would be equally grammatical (*if it should be necessary, if the Athenians should go, etc.*) ; but ἢν with the subjunc. denotes a more definite probability. — ἀφίστανται : historic present. H. 699 ; S. Gr. 477, a ; G. § 200, Note 1 : has the construction of a past tense. — ξυνομόσαντες : ξυνόμυνη. — 2. ἐκλιπόντας, καταβαλόντας, agree with Χαλκιδέας, and take τὰς . . . πόλεις as obj. — ἀνοικτασθαι ἐσ, *o move upward* (i. e. from the coast to the interior) *into*, etc. — μίαν πόλιν, without article ; hence explanatory of ταῦτην : ισχυράν, pred. : *and to make this, a single city, strong*. — τοῖς ἐκλιποῦσι : a repetition of the idea in ἐκλιπόντας : as the obj. (τὰς πόλεις) was expressed above, it is left understood here. — τῆς . . . γῆς and τῆς Μυγδονίας : partitive gen. with ἔθωκε : *and to those having left (their cities), to these he gave of his own land (that district) of Mygdonia adjacent to (τερψτι), etc.* νέμεσθαι, infin. denoting purpose, *to till, to occupy* : ἕως ἀν κτέ, *as long as*, etc. — καὶ οἱ μὲν . . . Αἱ δὲ . . . νῆσες (ch. 59) : correl. sentences. Cl. and Krüg. place only a colon after παρεσκευάζοντο, and begin ch. 59 with

a small letter, which seems to me better: *and these, demolishing . . . both moved upward . . . : but the thirty ships, etc.*

CHAP. 59. **τὰ ἐπὶ Θρ-** (sc. χωρία): cf. 56, 2, note. — **καταλαμβάνουσι**, *they find: ἀφεστηκότα*, supplement. particip., *have revolted, are in revolt.* — 2. **ἀδύνατα**: pred. adj., impers. const., plur. for sing. H. 518, a; S. Gr. 369, a; frequent in Th.: *that it was impossible.* — **πρὸς τε . . . καὶ (πρὸς)**, *both against Perdiccas, and against, etc.* — **ἐφ' ὅπερ**, *for which very object.* — **καταστάντες**, *having taken a position.* Cf. 49, 3. — **ἐπολέμουν μετά**, *they proceeded to carry on war together with (i. e. participating with).* We say in English “to carry on war with,” meaning against. The Greek for that idea is **πολεμεῖν τινι**, or **πρὸς τινα**, or **ἐπὶ τινα**; but **πολεμεῖν μετά** with gen. can only be understood as explained above. For the fact stated in the Greek sentence, cf. 57, 3. — **ἄναθεν . . . ἐσβεβ-**, *who had made an incursion (previous to the alliance with the Athenians, as the perf. particip. implies) with an army from the upper country*, or we may render it, *from the interior.* Recollect that **κατά** or **κάτω** denote, with a verb of motion, approach to the coast, either from the interior of the country, or from the sea; with a verb of rest, situation on the coast: **ἀνά** and **ἀνω**, departure from the coast, or situation, in the interior or at sea. Combining the meaning of **ἄνω**, *situation in the interior, with θεν, from, we have the meaning from the upper country, or from the interior.*

CHAP. 60. **ἐν τούτῳ (τῷ καιρῷ)**, *at this crisis.* — **περὶ τῷ χωρίῳ** (περὶ with dat. not frequent in Att. prose), *for the place, i. e. Potidaea.* — **οἰκεῖον**: pred. posit.: *considering the danger their own.* — **καὶ . . . πείσαντες**: *and (men) of the other Peloponnesians, having influenced (them) by pay, or more freely, and hired soldiers of the other Pel.*: **μισθῷ πείσαντες**, a frequent expression, cf. 31, 1. — **ἔξ- . . . διπλίτας**, *six hundred and a thousand the whole (number) hoplites; i. e. in our idiom, 1600 hoplites in all:* notice **πάντας** in attrib. position, usu. in pred. posit. — 2. **αὐτοῦ**, object. gen. with **φιλίαν**, *on account of friendship for him:* **οὐχ ἥκιστα** (litotes), *not in a very slight degree, i. e. especially, chiefly.* — **γάρ** introduces the reason for **ἐστρατήγεις κτέ**, while **κατὰ . . . ξυνέσποντο** is to be regarded as parenthetical. — 3. **ὕστερον . . . ἦ**, *later than, after:* **ἐπὶ Θράκης**, *upon the Thracian coast:* here, after a verb of motion: cf. 56, 2, note.

CHAP. 61. **Ἐλθε κτέ.** A similar order is admissible in English: *And there came to the Athenians also, directly, the announcement that the cities have revolted (lit. of the cities, that they, etc.; prolepsis. H. 726; S. Gr. 495. Cf. 26, 2. τῶν Κερκυραίων).* — **πέμπουσιν**, **ησθντο**, subj. **οι Ἀθ-**. Notice the change from historic pres. to aor. — **ἐπιπαρόντας** (**ἐπὶ**, **παρά**, **εἰμι**: some edit. have **ἐπιπαριόντας**, **ἐπὶ**, **παρά**, **εἰμι**): supplement. particip., *were present in addition, i. e. the forces with Aristeus in addition to the revolted cities of Chalcidice.* — **έαυτῶν**, i. e. Athenian citizens. — **πρὸς τὰ ἀφεστῶτα** (**ἀπό**, **ἵστημι**), *against the (places) in revolt.* — **πέμπτον αὐτόν**: cf. 46, 2: **στρατηγόν**, app. with **Καλ-**. — 2. **καταλαμβάν-**: cf. 59, 1. — 3. **ἀναγκαῖαν**, *necessary, forced:* explained by **ώς . . . παρεληλυθώς**, *since Potidaea and the arrival of Aristeus (lit. Aristeus having arrived) compelled*

them to hasten, urged them on. — 4. **ἀπανίστανται**, withdraw from : subj. same as that of **ἐπολιόρ-**. Notice the change from aor. to historic pres. — **κάκεθεν** (erasis, = καὶ ἐκεῖθεν), sc. **ἀφικόμενοι**. — **ἐπι Στρέψαν**, against *Strepsa*, — the reading adopted by Pop., Kriigg., Class., Boeh. “*Strepsa* was a city of Mygdonia, north of Therme.” Class. — **πειράσαντες** (usu. deponent : yet the act. in Th. is not unfrequent) **χωρίου**, having first made an attempt on the place, i. e. on *Strepsa*. — **ὅπλιταις**, **πολλοῖς**, **ἰπτένσι** : dat. of accomp. In what connection does this chiefly occur? H. 604; S. Gr. 438, c; G. § 188, 5. — **χωρίς** (adv.) ; and besides with, etc. — **Παυσανίου** : supposed to be either a son or a brother of Derdas. — **παρέπλεον** (**περά, πλέω**). From Therme to Potidaea they would proceed near the coast : and the ships sailed along near (them), or in a direction parallel (**παρά**). — **ἔβδομη-**. For the number, compare 57, 6, with 61, 1. — 5. **κατά** with acc. often distributive : **κατ'** **ὅλην**, little by little, i. e. by slow marches. — **τριταῖοι** : H. 488, Rem. c; S. Gr. 340, c; G. § 138, Note 7.

CHAP. 62. **πρὸς Ὀλύνθου**, in the direction of *Olynthus*. — **ἔξω τῆς πόλης**, without (the walls of) the city, i. e. Potidaea. — 2. **ἵρηγντο** (**αἴρω**), had chosen. — **τῆς ἔππου**. Notice the gender. Lex. **ἔππος**, II. — **ἀπέστη γάρ**, for he revolted, etc. Cf. 61, 3 : **ξυνεμάχει, συμμαχέω**. — **Ἄρχοντα**, i. e. of Macedonia. — 3. **ἥν δὲ κτέει**, and it was the plan of Aristeus, keeping to watch, etc. Notice **ἔχοντι**, as though **τῷ Ἀριστεῖ** had preceded, — a rare construction, occasioned in part by the resemblance in idea of **ἥν ἡ γνώμη** to the more common **ἔδοξε** (which takes the dat.), in part by the tendency to the dat. in the expression of a defining relation. Class. — **Χαλκιδέας . . . μένειν**, but that the Chalcidians and remain in *Olynthus* : depends on, or more properly explains, **ἥ γνώμη** : **ἐπὶ σφᾶς**, against them, i. e. Aristeus with his army in the isthmus. — **βοηθοῦντας . . . ποιεῖν** : same const. with **μένειν** : subj. **Χαλκιδέας . . . ξυμμάχους . . . ἔππον** : coming up for assistance in the rear, put the enemy, etc. — **αὐτῶν** includes the idea both of Aristeus with his army in the isthmus, and of the Chalcidians, etc., in *Olynthus* : depends on **ἐν μέσῳ**, in the midst between themselves. — 4. **ἐπὶ Ὀλύνθῳ**, towards, etc. H. 641, a. — **τοὺς ἐκεῖθεν**, obj. of **εἰργωτι**, same as subj. of **ἐπιβοηθεῖν**. H. 774, 776; S. Gr. 536, c : that they may hinder those (coming) thence from rendering assistance. — **αὐτοὶ**, they themselves, i. e. Callias and his fellow-commanders. — **ἀναστήσαντες τὸ στρατό-**, ordering the army to march (lit. having caused the army to rise up, or having started the army). — 5. **πρὸς** with dat. close by, close upon. — **ξυνέμισγον** (**συμμίσγω** = **συμμίγνυμι**), joined battle. — 6. **λογάδες** : emphat. position : join with **ὅστοι** : as many as were about him, chosen men both of, etc. — **τὸ καθ' ἑαυτούς**, that which was opposite to (lit. along by, near : cf. 54, 1, 2) themselves. — **ἐπὶ πολύ** may denote either time or place ; here, the latter : a long distance. — **ἐς τὸ τείχος**, within the wall, i. e. of Potidaea.

CHAP. 63. **ἥστημένον** (**ἥσταομαι**) : cf. 30, 1. — **ἥπορησε** : **ἀπορέω**. — **διακινδυνεύσῃ χωρῆσας**, he should run the risk of going : **ἢ . . . ἢ**, whether or. Notice the force of **ἐπὶ** with gen. in the direction of, towards, and **ἐς** with acc. into. *Olynthus* was some miles away, Potidaea close at hand.

— δ' οὖν, but in ^{fact}, but finally: οὖν after δέ is regularly confirmative. — ως ἐστὶ ἐλαχιστόν: *into a space as small as possible*: ως, intens. with ἐλαχιστόν, often thus separated from the superlative by an intervening particle. — δρόμῳ βιάσασθαι (βιάζω) ἐστι, *by running to force his way into*. — παρῆλθε παρὰ τὴν χηλὴν κτέ. (Lex. χηλή, II.). The gates on the side towards Olynthus were of necessity closed lest the Athenian army rush into the city at the same time with Aristens. His object, therefore, was to reach another side of the city, where the gates could be safely opened to him. *And he passed along by . . . through the sea*, etc. “The position of παρῆλθε denotes that he at once attempted to carry out his resolution (ἔθεξε κτέ.), and the aorist denotes the successful completion of the attempt.” Cl. — βαλλόμενός τε καὶ χαλεπώς: a circumstance in the form of an adv. closely connected with a circumstance in the form of a participle: *both under a shower of missile weapons* (lit. *being cast at*), and *with difficulty*. Occasioned by the fact that he must wade through the sea. The missiles are supposed to have been chiefly from the Athenian fleet. — 2. ἀπέγειρε . . . ἔστι. Note the change of tense. Cf. δύναται . . . ἔχωρα: Xen. Anab. 1, 5, 6. *And it* (i. e. Olynthus) *was distant* (i. e. from Potidaea) . . . *and it* (i. e. the intervening distance) *is*, etc. — τὰ στρατούς: cf. 49, 1. — ἵπποις: H. 190, d; S. Gr. 104, e; G. § 53, 3, Note 2. Cf. 61, 4: *horsemen of Philip and Pausanias*. — διὰ τάχους (τάχος), *speedily*. — τῶν Αθών: pred. gen. H. 572; S. Gr. 415; G. § 169: *the victory appeared (on the side) of the Athenians* (lit. *became the part of, or possession of, the Ath.*) — ἐστὸ τέχος, i. e. of Olynthus. — ἵπποις (without article: pred.) . . . παρεγένετο: *there were horsemen present* (i. e. in the battle between the Athenians and Aristaeus), etc. Difference between οὐδέτερος and οὐδεὶς? — 3. ὑποσπόνδοις: *under an armistice*, which the Potidaeans no doubt had asked for, thus acknowledging their defeat. — ἀπέδοσαν, *delivered up*. (Cf. ἀπέδοντο, 55, 1, *delivered up for their own advantage*, i. e. *sold*). — ἀπέθανον δὲ κτέ. The order may be followed very nearly in English. *And there perished*, etc. A monument was erected to the memory of the Athenians who fell in this battle, in the Ceramicus, just west of Athens. This monument, with a large part of the interesting inscription on it, is now in the British Museum.

CHAP. 64. τὸ ἐπὶ τοῦ ἰσθμοῦ τεῖχος, *the wall on the side of the isthmus*: strictly, *the wall* (which one reaches in coming to the city) *out of the isthmus*: obj. of ἀποτελέσαντες, *having circumvallated, having invested*. — τὸ δὲ ἐπὶ τὴν Παλαί, *but the one towards Potene*: also a condensed expression, the full idea seeming to be, *the wall (from which one departs on going) into Pal.* — ἀτελέχιστον δὲ, *was without circumvallation, was not invested*. — ἵκανοι, pred. with εἶναι. H. 775, “A predicate-noun,” etc.: S. Gr. 536, b; G. § 136, Note 2. — φρουρεῖν . . . τειχίζειν (*to construct a line of circumvallation*) depend on ἵκανοι: διαβάντες (cf. note on ἵκανοι), *having crossed over*, i. e. by ship, as the city extended across the lower part of the isthmus. — σφίσιν (*reflexive* for a dependent clause), refers to the subj. of the leading verb of the sentence (ἐνόμιζον, subj. of 'Αθηναῖοι), depends on ἐπιθένται. — γιγνομένοις, the usual reading; Classen has γενομένοις δίχα, *after they were divided*

into two parts (the one on the north, the other on the south of Potidaea), as preferable in sense to γιγν- δίχ-, while they were becoming divided, etc. — 2. ἐν τῷ πόλει, i. e. Athens. — οὐσαν: supplement. particip., that *Pal. was*, etc. — χρόνῳ (H. 610; S. Gr. 444; G. § 188, 2) ὕστερον, *a while afterwards* (lit. *later by a time*). — ἐξ Ἀφύτιος (Ionic gen. ending) ὀρμώμενος, lit. *rushing out repeatedly, or habitually, from*, etc., i. e. *making Aphytis his headquarters, making Aph. his base of military operations*. — κατὰ βραχύ: cf. κατ' δλίγον, 61, 5. — κείρων, *ravaging* (lit. *shaving*): frequent in Herodotus; only here in Th., who elsewhere uses τέμνω. — 3. κατὰ κράτος, *in force, strongly*. — ναυοτύ, dat. of means and also of manner: ἐφορμούσας (ἐπι, ὀρμώ): note the force of ἐπι in *compos*.

CHAP. 65. ἀποτελισθείσης αὐτῆς καὶ ἔχων: particip. nom. connected by καὶ with gen. abs.: *when it had been invested and having*, etc. For another example of clauses in different forms connected by καὶ, cf. 63, 1. βαλλόμενός τε καὶ χαλ-. — ἀλλο, sc. τι, expressed just before, *something from Peloponnesus, or (something) else*. — παρὰ λόγον, *contrary to calculation*: the opposite of κατὰ λ., *according to*, etc. In other authors, in the form παράλογον. — πλὴν πεντακοσ-, join with τοῖς ἄλλοις: *advised (all) the others excepting having watched for a (favorable) wind, etc.* — ἐπὶ πλέον, of time: ἀντίσχῃ (ἀντέχω), *might hold out longer*. — τῶν μενόντων: pred. gen. and partitive with εἶνα, *to be (one) of*, etc. — ὡς ἔπειθε, *and when he did not persuade (them)*, etc. — τὰ ἐπὶ τούτοις (obj. of παρασκ-), *the things after these*, i. e. *the next best measures* (next to the proposal first made): or, as Boeh. and Cl. understand ἐπὶ τούτοις, *the measures (which were requisite) in these circumstances*. The use of ἐπὶ with the dat. admits of either rendering. — ὅπως ἔξει: also dependent on παρασκευάζειν. So Poppe, Kriigg., Boeh., Cl.: *and (to provide) that the affairs without (the city) be in the best condition*: ὅπως with f. indic. is frequent. H. 756; S. Gr. 522, a; G. § 217. — ἐκπλουν ποιεῖται, *he effects an escape by sea*, lit. *a voyage out*: λαθάν (λανθάνω) has the const. of a trans. verb, *having eluded*, etc.; may be rendered, *unobserved by the blockading squadron*, etc. H. 544, a; S. Gr. 390, a; G. § 158, N. 2. — 2. τὰ τε ἄλλα ξυνεπολέμει, *not only in other ways did he join with (them, the Chalcid.) in war*: τε καὶ, *not only but especially, but particularly*. Of two sentences thus connected by τε καὶ, the more important is introduced by καὶ; hence we may often render it as above. “τὰ ἄλλα is adverbial acc. rather than obj. of ξυνεπ-.” Cl. Yet there is no objection, I think, to viewing it as obj.: *he not only engaged in other military operations with, etc., but particularly, etc.* Although we may sometimes render καὶ as above, yet it is not to be viewed as an adversative conjunc. — Σερμυλῶν belongs both with πόλει and with πολλούς: *near the city of the Sermylians many of them*. — ἐς τὴν Πλε- ἐπ-: ἐς with acc. because ἐπρασσεν involves the idea of sending. The entire phrase is regularly spoken of secret negotiations: *and (sending) into Pel.*, he (secretly) negotiated that, etc. — ὅπῃ, with f. indic., less frequent than ὅπως, nearly akin to it in meaning: *ὅπως, in what way, in what manner*: *ὅπῃ, in what direction, where, at what point*; both are used as final conjunctions, *in order that*, or

simply, that. — 3. μετά with ἀποτείχισιν, *after the circumvallation of*, etc. Notice the unusual order. — τοὺς ἔξ- κτέ: with the article here, because they were mentioned above, ch. 64, 2. — ἔδισον (δηιόω): imperf. *he proceeded to lay waste*. — έστιν &. H. 812; S. Gr. 556; G. § 152, N. 2: καὶ before πολίσμη, intens.; *and took some towns even, or thus, and even took*, etc. After Phormio had finished the line of circumvallation, and withdrawn from Pallene, Callias was left with the first army of 3,000 mén (cf. ch. 61) to prosecute the siege of Potidaea. It lasted two years, and was attended with great expense to the Athenians.

CHAP. 66. αἰτίαι: without the article: cf. 55, 2: αὐταὶ here points to what immediately follows: προσγεγένητο (pluperf. augment omitted. H. 311, R. a.; S. Gr. 200 (fine print); G. § 101, Note 2). I have adopted here the reading of Poppe and Class.; Boch. reads προσγεγένητο, Krüg. προστεγεγένητο: *and to the Athenians and Peloponnesians, these (difficulties) arose, as accusations against one another, etc.* — δτι, the fact that, explanatory of αἰτίαι. — ἐπολιόρκουν, sc. οἱ Ἀθ-. — ἀπέστησαν (1st aor., trans.), sc. οἱ Πελ-: aor. where we should use a pluperf. H. 706; S. Gr. 481: *the fact that they had not only induced a city, allied and tributary, belonging to themselves, to revolt, but especially (the fact that they), etc.*: τὲ . . . καὶ, not only . . . but especially — ἐλθόντες (emphat.) . . . ἐμάχοντο, *went and fought*. — σφίσιν: the Athenians. — ἀπὸ τοῦ προφανοῦς, *openly*. — ξυνερράγει συρρήγγυμι: 2d pluperf., intrans. — ἀνακωχή denotes here not a cessation of hostilities, as the war had not yet actually begun, but rather *a postponement of hostilities*. — ιδιᾳ, *privately, on their own responsibility*: not from any formal authority given by the Peloponnesians generally.

CHAP. 67. σφίσιν: dat. of possessor with ἐνόντων (ἐν, εἰμι): H. 598; S. Gr. 434; G. § 184, 4. — ἀνδρῶν τε . . . ἐνόντων καὶ . . . δειλότες: observe again clauses in different forms closely connected: cf. 65, 1; 63, 1: the notion of cause is prominent in the particip. here, *since their own men (lit. men belonging to themselves) were within (the city), and . . . because they feared, etc.* — δτι . . . λελυκότες εἰεν καὶ ἀδικοεν: *oratio obliqua: declaring that they had both broken . . . and were wronging, etc.* — σπονδάς: without the article: cf. 53, 2. — 2. Αἰγινῆται: mentioned particularly, because they were not included under τοὺς ξυμμάχους. — κρύφα δέ: with πρεσβευόμενοι: *sending envoys not openly, but secretly, through fear of*, etc. So Poppe, Krüg., Boeh., Cl.: others join κρύφα δέ by an irregularity of const. with ἐνήγον (ἐν, ἄγω). — οὐχ ἥκιστα (a frequent form of litotes) . . . ἐνήγον, *in no slight degree . . . helped on, etc.* — αὐτόνομοι: why nom.? — κατὰ τὰς σπονδάς (the opposite of παρὰ τὰς σπ-): *according to the treaty*. What treaty is here referred to by the Aeginetans is not known with certainty: some say, the thirty years' truce (concluded 445 B. C., fourteen years previous to this debate); others (O. Müller and Goeller), the ancient alliance against Persia is alluded to. Cf. Grote's History, ch. xlviii., in a foot-note on this passage. — 3. προσπαρακαλέσαντες . . . καὶ εἰ τις: *having summoned in addition (προσ-), i. e. in addition to those whom the Corinthians had summoned, — any one also whoever of the allies affirmed (ἔφη):*

εἰ τις, like **ὅστις**, has the force of a compound relative pron., the antecedent part being limited by **τῶν ξυμμ.**, the relative part being the subj. of **ἔφη**. — **τὸν ἀλλο . . . ἡδικήσθαι**, *that he had been wronged in anything else* (aside from the specifications of the Corinthians and Aeginetans). — **ἔνλα-λογον σφῶν αὐτῶν . . . τὸν εἰσθότα**, *their own customary assembly*, i. e. the Spartan assembly composed of all citizens above thirty years of age. (Schoemann, cited by Classen.) Cf. Smith's History of Greece, ch. vii., § 7. — **λέγειν ἔκειεν**, *ordered (any one present, not only those whom they themselves had summoned, but also the Corinthians and those whom they had summoned) to speak.* — 4. **τὲ . . . καὶ**, *not only . . . but especially.* — **παριόντες**, *coming forward*, — a common word, spoken of those who came forward to speak in an assembly. Cf. below **παρελθόντες**. — **ώς ἔκαστοι**: cf. 48, 4, Note. — **καὶ ἔτερο . . . μάλιστα δὲ κτέ**, *both other grievances, not a few, and above all the fact that they were excluded from, etc.* — **καὶ τοὺς ἄλλους ἔλασαντες**, *having allowed the others also.* (So **καὶ** is understood here. Krüg., Boch., Cl.) For a full account of the important debate which follows, cf. Grote's History, ch. xlvi., and especially Wilkins's Speeches from Thucydides (p. 25).

After the Corinthians had spoken, the next speech was from certain Athenians (through one of their number, selected to speak for the others), who were accidentally present in Sparta on other business. After the Athenians had concluded, Archidamus, one of the kings of the Lacedaemonians, "a man seeming to be both prudent and temperate," came forward and spoke; and he, in turn, was followed by Sthenelaidas, one of the ephors, in a brief, but stirring and warlike address. Thus four speeches in all are reported by Thucydides. The first three are especially instructive, and worthy of study, but are too difficult, in my judgment, to be really profitable to the young student.

CHAP. 87. **ἔπειψήφιζεν . . . ἐς τὴν ἐκ-**, *he put the vote to the assembly of . . . himself, by virtue of his office as ephor (lit. being ephor, or because he was ephor, the particip. **ὕν** denoting here the idea of cause).* **ἔπειψήφιζεν** with **ἐς** and acc. occurs only here, and hence **ἐς τὴν ἐκ-** is considered doubtful. It is retained by most editors, but bracketed by Krüger. — 2. **ὁ δέ**, *but he*, same subj. as in the preceding sentence, used as in Homer. In Attic writers, "it refers almost always to a different subject from that of the preceding sentence." H. 325, a (γ). "The account here given of the method of taking a vote is the fullest that we possess." Schoemann, cited by Classen. — **κρίνοντι γάρ**, *for they decide, they vote.* — **οὐκ ἔφη διαγ-**, *denied* (Lex. **φημί**, III.) *that he distinguished, or affirmed that he did not, etc.* Though it may be rendered in the latter way, yet **οὐκ** must be understood as qualifying **ἔφη**, not **διαγ-**. — **ὑποτέρα**, sc. **εἶη**: **μέζων**, *greater, i. e. louder, indicating a majority.* — **δρμῆσαι** (**δρμάω**), *trans., with **αὐτούς** as obj., to impel them more into, etc., i. e. to commit them more fully to, etc.: **ἀποδεικ-**, the means, by declaring, etc. — **ἀναστήτω ἐς κτέ**, *a condensed form of expression: let him rise up (and go) into the place yonder.* — **δεῖξες** refers back to the subj. of **ἔλεξεν**. — **μή**, *hypothetical; assumed as real in **δοκοῦσιν** (sc.**

αἱ σπονδαὶ). H. 761; G. § 233, Note 1: *to whomsoever they do not seem (to have been broken)*, etc. — Before ἐσ τὰ κτέ, supply ἀναστήτω: τά, sc. χωρία: θέτερα (so, without coronis, Poppe, Kriig, Boeh., Cl.), crasis for τὰ έτερα (also written with coronis, θάτερα), (*let him rise up and go to the places in the opposite direction*). — 3. πλέισ, without the article, predicate: *and there were far more*, etc. — 4. προσκαλέσαντές τε τοὺς ξυμ., *and having called in the allies*. It was mentioned above (in ch. 79, which was omitted) that they had removed the allies from the assembly, after the Corinthians and Athenians had spoken, and deliberated by themselves. — Observe after εἶπεν the two constructions, δτι . . . δοκούεν (orat. obliqu.), and βούλεσθαι: also the emphat. posit. of σφίστι before μέν (correl. of δέ after βούλ-), that, *to them, the Athenians seemed . . . , but that they wished*, etc. — καὶ τοὺς πάντας ξυμμ-. On the position of πᾶς, cf. H. 537; S. Gr. 382, b; G. § 142, 4, Note 1, *the whole body of allies also*, i. e. representatives from the entire confederacy. In the deliberations which had just taken place, only a part had been represented. — παρακαλέσαντες, *having summoned*, agrees with the subj. of βούλεσθαι. Why nom.? — ψῆφον ἐπαγαγέν: Lex. ἐπάγω, 5. — κοινῷ qualifies τὸν πόλ- ποιῶνται, not less than βουλευσάμενοι. — 5. οἱ . . . πρεσβεῖς, sc. ἀπεχώρησαν ἐπ' οἴκου. — ἐφ' ἀπερ . . . χρηματίσαντες, *having accomplished the business for which they came*. What this business was, Th. does not state. “In contrast with Herodotus, he perhaps intentionally avoids digressions, which do not illustrate his proper theme.” Cl. — 6. τῆς ἐκκλησίας, τοῦ . . . λελύσθαι: two genitives with one substantive (ἡ διαγ-); the former subjective, the latter objective: *this decision of the assembly, to the effect that the truce, etc.* — σπονδῶν limits ἔτει (fr. ἔτος): προκεχωρηκυῶ, pf. particip. fr. προχωρέω: lit. *on the fourteenth year of the thirty years' truce having moved forward*, i. e. *on the fourteenth year after the conclusion of*, etc. — τὰ Εύβοϊκά: cf. Smith's Hist. of Greece, ch. xxiii. § 22.

CHAP. 88. πολεμητέα εἶναι: verbal adj., impers., plur. H. 804, b; S. Gr. 549; G. § 281, 2. — πεισθέντες . . . φοβούμενοι: denoting cause: *not so much because they were persuaded by . . . as because they feared, etc.* — μὴ . . . δυνηθῶσιν: lit. *lest they (the Ath.) become powerful to a greater (degree)*, i. e. *lest they become still more powerful*. — αὐτοῖς, i. e. τοῖς Ἀθ-.

History of the growing power of Athens from the battle of Mycale to the beginning of the Peloponnesian war: 479 to 431 B. C. (Chaps. 89–118.)

CHAP. 89. τοιῆδε. Recollect the distinction between τοιοῦτος and τοιόσδε, the former denoting what precedes, the latter what follows. — τὰ πράγματα: used here in its widest sense, *affairs, events*. — 2. καὶ ναυσὶ καὶ πεζῷ, *both in ships and in land force*: the former at Salamis, the latter at Plataea. — ἐσ Μυκάλην, with καταφιγύντες. — ἀπὸ βασιλέως, *from the king*, i. e. of Persia: without the article, as in Xen. Anab. H. 530, a, end; S. Gr. 379, a. — ὑπομείναντες (ὑπομένω), *having stood their ground, standing firmly*. — ἐποιιόρκουν, imperf. denoting the act in its beginning and continuance, *proceeded to besiege*. — Μῆδων (*the Medes*, called in Herodotus and in modern histories usually the *Persians*) ἔχεντων, *while the Medes held possession (of it)*.

— αὐτήν (i. e. Σηστόν) : obj. both of εἶλον and of ἐκλιπ-. — κατὰ (distributive) πόλεις, to their several cities. — 3. τὸ κοινόν : collective : the commonwealth, the body of the citizens : takes the verb (διεκομ-) in the plur. — οὗτον ὑπεξέθεντο, from the place in which they had put (them) for safety. See Smith's History of Greece, ch. xix., Battle of Salamis, § 2. — παῖδας, κτέ, obj. of διεκομ-, and understood with ὑπεξέθ-. — τὴν περιοῦσαν (περί, εἰμι) κατασκευήν, their remaining house-furniture, i. e. remaining, after all the losses, in the hasty flight to Salamis, and in the sojourn there. — τοῦ . . . περιβόλου βραχέα, for of the wall around (the city) small portions. — αἱ μὲν πολλαῖ, ὀλίγαι δέ : partitive appos. with οἰκλαι. We may render, and the greater part (lit. the many) of the houses . . . but a few, etc. πεπτάκεσσαν, pluperf., augment omitted. H. 311, R. a ; G. § 101, N. 2. περιήσαν, were remaining. Cf. περιοῦσαν above.

CHAP. 90. τὰ μὲν . . . τὸ δὲ πλέον : partly . . . but the more. — ήδιον : ήδεως. — ἀν with the particip. H. 803 ; S. Gr. 519 ; G. § 211. — ὁρῶντες, particip. denoting cause : because they themselves also would rather see, etc. — ἔκεινος, obj. of ὁρῶντες, emphatic, referring to the Athenians. — ἔχοντα, supplement. particip., in the possession of a wall, i. e. a fortified wall around their city. — τῶν ξυμμ- ἔξοτρυν- : particip. again denoting cause : because the allies roused them up. — αὐτῶν (i. e. τῶν Ἀθ-) limits τοῦ ναυτ- — γενομένην implies motion, hence the const. ἐς τὸν . . . πόλ- : their daring spirit which had been thrown into the Persian war, or more freely, which had arisen in the Persian war. — 2. ήξιον, subj. Δακεδαι. — ἀλλὰ καὶ . . . μᾶλλον . . . ξυγκαθελεῖν (depends on ήξιον) μετὰ σφῶν (i. e. τῶν Δακεδ-) κτέ, but even rather to join with them in demolishing the walls of (all) those without, etc. : δστοις relates to τῶν ἔξω Πελ- : ξυνειστήκει, subj. implied in τευχίζειν, i. e. τὰ τείχη : lit. to as many as (their walls) were standing, i. e. more freely, of (all) those without Pel-, who still had walls. — τὸ βουλόμενον (as subst.) καὶ ὑποπτρον, the wish and suspicion, obj. of δηλοῦντες. — ὡς δέ, but on the ground that, closely connected with the demand just mentioned : τοῦ βαρβάρου . . . οὐδὲ ἀν ἔχοντας, the barbarian (i. e. the Persian king), if he, etc., would not have the ability, would not be able. Notice ἀν again with the particip. — ποθέν, joined with ἀπὸ ἔχυρον, has nearly the force of the indef. pron. τινός : ὀρμάσθαι (ἀπό or ἐξ, to rush forth from, to make one's head-quarters at), would not be able to make his head-quarters at any strong-hold, as now, etc. — ἀναχώρησιν τε καὶ ἀφορμήν (denote here not an act, but place), both as a place of refuge and as a starting-point. — 3. τοὺς Δακεδ-, obj. of ἀποκρινάμενοι, having replied to the Laced. — ὡς (prep.) αὐτούς, i. e. τοὺς Δακεδ-. — περὶ ὧν (neut.), relat. attracted to the case of the omitted auteced., concerning (those things) which. — ἀπήλλαξαν (sc. αὐτούς, i. e. τοὺς Δακ-) is not quite synonymous with ἀπέπεμψαν, but implies that they were glad to get rid of their unwelcome guests. — ἐκέλευεν, sc. αὐτούς, i. e. τοὺς Ἀθ- : ἔαντόν, obj. of ἀποστέλλειν. — ἐλομένους agrees with the obj. of ἐκέλευεν, which is also subj. of ἀποστέλλειν and ἐκπέμπειν, and takes ἄλλους . . . πρέσβεις as its obj. : urged (them) to send himself . . . , and having chosen other envoys, etc. — ἐπισχεῖν (ἐπέχω), sc. αὐτούς. — μέχρι

τοσούτου ἥσ **ἄν** **ἀρωσιν** (ἀρω): **ἄν** with aor. subjunc. as fut. perf. H. 760; S. Gr. 515, b: *until they have raised*, etc. — **ἰκανὸν** (pred. adj. with **τὸ τείχος**) **ῶστε ἀπομ-** **ίνθος**, *sufficiently, so as to fight from the most necessary height*, i. e. *from the lowest elevation absolutely necessary (for defence)*. He exhorted them to detain the envoys until the wall had reached such a height, and not a day longer. — **πάντας** **παῖδας**, subj. of **τειχίζειν**, depends on **έκεινεν** above: the subj. is stated with the utmost emphasis, *that all, without discrimination, who were in the city, both themselves and women and children, etc.* — **ἴσται**: more vivid than if he had said **εἴη**, which would be the more usual const. — 4. **ὁ μέν** (correl. with **οἱ δέ**, ch. 91), *he*, i. e. Themistocles. — **ὑπενπάν**: Lex. **ὑπενπείν**, III. — **τὰλλα** **πράξιοι** (optat. fut., in a dependent sentence, after a historic tense, very rare: the aor. optat. is more comit.; the fut. indic. still more frequent. Krüger reads here **πράξαι**): *in respect to the rest, that he himself would attend to matters there* (**τάκε = τὰ ἔκει, the things there**, i. e. in Lacedaemon). — 5. **προσῆι πρός**, only here: elsewhere **προσιέναι** with dat. Cl. — **τὰς ἀρχὰς**: abstract for concrete: *the magistrates*. Lex. **ἀρχῆ**. Cf. **τῶν ἐν τέλει δητῶν** (below), *of those being in office*. — **ὅποτε** **έροιτο** (**έροτάω**, aor. **ήρεμην**): indefinite frequency of past action. H. 729, b; S. Gr. 500; G. § 213, 3: *whenever any one of, etc., asked him: δ τι* (in an indirect question), *why*: (in a direct question **τι, why**): adverb. acc. H. 552, a; S. Gr. 397, a; G. § 160, 2. — **ἐπέρχεται**: notice here the pres. indic. after a past tense: more vivid than the optat. **ἐπέρχοιτο**: H. 735 ff; S. Gr. 503, 504; G. § 247. — **ἐν τῷ κοινῷ**, *before the public assembly*. — **ἀναμένειν**, same subj. as **ἴψη**, *he said he was waiting for*, etc. — **ἀσχολίας** **οὐστις**: gen. abs. denoting cause: *because there was some business*. Quite true! but he was careful not to tell what that business was. — **προσδέχεσθαι** **ἥξειν**, *however, that he expected (them) to come shortly*. — **πάρεισιν**: cf. note on **ἐπέρχεται** above.

CHAP. 91. **Οἱ δέ**, the Lacedaemonians. — **αὐτοῖς**: objective gen.: *out of regard for him* — **τῶν δὲ ἀλλων ἀφικνουμένων** **κατηγορο-**: gen. abs. denoting here prominently the idea of time; less prominently that of cause: pres. particip. denoting repeated action: *and while the others* — i. e. all that came from Athens to Sparta, on any business whatever — (*continually arriving were declaring unequivocally* (**καὶ σαφῶς**, lit. *even clearly, even distinctly*), etc. — **δτι κτέ**, orat. recta, for greater vividness. Instead of a declarative conjunc., in English, only quotation-marks would be used; and we should render it, if we retain the orat. recta, *“the wall is going up and already attains,”* etc. **τειχίζεται**, impers.: **λαμβάνει**, subj. **τὸ τείχος**, suggested by **τειχίζεται**. Cf. 90, 2: note on the subj. of **εἰστήκει**. — **οὐκ εἶχον δπῶς κτέ**, *they knew not* (lit. *they had not the knowledge or the ability*) *how they could disbelieve (the reports)*: lit. *how it is proper*, etc. **χρῆ**, pres. indic. where the optat. would also be grammatical. H. 735; 736; S. Gr. 503; 504; G. § 242. — 2. **μὴ μᾶλλον η πέμψαι**: lit. *not to be misled by reports rather than to send*: in an English idiom, *not but rather to send*, etc. — **χριστοί**. Krüg. and Cl. understand here **εἰστι**. Why not

connect **χρηστοί** and **σκεψάμ-?** *who being men of character (Lat. *probi*), and having made personal inspection, shall bring trustworthy reports.* — 3. **πέμπει**, sends (a message): **κελεύω**, bidding (them, the Ath.). — **ώς ἥκιστα ἐπιφανῶς**: *as little as possible openly: with as little apparent force as possible.* Join with the following infinitives. — **κατασχεν** . . . **ἀφεντα**, sc. **αὐτούς**. — **αὐτοί**, *they themselves*, i. e. Themistocles and his fellow-envoys. — **μὴ . . . οὐκέτι ἀφῶσιν** (cf. **ἀφεντα** above, fr. **ἀφίημι**, *to let go*): *that . . . no longer*, etc. Notice **μὴ οὐ**, *that not*, after a verb of fearing. — **σφᾶς** (obj. of **ἀφῶσιν**): *same persons as αὐτοί above.* — **ὅπότε . . . ἀκούστειν**: *when they should hear (the facts) distinctly.* The optat. denotes simply possibility. H. 730; S. Gr. 499; or, as G. explains it (§§ 224, 232, 4), “*a supposed future case, in a less distinct and vivid form.*” The subjunc. **ὅπόταν ἀκούστωσιν** would be equally grammatical here, but would denote a more distinct probability. H. 728; S. Gr. 497: or “*future condition in the more vivid form.*” G. § 232, 3. — 4. **ώστερ** **ἐπεστάλη** (**ἐπιστέλλω**), *just as was enjoined* (by Themistocles). — **ἐπελθών τοῖς Δακ-**: *having gone before the Laced., i. e. before the assembly of the people.* Const. H. 605; S. Gr. 439; G. § 187. Cf. ch. 90, 5, **οὐκ ἐπέρχεται ἐπὶ τὸ κοινόν.** — Notice the emphatic force of **δῆ** after **ἐνταῦθα**. — **ώς πρὸς διαγ- . . . ι·ναι**: *that they (the Lacedaemonians, or the allies) henceforth go as if to persons thoroughly comprehending, etc.* — **τά τε σφίσιν αὐτοῖς ξύμφορα καὶ τὰ κοινά**, sc. **ξύμφορα**: *both those things profitable to themselves and the public (interests).* — 5. **τὴν . . . πόλιν**: obj. of **ἐκλιπέν**, placed before **ὅτε** for emphasis: *for when it seemed that it was better to abandon, etc.* Allusion is made again to the events just preceding the battle of Salamis (480 B. C.). — **ἄνευ ἐκείνων**: *without them, i. e. without the advice of the Lacedaemonians.* — **γνώντες τολμῆσαι**, *that they, having decided, dared (i. e. τὴν πόλιν ἐκλιπεῖν κτέ.): τολμῆσαι . . . βουλεύεσθαι . . . φανῆναι*, depend on **ἔφασαν**. Instead of **βουλεύεσθαι**, we should expect **βουλεύοντο** (a hypothetical relat. sentence referring to past time); *and, on the other hand, whatever measures they deliberated on together with the Lacedaemonians; yet, says Boehme, Th. has the infin. after the relat. pron. in orat. obliqua nine times.* — **οὐστεροί**, pred. with **φανῆναι**, which has the same subj. as **ἔφασαν**: *that they appeared behind no one, etc.* — 6. **δοκεῖν**: oratio obliqua continued; dependent on **ἔφασαν**, or perh. on **ἔπειν** at the beginning of these remarks from Themistocles. Krüger rejects **ἔφασαν**, but the other editors retain it: *accordingly (i. e. in accordance with this habit of deciding independently) it seemed to them now also (i. e. now also, or now again, they had decided), etc.* — **καὶ ιδίᾳ . . . ἔτεσθαι**: *the rendering, and that it would be more profitable for the citizens privately and for all the allies, is rejected by Classen, who makes ιδίᾳ and ἐς τοὺς πάντας ξυμ- parallel expressions; thus, and that it would be more profitable for the citizens, in their private interests, and in their relations to all their allies, — a more exact interpretation, as it seems to me. Cl. shows by citations that the insertion of a clause, like **τοῖς πολίταις**, between two parallel expressions, is quite after the manner of Thueyd.* — 7. **οἶόν τε**. Recollect that

οἶδε τε means *able*: οἶδν τε, *possible*: *for it was not possible*, etc. — μὴ ἀπὸ ἀντ- παρ-, sc. βουλευομένους: ὅμοιν τι ἡ ἔστον . . . βουλεύεσθαι: *to offer any similar or equal advice* (i. e. *similar or equal to that which the Lacedaemonians and others might offer*) *before the public assembly* (or, as many understand it, *for the public good*), *unless (offering such advice) with a corresponding (military) preparation* (lit. *from*, etc.). — πάντας, subj. of ξυμμ-; ἀτέαχστους, pred.; *he said it was fitting, either that all, etc.* — τάδε, the things which had just been done by the Ath.; *or (it was fitting) to consider even these things, etc.*

CHAP. 92. ἀκούσαντες, *having heard (these things*, i. e. the words of Themistocles). — ἐπὶ with dat. denoting AIM: understood with παρανέστει: *for they did not indeed send envoys to interpose any hindrance, but to urge advice (lit. for urging of, etc.) forsooth*. — τῷ κοινῷ: depends on παρανέστει, the noun taking the same case as the verb from which it is derived: *to urge advice forsooth on the public assembly*. So Boehme, Classen, Bétant, and others. Cf. 91, 7; 90, 5; 89, 3. Some, however, understand this, and ἐς τὸ κοινόν, 91: 7, to mean, *for the public good*. The former interpretation is now preferred. — Connect προσφίλεις ὄντες . . . ἐτύγχανον. — ἐν τῷ τότε (adv. used as subst.), *at that particular crisis*. — διὰ τὴν ἐς τὸν Μῆδον προθυμίαν. The Athenians were foremost among the Greeks in repelling the Persian invasion. See especially the account of the battles of Marathon and Salamis. — τὰ μάλιστα: more frequently without the article: “is to be understood only relatively, since they were never at heart friendly to the Athenians.” Cl. — αὐτοῖς with προσφίλεις, *they happened to be most especially friendly to them*, etc. — ηχθοντο. Note the force of the imperf. — οἱ πρέσβεις ἔκατέρων: i. e. the envoys of the Athenians at Sparta, and the envoys of the Spartans at Athens. — ἀνεπικλήτως. Each party might have found occasion for censuring the other; the Athenians because the Lacedaemonians had attempted, under a false plea, to hinder them in repairing their fortifications; the Lacedaemonians because the Athenians, acting under the advice of Themistocles, had completely outwitted and deceived them.

CHAP. 93. 2. δήλη ἡ οἰκ- . . . ἐγένετο: prolepsis and also a personal, instead of an impers., const.: lit. *the structure is plain yet even now (at the time when Thucyd. wrote this), that it was executed in haste*. In an Eng. idiom, *it is still, even now, plain that the building (of the wall) was executed*, etc. — παντοῖων λίθων, predicate gen. Boeh.: gen. of material. Cl. It may be viewed either way: *the foundations are laid of all sorts of stones*. — οὐ ἔναργαστ- (*συνεργάζομαι*) agrees with λίθων. — ἔστιν ἥ: cf. 23, 2. Note and gram. references: *and, in some places, of (those) not hewn and fitted together*. — ἀλλ' ὡς ἔκαστοι κτέ, but (being) as (the laborers) severally, etc., i. e. being in the shape in which they were found and brought by those at work. — λίθοι εἰργασμένοι, *stones that had been hewn (for other purposes)*: ἔγκατελέγησαν: *ἔγκαταλέγω*. The walls around the city have disappeared; but in the wall on the northern side of the Acropolis are still seen very distinctly large fragments of fluted marble columns, reminding the scholar of

this passage in Thucydides. — **μείζων** : predicate : emphat. posit. : **τῆς πόλης**, with **ό περιβόλιον** : *for the wall of the city was on all sides extended farther* (lit. greater), i. e. than it had previously been. — 3. **ἔπεισε** (sc. τοὺς Ἀθέτας) **κτέει**, *persuaded (the Athenians) to go on in building* (pres. infin.), etc., — the second great public work undertaken by the advice of Themistocles. — **αὐτοῦ** limits the subst. idea in the verb **ἔπηρκτο** (**ἐνπάρχω**), *there had been a beginning of it*, i. e. the building of Piraeus. — **ἐπί** with gen. *in the time of*: **τῆς ἑκατονταρχῆς**, *his archonship*. Boeckh fixes the date at 494–3 B. C., and this is followed by Curtius, in his Grecian History. Krüger fixes on the date 482–1. Grote understands **ἀρχῆς** of his *command* as general in the year 480 B. C.; but this opinion is not generally adopted. — **τῆς** with **ηρέει** as acc. of cogn. meaning, but attracted to the case of the anteced. : **κατ' ἐνιαυτόν**, closely connected with **ἡρέει**, *which annual office he held over the Athenians*. Some, however, understand **κατ' ἐνιαυτόν** to mean, *for a year, during a year*. — **τοῖς Ἀθέτας**: dat. of interest. — **νομίζων** : connect closely with the subj. of **ἔπεισε**. — **τε . . . καὶ**. Two considerations influenced him, — the favorable situation of the place (i. e. Piraeus), *and especially the fact that they (the Ath.) in having become a maritime people, obtained an important advantage in respect to the acquisition of power*. — **τὸ χωρίον**, i. e. Piraeus. — **λιμένας . . . τρεῖς αὐτοφόρους**: consult map. — **ἔχον** agrees with **τὸ χωρίον**. — **αὐτούς**, subj. of **προφέρειν** (intrans.). Some, however, continue **τὸ χωρίον** as the subj. of **προφέρειν**, considering it as transitive, and take **αὐτούς** as obj. This const. is rejected by Krüg., Boeh., Cl., Bétant. — **γάρ** : Lex. I. 2, β: used to confirm what has just been said: strengthened by **δῆ**. *In fact, he first dared*, etc. : **τῆς θαλάσσης**, with **ἀνθεκτέα** (plur. impers.: verbal adj. fr. **ἀντέχομαι**) **ἔστι**, sc. **αὐτοῖς**, dat. of agent : *that they must hold to the sea*. — **τὴν ἀρχὴν . . . ξυγκατεσκεύζειν** (**στίν, κατά, σκευάζω**) : closely connected with **ἔπεισε . . . οἰκοδομεῖν** above : *Themistocles persuaded (them), etc., . . . and he immediately joined with (them) in laying the foundations (of the work)* : more lit. *in preparing the beginning (of the work*, i. e. the fortifying of Piraeus). The expression indicates that the work was only begun, not finished, before his banishment. — 5. **ὅπερ** relates to **τὸ πάχος**. Connect **περὶ τὸν Πειραιόν** with **ώκοδόμησαν**. — **δύο γάρ κτέει**: a clause thrown in to indicate, as by a picture, the thickness of the wall : *for two wains, passing each other*, etc. — **ἔπηργον, ἐπάγω** : **ἐπί**, *upon (the wall)*. — **ἐντός, οὐτε**, i. e. in the inner part of the wall, between the two outer sides. — **ἀλλὰ . . . λίθοι, sc. ἥσταν**, *there were*, suggested by **ἡν** above. — **ξυνφοδομέω**. — **ἐν τομῇ ἔγγρινοι**, *in hewing (made) rectangular*. — **σιδήρῳ . . . καὶ μολύβδῳ**, *with iron and lead*, — melted lead having been used then, as now, to fasten the bent ends of the iron in the holes drilled in the stone. — **τὰ ξένα**: acc. of specif., *on the outer surfaces*: connect with **δεδεμένοι** (**δένει, to bind**). — **ἡμίσυ**: pred. : *was completed (to) about half of that which he intended*. Curtius (Gr. Gesch.) conjectures that a height of 60 feet was intended. — The foundations of this wall are still easily followed almost entirely around Piraeus, and, on the northern side, portions of considerable height are now standing. — 6. **καὶ τῶν ἀχρει-**, *and those the least serviceable* (either on ac-

count of their youth, or of their age, or for other reasons). — ἀρκέσειν τὴν φυλακήν (subj.), *that the protection (the guarding) of . . . would be sufficient*, i. e. to defeat the plots of enemies. — 7. μάλιστα προσέκειτο (with dat. H. 605; S. Gr. 439; G. § 187), *he laid great stress on, he attached the highest importance to*, etc. — τὴν . . . ἔφοδον . . . οὐσαν (supplement, particip. after ιδών), *that the attack of . . . by sea was*, etc. — τῆς κατὰ γῆν, sc. ἔφοδον, depends on the compar. εὐπορ-, *easier than*, etc. — τῆς ἄνω πόλης, *than the upper city*, i. e. Athens, in distinction from Piraeus. — ἄρα, not easily rendered by a sufficently brief expression, but quite expressive in the Greek sentence, indicating that some such event as is here supposed might very likely happen. — καταβάντες, after τοῖς Ἀθ-; cf. the const. of ἐνβιβάσαντες after αὐτοῖς, 53, 1: ἀπολογησομένους after αὐτοῖς, 72, 1. — ἐς αἰτόν, i. e. Piraeus: *having gone down into it* (from the upper city). — ταῖς ναυσὶ, means or instrument with ἀνθίστ- — 8. μέν has its correl. at the beginning of the following chapter.

CHAP. 94. The narrative, interrupted with ch. 89: 2, is here resumed. — ξυνέπ-, *sailed in company*, i. e. with Pausanias and the Peloponnesian forces: under the command of Aristides and Cimon, according to Plut. Ar. 23. — ναυσί: dat. of accom. — πλῆθος: connected by καὶ to Ἀθ-. — ἐς Βυζάντιον: connect with ἐστράτευσαν above. — ἔξτοπλιόρκησαν: mark well the difference in meaning between this and the simple verb πολιορκέω. — ἐν τῇδε τῇ ἡγεμονίᾳ, *during this command, in this leadership*, i. e. while Pausanias still had the chief command.

CHAP. 95. αὐτοῦ: Pausanias. — τὲ . . . καὶ: *not only . . . but especially, but particularly*. — οὐχ ἥκιστα: litotes: *in no slight degree*. — οἱ Ἰωνεῖς. For an account of the early settlement of the Ionians in Western Asia Minor, see Smith's Hist. ch. iv. § 9. — ἀπὸ βασιλέως, *from the king* (i. e. of Persia): note the omission of the article, as though it were a proper name. H. 530, a; S. Gr. 379, a. — δύοι . . . ἡλευθέρωντο. See Smith's Hist. ch. xx. §§ 13, 14. — αὐτούς, subj. of γενέθαι: ἡγεμόνας, pred.: σφῶν refers to the subj. of ἡξείνουν: *demanded that they (the Ath.) become leaders of them* (all who had lately become independent of the king). — κατὰ τὸ ξυγγενέσις, *in accordance with their relationship, because of their*, etc. In this entire history, it must be borne in mind that the Athenians were Ionians, and the Lacedaemonians, Dorians, and that affinity to one or the other of these two leading tribes constituted often a powerful motive. — ἦν που (Lex. πού, 2) βιάζηται (mid.): *if perchance he may act with violence*. The optat., εἴ που βιάζοιτο, would be equally grammatical, but would denote a less distinct probability. — 2. ἐδέξαντο . . . προσεῖχον: note the difference between the aor. and imperf.: *received the representations, a single act: gave their attention* (during the time that Pausanias, by his overbearing conduct, was alienating the allies). — ἡς with particip. H. 795, c; S. G. 540, c; G. § 277, Note 2: περιοψόμενοι (περιοράω): cf. 24, 6; 25, 2: here without an obj. expressed: *as if they would not look on with indifference*. — τὰλλα, obj. of καταστησόμ-. — αὐτοῖς: does it refer to the allies or to the Athenians? The language admits either; the sense suggests rather the

latter (the Ath.). So Poppe, Kriug., Boeh., Cl.: *and would settle the rest as might appear best to them.* — 3. **ἀνακρινοῦντες** (**ἀνακρίνω**): fut. particip. purpose. — **ῶν πέρι** (anastrophe), *concerning those things which.* — **αὐτοῦ**, with **κατ-**, *was alleged against him.* — **ἔφαντο**: subj. not expressed; suggested by the connection: *(his conduct) appeared rather an imitation of, etc.* — **καλεσθαι τε ἄμα καὶ**: render **ἄμα** with the second clause: *both to be called, and at the same time (it happened) with the allies, etc.* — **ἔκεινον**, objective gen., *against him, or towards him.* — 5. **τῶν . . . ἀδικημάτων**: gen. of cause: *for the wrongs privately committed in respect to certain matters.* So Cl. understands **πρός τινα**, but suggests that **πρός τινας** is perhaps the true reading. Some, however, understand **τινά** as acc. sing. masc., *against any individual.* Opposed to this is **τὰ μέγιστα**, *in respect to the principal changes*, i. e. those pertaining to his offences against the state. — **ἀπολύται μὴ ἀδικεῖν**: H. 838; S. Gr. 572; G. § 263: *he is acquitted of injustice.* — **αὐτοῦ**: with **κατ-**: **οὐδὲ ἡκιστα** (litotes) **Μῆδοι**: *and, not among the least of the charges, Medism was alleged against him.* — **ἔδόκει**: subj. the idea of the preceding sentence: *and it (the fact that he favored the Medes) seemed to be most clear.* — 6. **καὶ ἐκείνον κτέ.** His subsequent fortunes are related, ch. 128 ff. — 7. **οἱ δέ**: Dorcis and his colleagues. — **σφίσιν** (reflexive for a dependent clause, refers to **οἱ Δακεδ-**) . . . **χείρους** (Lex. **χείρων**): *worse towards them, i. e. less loyal to them.* — **ἀπαλλαξέοντες** (**ἀπαλλαξέω**): a desiderative: how formed? H. 472, j; S. Gr. 327, j. — **ἔξηρι**: without obj., depends on **ἰκανούς**: *competent to take the lead.* — **σφίσιν . . . ἐπιτηδείους** (cf. ch. 60, 2), *friendly to them.* — **ἐν τῷ τότε παρόντι**: *in the then present (crisis):* an unusual expression, instead of which we commonly find either **ἐν τῷ τότε** or **ἐν τῷ παρόντι.**

CHAP. 96. **ἐκόντων τῶν ξύμ-**: gen. abs.: particip. **ὄντων** omitted. H. 791, b; S. Gr. 542. — **ἐταξαν** (**τάσσω**: cf. Eng. *tax*) **ὡς τε κτέ,** *arranged, or determined both which of the cities should furnish money . . . and which (of them) ships:* **πρὸς τὸν βάρβ-** *against, etc.* — **πρόσχημα** (cf. Eng. *scheme*), i. e. **πρόφασις**, *a pretext*, i. e. for requiring the money and ships. — **ἀμύνασθαι** **ῶν ἐπαθούντων**, *to obtain reprisals for those things which they had suffered:* **ῶν**, relat. attracted to case of antecedent: gen. of cause. — **δημοῦντας** (agrees with the subj. of **ἀμύνασθαι**): denotes manner: *by ravaging, etc.* — 2. **Ἐλληνοταμιαὶ . . . κατέστη ἀρχή**: *Grecian treasurers . . . were appointed as an office, or as a board of officers:* **κατέστη**, assimilated to the number of the appositive **ἀρχῆ**: **Ἀθηναῖοις**, dat. of advantage. — **τὸν φόρον** (*the tribute*), — a word which afterwards, and very naturally, became hated among the Greeks, and hence the explanatory clause. — **οὐτω . . . ή φορά**, *for thus the contribution of, etc.:* hence also, after the Peloponnesian war, a new name (**συντάξεις**, *assessments*) was introduced. — **Δῆλος**: a national Grecian sanctuary, sacred to Apollo. The treasury was afterwards, in 460 B. C., according to Boeckh, transferred to the Acropolis of Athens. — **αἱ ξύνοδοι**, *the gatherings, the synods, the assemblies* (of the delegates of the **ξύμμαχοι**): **ἐγίγη** (implies motion, hence **ἐσ** with the acc.), *came together, convened.*

CHAP. 97. 'Ηγούμενοι, sc. *οἱ Ἀθ-*, expressed at the beginning of the preceding chapter: with gen. *taking the lead of* — **αὐτονόμων**: pred. posit.: join with it **τὸ πρῶτον**: (*being*) *at first autonomous*. — **ἀπὸ κοιν-** ξυν-: cf. 91, 7. **ἀπὸ ἀντιτ-** **παρασκευῆς** **βουλεύεσθαι**. — **βουλευόντων**: notice here the act.: “generally in Thucyd. in the same sense as the mid.” Cl.: connected by **καὶ** to **αὐτονόμων**: *and deliberating in common assemblies*. — **τοσάδε ἐπῆλθον**: cf. 89, 1, **ἡλθον ἐπὶ τῷ πραγ-**. — **πολέμῳ . . . διαχειρ-** **πραγ-**: dat. of means, *both by war and by the administration of affairs*. — **τοῦδε τοῦ πολέμου**, *this war*, i. e. the Peloponnesian. — **πρός**, *against*. — **αὐτοῖς = τοῖς Ἀθ-**. — **τοὺς ἀεὶ προστυγχ-**, connected closely with the preceding and depending on **πρός**: **ἀεὶ**, *on each occasion, at any time*, — a use of this word not clearly presented in Lid. and Sc.: **ἐν ἔκστω**, neut.: *and (against) those of the Pel. happening at any time to be involved in each (affair)*. — 2. **ἔγραψα** and **ἔποιησαμεν**: notice here the aor. where we should more naturally use the perf. In the same way **προέγραψα**, ch. 23, 5. Cf. H. 706; S. Gr. 481. — **αὐτά**, *them*, the affairs just above referred to in **ἄ-**. — **τὴν ἐκβολὴν τοῦ λόγ-**, *the digression from my narrative*. — **ὅτι**: causal. — **τοῖς . . . ἀπασιν**: dat. of interest in looser relations: *on the part of all those before me*; is understood of the so-called logographers up to the time of Herodotus, and perhaps including him. — **τοῦτο τὸ χωρίον**, *this passage, or this period*, that which intervened between the Persian and the Peloponnesian wars. — **τὰ Ἑλληνικά**, *the affairs of Greece*: **τὰ Μῆδικά**, *the Median affairs* = here *the Persian war*: **ξυνειθέσαν**, *they composed (a history of)*. — **τούτων**, neut.; refers to the same events as **αὐτά** after **ἔγραψα**: cf. note above: depends on **ἥψατο**: *the very man who barely touched upon these events*: **Ἐλλάνικος**, appos. with **δισπερ**. — **τοῖς χρόνοις**, *in the times*, i. e. *in respect to the dates*. — **ἔπεινήσθη** (**ἐπιμηνήσκω**), sc. **τούτων**, *made mention of (these things)*. — **ἀπόδειξν** **ἔχει**, subj. **ταῦτα**, expressed above in **τούτων**: *(these events) afford an exhibition of, etc.* — **τῆς ἀρχῆς . . . τῆς τῶν Ἀθ-** **ἐν οὐρ** **τρόπῳ κατέστη**: prolepsis: lit. *of the government, that of the Ath., in what manner (it) became established*, or, in an Eng. idiom, *of the manner in which the government of, etc., became established*.

The events on which the historian touches in this digression from his main narrative, though interesting and instructive to the ancient Greeks, and especially to the Athenians, are less interesting, I think, to a young student now than some other passages, and hence are omitted in this work. For a full account of this period the student is referred to Grote's History of Greece, or, for a briefer narrative, to Smith's History.

CHAP. 118. **Μετὰ ταῦτα δέ**: *And after these things*, i. e. those events which had just been described in the digression. — **γίγνεται**: subj. **τὰ προερημένα** (perf. pass. Lex. **προερέω**), *those things spoken of before*. — **δια**, subj. of **κατέστη**: **πρόφασις**, pred.: **τοῦδε τοῦ πολέμου**, cf. 97, 1: *whatever became an occasion of, etc.* — 2. **ταῦτα ξύμπαντα**, subj. of **ἔγένετο**: **μάλιστα**, *about, very nearly*: 480 B. C. date of the retreat of Xerxes; 431, beginning of the Pelop. war. — **ἔγκρατεστέραν**: pred. posit.: **κατεστήσαντο** (note here the meaning of the 1st aor. mid. of **καθίστημι**), *established (for them-*

selves) *their government on a firmer basis*. — καὶ αὐτὸι κτέ., and they themselves, etc., spoken of the growth of their power at home in Attica, while the preceding clause is spoken of their government over the entire confederacy. — ἐπὶ μέγα . . . δυνάμεως: a form of expression rare in Attic Greek: may be rendered by the English, *to a high degree of power*. Cf. ἐπὶ πολὺ τῆς θαλάσσης, ch. 50, 2. — οὐτε . . . τέ: did not hinder (it, i. e. the growth of the Athenian power) . . . and, etc. — ἐπὶ βραχύ is understood, not of time, but of measure; *in a slight degree*. — πρὸ τοῦ: H. 525, d; S. Gr. 375, b; G. § 140: *before this* (time). — μὴ ταχεῖς λέναι, *not hasty to go*. Note here the negative μή, where we should expect οὐ, — an exceedingly rare use, presenting the thought (if the reading is genuine) not as a mere negative, but as “*a negation willed, aimed at, or assumed*” H. 832; S. Gr. 569. Krüger suggests that μή is used on account of the infin. λέναι just after; Cl. that there is something lively and deprecatory in the expression (etwas lebhaft Ablehnendes); Arnold and Poppo, that μή is a mistake for οὐ. — τὸ δέ τι καὶ, *but partly also*: H. 525, a; S. Gr. 375, a: may perhaps be explained as adverbial acc. — πρὸι δή: note here the force of δή, “*marking the idea of the sentence as immediately present to the mind*.” H. 851, *until now, until at last*. — ἥπρετο (αἴρω) must not be confounded with any part of αἴρω. — καὶ . . . ἤπτοντο. I understand this to be spoken of the Athenians, and αὐτῶν (which is not reflex., and cannot refer to the subj. of ἤπτοντο) to refer to the leading subj. of the sentence of Δακεδ.: *and they touched their confederacy: i. e. and they encroached on their confederacy*. — ἀνασχετόν: used as subst.: *they made it* (the fact that the Athenians had reached their confederates) *a thing no longer tolerable: they considered it no longer tolerable*. — ἐπιχειρητέα ἔδοκει εἶναι . . . ή ισχύς: a personal const.: more easily rendered into Eng. impersonally: *it seemed (to them) that the strength (of the Athenians) must, etc.*: ἀραιμένοις (αἴρω) agrees with the dat. of the agent understood with the verbal adj.: *(by them) in taking up, in beginning*. — 3. αὐτοῖς (intens.) . . . Δακεδ- may be viewed either as dat. of interest or dat. of agent. H. 600; S. Gr. 435; G. § 188, 3: *now, on the part of the Lacedaemonians themselves, it had been decided*. Cf. ch. 87. — πέμψαντες . . . ἐπιρράτων (ἐπερωτάω), subj. οἱ Δακεδ-. — εἰ (sc. σφίσι) πολ- . . . ξσται (more vivid than εἴη), *whether it would be better for them engaging in war: i. e. whether it would be for their advantage to engage in war*. — ἀνελεν: Lex. ἀναιρέω, III., *gave a response*. — αὐτός, with the subj. of the infin., *that he himself would take part with (them), etc.*

CHAP. 119. Αδθις: cf. 67, 3; 87, 4. — Ψῆφον ἐπαγαγεῖν: cf. 87, 4. — ξυνόδου (Eng. *synod*) γεν-, *an assembly having been convened*. Cf. 96, 2; 97, 1. — οἱ ταὶς ἄλλοι . . . καὶ οἱ Κορινθῖοι, *not only the others . . . but particularly the Cor.* — οἱ πλεῖοις, appos. with οἱ ἄλλοι. — τῶν Ἀθ-, with κατηγορ-, *the greater part accusing the Ath.* — δεηθέντες (δέομαι) . . . ιδίᾳ. Notice the remarkable particularity of this sentence, *having previously besought (them) each privately even city by city*. — ὥστε, though not necessary here, yet brings out more fully the notion of purpose (a result to be attained).

— μὴ προδιαφθαρῇ (*προδιαφθείρω*), *lest it be previously destroyed*, i. e. before the Peloponnesians declare war against Athens. Cf. 65, 3. — δεηθέντες μὲν . . . παράντες δέ: correlative. — καὶ τότε, *then also*, join with παρόν. — τελευταῖοι ἐπελθόντες: cf. παρελθόντες τελ-, ch. 67, 5: *coming forward last*.

CHAPS. 120–124. Speech of the Corinthians. For the substance of this speech, cf. Grote, ch. xlviii. For a full account of it, cf. Wilkins, *Speeches from Thucydides*.

CHAP. 125. γνώμῃ, ψῆφοι: notice here the omission of the article, with abstract nouns. H. 530; S. Gr. 379, a; G. § 141, Note 1, b. — τὸ πλῆθος ἐψ.: collective noun with plur. verb. — 2. δεδογμένον (*δοκέω*): particip. of an impers. verb, in acc. abs. H. 792; S. Gr. 544; G. § 278, 2: concessive, *though it had been resolved upon*. — ἀδύνατα ἦν: impers. neut. plur. H. 518, a; S. Gr. 369, a. — οὖσιν: causal, *since they were*. — ἐκτορίζεσθαι takes as obj. the anteced. of ἀ: *to provide (those things) which, etc.* — καὶ μὴ εἶναι μέλλησιν, *and that there be no delay*. — καθισταμένους, sc. αὐτοῖς, dat. of interest with διετρίβῃ: ὅν, a verb of want: *but still, in preparing those things of which there was a lack, an entire year did not pass away, but a less period, before they, etc.*

CHAP. 126. ἦν . . . ἐσπακούωσιν, sc. οἱ Ἀθῆναι: notice here ἦν with the subjunc. (instead of εἰ with the optat.) after a historic tense, denoting a more decided probability. — 2. πρώτον μέν. The correlative clause is found ch. 139, 1. — τὸ ἄγος . . . τῆς θεοῦ, *to drive out the abomination of the goddess*. The goddess Athena is here alluded to. — The remainder of this chapter is occupied with an account of the conspiracy of Cylon, a remote ancestor of Pericles. As it does not further the narrative before us, it is here omitted. See Smith's History, ch. x., § 7; also ch. xxv. § 7. Also Grote, ch. xxxi.

CHAP. 127. ἐκέλευον, sc. τοὺς Ἀθηναίους. — δῆθεν (cf. ch. 92) . . . τυμωροῦντες, *forsooth, first of all, avenging the gods*. Not the first nor the last instance in which zeal for religion has been an ostensible reason for waging an unjust war. — προσεχόμενον, supplement. particip.: αὐτῷ, i. e. τῷ ἄγοις, *was implicated in it*. — κατὰ τὴν μητέρα, *by his mother, or on his mother's side*. — ἐκπετόντος αὐτοῦ: gen. abs. denoting condition: *if he were banished* (lit. *fell out*). — προχωρεῖν: infin. pres., where we might expect a fut.: *τὰ ἀπὸ τῶν Ἀθηναίων* (subj. of infin.): *that the things (which they hoped for) from the Athenians would more easily turn out in their favor* (lit. *more forward for them*). — αὐτόν (i. e. Pericles): subj. of παθένειν: *τοῦτο*, obj. — δῖον διε β-κτέ, *as that it* (the fact of their making the demand) *would bring reproach, etc.* — ὡς καὶ διὰ κτέ, *as though, through his misfortune also in part*, etc., i. e. the misfortune of being descended from an ancestry that was accursed. — 3. καθ' ἐαυτόν, *contemporary with himself*. — ἡναυτιοῦντο: *ἐναντιώ*. — πάντα: adv. acc. — τοὺς Ἀθῆνας: obj. both of εἴα (*ἔάω*) and of ὥρμα (*ὅρμάω*): emphat. position.

CHAP. 128. Ἀντεκέλευον. Observe the force of ἀντ-, *in reply, in return*. A counter-accusation is not usually difficult. — τὸ ἀπὸ Ταινάρου ἄγος, *the pollution (proceeding) from Taenarus*. — ἀπὸ Ταιν- below is taken by some as

a local gen., *at Taen.* I think we may understand it in the ordinary sense of ἀπό with gen. and connect it more closely in thought with ἀπαγαγόντες. Though it is more convenient for us to render it as a local gen., yet we are not to conclude for this reason that a Greek would view it as such. — τῶν Εἰλάτων. See Smith's Hist. ch. vii. § 9. — δῆ suggests that the fact here stated was well known: *wherefore, as is well known, they even suppose that, etc.* — τὸν . . . σεισμόν. Smith's Hist. ch. xxiii. § 5. — 2. τὸ τῆς Χαλάγος, *the abomination of the goddess of the bronze house*, i. e. Athena. — 3. τὸ πρώτον μετ-: cf. ch. 95, 3. — ἀπελύθη μὴ ἀδικεῖν: cf. 95, 5. — οὐκέτι ἔξεπ-: ch. 95, 6. — ἀνευ Δακ-, *without (the authority of) the Lac-*. Cf. 91, 5. — τῷ μὲν λόγῳ . . . τῷ δὲ ἔργῳ, *professedly . . . but in fact.* ἐπὶ τὸν Ἑλπόλ-, *for the Hellenic war*, i. e. *to engage in the*, etc.; the war which the Greeks were still waging against the Persians. — τὰ πρὸς βασ- . . . πράστειν (with ἀφικεντατι), *to manage his business with*, etc. — ἐνεχειρησεν: ἔχειρων. — ἐφιέμ- . . . ἀρχῆς, *while aspiring to the government of (all) Greece.* — 4. εὐργεσταν . . . ἐς βασ- κατέθετο, *he laid up a favor with the king*, i. e. *he laid the king under obligation.* — ἀπὸ τοῦδε points to what follows, and belongs to both members of the sentence: *in the following manner*, or more exactly, *from this (as a starting point).* — τοῦ . . . πράγματος, *of the whole affair*, i. e. his treasonable communications with the Persian king: ἀρχῆν, in its primary sense, *a beginning.* — 5. γάρ: epexegetical, Lex. II.; it may be omitted in rendering into English, as we use no particle in such a connection. — τῇ . . . παρουσίᾳ: dat. of time: *at his former arrival*, mentioned in ch. 94; omitted in this work. — αὐτός and αὐτῷ: Βυζάντιον. — Ἐλαβεν, ἀποπέμπει: subj. Παυσανίας. — βασιλεῖ: dat. of interest. — τῷ λόγῳ, *according to his statement.* αὐτόν: Παυσαν-. — 6. ἐπρασσε . . . ἐπέτρεψε . . . ἐπεμψε: mark the force of the imperf., and of the aor. — φ ἐπέτρεψε, *to whom he (Pausan.) intrusted.* — ἐπιστολήν, obj. of φέροντα: αὐτῷ, i. e. βασιλεῖ. — ὡς . . . ἀνευρέθη (ἀνευρίσκω), *as was afterwards found out*: subj. of ἀνευρέθη, the fact stated just before, that *the following things had been written in it.* — 7. τούσδε: obj. of ἀποπέμπει. — δορί (δόρυ), an old and poetic form of δόρατι: *with ἐλών, lit. having taken (them) with spear*, i. e. *having taken them prisoners.* — καὶ . . . ποιούμασι, *and I make a proposal.* How strikingly does this passage reveal the position of woman, according to the Greek and Persian ideas. It is not intimated that the wishes of the daughter of the king were to be consulted in this arrangement. Note the change of person ἀποπέμπει . . . ποιούμασι. — θυγατέρα τὴν σὴν γῆμαι (γαμέω). Note the order, giving prominence both to θυγατέρα and to τὴν σὴν. — ὑποχείριον: neut.: qualifies both Σπάρτην and τὴν . . . Ἑλ-: H. 511, f; S. Gr. 361, f; G. § 138, Note 2. — εἰ . . . ἀρέσκει, *if therefore any of these things pleases you:* τι (indef.) followed by σέ (enclit.), hence written τι (same form with the interrog.): ἀρέσκει with the acc. (σέ), frequent in Plato and other Greek writers; only here in Thucyd. — ἐπὶ θάλ-, *to (the) sea*, i. e. the Western coast of Asia Minor. We omit the article in the kindred expressions, *by sea, at sea.*

CHAP. 129. Μεγαβάτην: obj. of ἀπαλλάξαντα: *having discharged Meg.*

— ήσθη τε καὶ ἀποστέλλει καὶ κελεύει καὶ ἀντεπιτίθει (ἀντεπιτίθημι). Note the change of tense. — αὐτῷ, i. e. Artabazus. — διαπέμψαι ἀποδεῖξαι depend on the idea implied in ἀντεπιτίθει, *intrusted to him in reply (with instructions) to transmit (it) as speedily as possible*, etc. — τὴν σφραγίδα : *the seal on the letter, the impression of the royal signet*. — αὐτῷ again refers to Artabazus. — ἔαυτοῦ, reflex., referring to the subj. of the leading verbs (i. e. to Xerxes). — πράσσειν : same const. with ἀποδεῖξαι, διαπέμψαι. — 3. Observe the directness and simplicity of this letter; and of the preceding: quite unlike modern diplomatic correspondence. — τῶν ἀνδρῶν : objective gen. with εὐεργεσία. Boehme, Cl., Krüg., Poppo: *(the) favor to the men, whom, etc., is laid up for you in*, etc. The practice of the Persian kings to register the names of their benefactors is implied in Herod. 8, 85; also in the Old Testament, Esther, ch. 6. — οὓς μοι ἔσωσας (σώζω), *whom, (being) beyond the sea, you sent me in safety*, etc.: μοι, dat. of advantage. — ἔταιει ἀνάγραπτος (adj. of two endings, agrees with εὐεργεσία: fr. ἀνά, γράφω), *registered forever*, intensifies the idea of κεῖται σοι. — σέ, obj. of ἐπισχέτω (fr. ἐπίσχω, or 2d aor. of ἐπέχω): μήτε νὺξ μήτ' ἡμέρα κτέ, an Oriental form of expression, *let neither night nor day detain you, etc.* — ὥστε ἀνείναι (2d aor. of ἀνίημι), *so as to omit, etc.*: ὥν, obj. of ὑπισχνῆ, attracted to the case of the omitted antecedent, *(of those things) which you promise me*. The 2d pers. sing. mid. (pass.) occurs in only one other passage in Thucyd. (Book 6, ch. 14, ήγῆ.) Poppo. — κεκωλύσθω : note here the perf. imperat. mid. (pass.): *“has a definitive final sense”*: “affords an energetic mode of expression.” Buttmann: *let (nothing that you promise me) be hindered by any expenditure of, etc., i. e. do not scruple to call for any expenditure of, etc.* — παραγγέσθαι : subj. στρατιᾶς πλῆθος : *if there is need that it arrive at any place.* — ἔπειψα : note here the past tense. “The writer puts himself in the time of the reader.” Krüg. — θητῇ ἔξα, *as shall be most honorable*, etc.

CHAP. 130. Ταῦτα τὰ γράμματα. Note the order: like the. definitive apposition, so frequent in Hom., H. 500, d; S. Gr. 353, c: lit. *these the writings*, i. e. *this letter*. — ὑπὸ τῶν Ἐλ-: *(held) in great esteem by*, etc.: with ἀξιώματι, as with the pass. of ἀξιώω. So ὑπό with gen. of agent is used with τιμή; with γραφή, etc. — Πλατεάστιν (Lex. Πλαταιά), *at Plataea*: adv., in the attributive position. For the historical allusion, see Smith's Hist. ch. xx. — ἥρτο (αὔρω) : not frequent in a metaphorical sense in Att., but often in later writers. Cl. — ἐν τῷ καθ- τρόπῳ: Lex. καθίστημι: *in the established manner*, i. e. in the manner established by Grecian, especially by Spartan, hereditary usage. — σκευάς : rare in plur., which denotes apparently the various pieces of Median apparel: with ἐνδυόμενος, *putting on*, etc., or *arraying himself in*, etc. ἔξει, ἔξειμι (ξ, είμι). — τέ after τράπεζαν continues the narrative; does not point to the following καὶ. — παρετίθετο : note the force of the mid.: *and he had a Persian table set (for him)*. — ἔργ- βρ-: dat. of manner or of means: *but by small (lit. brief) acts*: προσδήλου, προδηλώ. — ἀ τῇ γνώμῃ ἔμελλε πρέξειν, *(those things) which in mind (i. e. in his thoughts, or, as he supposed) he was*

about to do: μεγόνως (adv. comparat.: cf. adj. *μεγών*), *on a larger scale: ἐσπέιτα* (or *ἐστι* *ἐπειτα*, Pop., Krüg., Cl.), *in the future: usu. with the art. ἐσ τὸ ἐπειτα.* — 2. *τέ*, not a correl. with the following *καὶ*, but introducing the sentence as a result. — *τῇ ὁργῇ: feeling, temper.* It is clear in two other passages, if not in this, that Th. used *ὁργή* sometimes in this sense, which afterwards disappeared in Attic prose, but was revived in later writers. Cf. Boeh., Cl., Krüg., Pop.: *χαλεπῇ*, pred. adj. with *ὁργῇ: temper so harsh towards all men, etc.* — *μηδένα δύνασθαι, no one was able*, i. e. without some annoyance, some unpleasant experience. — *ἡ ξυμ- μετέστη: the alliance went over.* Cf. *τοὺς ξυμμάχους μετατάξασθαι*, ch. 95, 4.

CHAP. 131. *αἰσθόμενοι*: without any obj. expressed: *being informed (of what was going on):* cf. 95, 7. — *τὸ πρῶτον*: 95, 3. — *καὶ ἐπειδὴ κτέ.* The principal sentence is *οὐτω . . . ἐπέσχον.* — *τῇ Ἐρμ- νῇ*: article expressed here, because previously mentioned (128, 3). — *νῃ.* So Krüg., Cl., Boeh. With the diaeresis (*νη̄*), Poppe, also Krüg. in his grammar, Cl. in his note, H., G.: *ναῦς* is the generic word for *ship*; in 128, 3; Th. uses *τριήρης* (spoken of the same object), *a trireme*, the usual form of *warship* at this time. — *ἔφαίνετο ποιῶν*: H. 802; S. Gr. 547. — *βίᾳ . . . ἐκπολιορκθεῖς*, *having been forcibly driven out.* The fact that he had taken possession of Byzantium is mentioned in ch. 128, 5. A regular siege of the city is hardly meant. Cl. — *πράσσων . . . πρὸς κτέ.*, *he was reported to them (the Lac.) as negotiating with, etc.* — *οὐκ.* Note the position of the negative: regularly placed just before the word or clause on which its force falls. So here; *not for any good (object).* — *μονήν (μονή).* Only a blunderer can confound this with the fem. of *μόνος*. — *οὐκέτι ἐπέσχον (ἐπέχω):* *they (the Lac.) no longer endured (it, i. e. the conduct of Pausanias).* — *εἶπον . . . μὴ λείπεσθαι, told (him) not to depart from, etc.*, i. e. *bade (him), etc.* *εἶπον* has a different sense with *πόλ- . . . προαγορέειν: told (him) that the Spartans would declare war against him: εἰ δὲ μή, but otherwise, i. e. if he did leave the herald.* For a fuller explanation, see H. 754, b; S. Gr. 520, d. — 2. *πιστεύων χρήμασι διαλύσειν τὴν διαβολήν, being confident that he with money (i. e. through bribery) would do away with the unfavorable opinion,* — a noteworthy statement. That Pausanias, well acquainted as he was with the leading men of Sparta, should even have hoped to escape the demands of justice through bribery, does not convey the loftiest idea of Spartan virtue. — *ἐσπίττει: used as pass. of ἐσβάλλω: hence with ἵπτο and gen.: is cast by, etc.* — *τὸ πρῶτον, at first, i. e. on his arrival the second time in Sparta.* — *τῶν ἐφόρων.* For an account of the ephors and other magistrates at Sparta, see Smith's Hist. ch. vii. § 10. — *τὸν βασ- δρᾶσαι τοῦτο:* two accusatives with one verb. H. 553; S. Gr. 398; G. § 164: *to do this* (i. e. to cast into prison) *to the king:* so much the more to any one lower in rank. The rank of Pausanias is described in the next chapter. — *ἐπειτα, then, correl. of τὸ πρῶτον.* — *διαπραξάμενος . . . ἔξηλθε: lit. having accomplished (it) he subsequently went forth (sc. from the prison), i. e. by successful management, he subsequently went forth — περὶ αὐτὸν ἐλέγχειν, to bring any proofs respecting him.* Note this use of *περὶ* with acc.

CHAP. 132. φανερὸν . . . οὐδὲν . . . στημενον: more emphatic by the separation. — ἔχθροι . . . πόλις: partitive appos. with Σπαρτιάται. — ὅτῳ relates to στημενον: connect ἐν with ἐτιμωροῦντο, βεβαίως with πι-στεύοντες. The const. is not in an Eng. idiom. We may render it, *in which they might securely trust so as to punish, etc.* — γένους τὸν βασιλεύοντο: more emphasis is thrown on τὸν βασιλεύοντο than if the order had been τὸν βασιλεύοντος. — Πλεισταρχον: obj. of ἐπετρόπενεν (ἐπιτροπέω). — ἀνεψιὸς ἄν, being cousin. Their fathers, Cleombrōtus and Leonidas, were brothers. The clause in parenthesis explains τιμήν. — 2. ὑποψίας δὲ πολλάς: δέ is correl. with μέν after φανερόν: *no open proof . . . but many suspicions.* — ηγιλώσαι (ηγιλωσται): note the omission of the article here: the two datives are thus united more closely. — μή. Connect closely in thought with ὑποψίας: *that he was not willing to remain contented with (lit. equal with), etc., or, as Cl. renders, was not willing to keep himself within the existing regulations: ισος, why nom.?* H. 775 (“a predicate noun,” etc.); S. Gr. 536, b; G. § 136, Note 2. τοῖς παρούσαις, neut. — τά τε ἄλλα: “τέ stands here in the double function of a copulative conjunction, connecting this clause with the foregoing and also of a correlative with the following καὶ, as though we had τά τέ τε ἄλλα, which, however, would be an inadmissible repetition.” Cl.: *and they viewed attentively not only other things respecting him, . . . but especially the fact that, etc.* — ἔξεδειγμητο (ἔκδιαιτάσσωμαι): double augment, H. 314, b; as though it were compounded of ἔκ, διά, αἰτάσσωμαι, whereas in fact the compos. is ἔκ, διαιτάσσωμαι: *if in anything anywhere he had departed in his manner of living from, etc.* — ἀκροθίνιον: appos. with διά, which . . . as an offering (properly an offering of first fruits). — ιδίᾳ, privately, on his own responsibility: opposed to ηγιλωσται. The distich contains a hexameter and a pentameter verse, — an elegiac distich: thus, —

H. 911; S. Gr. 752; G. § 295, 5. — 3. ἔκεκόλαψαν: ἔκεκολάπτω. — τοῦτο: subj. of ἔδόκει: ἀδίκημα, pred., *this also* (the act of inscribing the above distich on the tripod) *seemed to be an unjust act*, etc. — ἐν τούτῳ, *in this (present condition)*. — ἐφάλνετο: subj. τούτο, *this act*. — διανοίᾳ: with παρόμοιον, an adj. of likeness: *in keeping with his present purpose*. — 4. ἐσ τὸν Εἴλ- πράστειν: cf. 65, 2, Note. — αὐτόν, subj. of πράστ-, — καὶ . . . δέ: rare in Th. and the writers of his time, but frequent in Plato, Xen., and the later Attic writers: δέ connects the sentence with the foregoing, καὶ belongs with the word just after it: — *and so it was also (in fact)*. — ἔνεπενταστώτας: συνεπανίστημι (σύν, ἐπί, ἀνά, ἴστημι). — τὸ πᾶν, *the whole (plan)*. — 5. ἀλλ' οὐδ' ὡς (to be carefully distinguished from ὡς) οὐδὲ . . . τιστεύσαντες. We can imitate the emphatic repetition of the negative; but not even thus, not even trusting to, etc. — νεάτερός τι: lit. *anything newer*, i. e. as the connection indicates, *anything harsh*, a euphemism for κακόν τι. — φέρει εἰώθασιν, sc. χρῆσθαι suggested by χρώμενοι, *adopting (in respect to him) the course which they have been wont (to adopt)*, etc. — τῷ τρόπῳ is explained by μη ταχεῖς εἶναι . . . βούλενσαται, *not to be hasty to decide on*, etc.

πρὶν γε δῆ: still more emphatic than πρὶν δῆ, 118, 2: *αὐτοῖς*, with μηνυτῆς γίγνεται, *becomes an informer to them*. — τὰς τελευταῖς . . . ἐπιστολᾶς: spoken of a single letter: cf. τὰ γράμματα, 130, 1. — ἀνὴρ Ἀργίλιος, *an Argilian man*, thought to be from Argilus, a city in Chalcidice. — παδικά ποτε ὡν αὐτοῦ: *being once a favorite of his*, or, *who was once*, etc. — πιστότατος ἐκείνῳ (Pausanias): *most faithful to him*, i. e. up to this time, but fear for his own safety now overcame him. — δεῖσας: Boeh. places a colon before this word; Cl. has no point whatever; Krieg., Pop., and others have a comma, which seems to me preferable. — ὅτι κτέ, explanatory of ἐνθύμησίν τινα, *on a certain reflection that no one*, etc. Some, however, understand ὅτι as causal with δεῖσας. — ἦν ψευσθῆ (ψεύδομαι) τῆς δέξης: lit. *if he may be deceived in his opinion*, i. e. if it turn out that he is mistaken in his suspicion that the letter may contain a direction to put him to death. — ἐκεῖνος: Pausanias. — τὸ μεταγράψαι, *to change something* (in the letter). — μὴ ἐπιγνῶ (ἐπιγνώσκω), connect with ἵνα, *to the end that he* (Pausan.) *may not detect* (*it*, — the fact that the letter had been opened and sealed again). — λένε κτέ: connected by καὶ (before παραποιησάμενος) with γίγνεται, and in the same const., i. e. historic pres. — ὑπονοήσας . . . προσεπεστάλθαι (προσεπιστέλλω), *having suspected that some such thing had been enjoined in addition* (i. e. in addition to the main contents of the letter). — ἐγγεγραμμένον (ἐν, γράφω): masc. agreeing with αὐτόν: κτένειν, infin. denoting purpose: act. where we should more naturally use the pass.: *like the Latin fut. pass. particip. (interficiendum): he found himself also enrolled to be put to death* (lit. *to put to death*).

CHAP. 133. Τότε δέ: the authorities are about equally divided between this reading and τότε δῆ. — αἰτήκοι δὲ κτέ. indicates the extreme caution of the Spartan government: Παυσανίου, with αἰτήκοι, lit. *ear-witnesses of Pausanias himself saying something*. — ἀπὸ παρασκευῆς τοῦ ὄντος, closely connected in thought with ἥσθοντο πάντα σαφῶς (below, middle of the chapter): *by an arrangement of the man . . . they ascertained everything clearly*. — σκηνησαμένου (Lex. σκηνέω): usu. intrans., but here trans.: διπλῆν διαφράγματι, (*made*) *double by a partition*, i. e. constructed with two apartments. — ἐσ ἦν . . . ἔκρυψε: a verb of rest with a const. denoting motion. H. 618, a; S. Gr. 448, b; G. § 191, Note 6: *into which he conducted certain of the ephors, and concealed them within*. — ὡς (prep.) αὐτόν: the Argilian man, who had gone as a suppliant to Taenarus, etc. — σαφῶς: notice the emphatic position: not to be confounded with σοφῶς. — ὡς κτέ, explanatory of τάλλα: *setting forth the other things severally, that he never in anything had endangered him* (i. e. Pausanias). — προτιμηθεῖ δ' . . . ἀποθανεῖν: spoken in bitter irony: *but that he was highly honored with death* (lit. *to die*): ἐν τοι, with the dat., *equally with*, etc. — κάκεινον (= καὶ ἐκείνου) κτέ. Most of the genitives abs. in this chapter denote prominently the notion of time, and are best rendered by *when*. So here, *and when he* (Pausanias) *acknowledged*, etc. All these dependent constructions are to be referred back to the leading verb ἥσθοντο, middle of the chapter. — καὶ . . . οὐκ ἔδωτος, sc. αὐτόν: *and did not allow (him) to be angry*, or, as we

should more naturally speak, *and begged him not to be angry*, etc. — **πίστις** (**πίστις**): *security, or pledges of security*: takes **τῆς ἀναστάσεως**, as objective gen.: **ἐκ τοῦ ἱεροῦ**, with **τῆς αὐ-**, as with a verb of motion: *pledges of security in respect to rising up (and departing) from the temple*, or, more briefly, *in case he would depart from*, etc. It was of the highest importance to Pausanias that the man should leave the temple, and not attract attention to the fact that he had become a suppliant. — **ἀξιοῦντος**, sc. **αὐτόν.** — **τὰ πραστόμενα**, *the negotiations*, i. e. those with the king.

CHAP. 134. **τότε** is of course to be joined with **ἀπῆλθον**. — **βεβαῖως** **εἰδότες**: *knowing (the facts) with certainty* This knowledge was wanting, previous to the event described in ch. 133: **ἐν τῇ πόλει** is connected in thought with what follows: **ἐποιοῦντο**, note the force of the imperf., *they proceeded to make*, etc. — **αὐτόν** (Pausan.): subj. of **γνῶναι** **χωρῆσαι** **προκαταφυγεῖν**: *that he knew, etc.* — **ένός**, with **τὸ πρόσωπον**, which is obj. of **εἶδε**: *as he saw the countenance of one of*, etc. — **ἐφ' ὧ ἔχωρει**, *for what (purpose) he (i. e. the ephor) was approaching*. — **ἄλλου** **δέ**, sc. **τῶν ἔφόρων**: correl. with **ένδος μέν**. — **νεύματι ἀφανεῖ**, *a secret nod, observed or understood only by Pausanias*. — **δηλώσαντος**, *made plain (to Pausanias what was intended)*. These clauses in the gen. abs. are better rendered, as in ch. 133, by *when* with a finite verb. — **εὐνοίᾳ**: dat. of cause. — **τῆς Χαλκοίκου**: cf. ch. 128, 2. — **προ-**, *beforehand*, i. e. before he was overtaken by those in pursuit. — **τὸ τέμενος**, *the sacred enclosure* (in which the temple was built). — **ἐς οἰκημα . . . δὴν τοῦ ἱεροῦ, into a building . . . which belonged to the temple** (predicate gen.). — **ὑπαίθριος**, *in the open air*: a pred. adj., especially an adj. denoting time, place, order, number, or manner, is frequent in Greek, where we use an adv. or a preposition with its case. Küh. Larger Gr. § 264, 3; H. 487, Rem. c; S. Gr. 340, c; G. § 138, N. 7. — 2. **τὸ παρανίκα**: adv. acc.: *for the immediate time, or, as we often say, for the time being*. — **ἀφειλον** (**ἀφαρέω**). By the removal of the roof, he was left **ὑπαίθριος**. — **τὰς θύρας**: obj. of **ἀποκοδόμησαν**. — **ἀπολαβόντες εἶσω**, *having shut him up when he had entered, or, as we may often more easily render the aor. particip., shutting him up when, etc.* **εἶσω** and **ἔνδον** differ as **εἰς** and **ἐν**, the former implying motion, the latter rest. The description is very circumstantial, and not altogether free from tautology. — **ἐξπολ- λιτῶ**, *they forced (him) by hunger to give himself up*. Cl. renders it, *sie hungerten ihn aus, they starved him out*. — 3. **ώσπερ εἶχεν**, *just as he was*: usually understood in the sense, *immediately, forthwith*; and in this sense sometimes strengthened by **εὐθύς**. (Yet Boehme questions this meaning; I think, without sufficient reason.) — **τε . . . καὶ**: a copulative in both of the connected members, as often. It is sometimes awkward to render the **τε** into English. In such cases it is better omitted in the translation. Cf. H. 855, a (examples). — **αἰσθέμενο**: without any object expressed, but plainly implied. Cf. 95, 7. — **ἔξαγοντω**, sc. **αὐτόν.** — **παραχρῆμα**: same general sense as **ώσπερ εἶχεν** (as explained above), but may be rendered by another phrase, *on the spot*. — 4. **οὐπέρ τοὺς κακούργους**, sc. **ἐμβαλλουσιν**, *where (they cast)*, etc. — **ἐμβάλλειν** with **ἐμέλλησαν**. — **πλη-**

σίον που, somewhere near, is comm. understood to mean, near the Caeadas. — *κατορίζαι, sc. αὐτόν*. — *τὸν τάφον*: obj. of *μετενεγκέν* (*μεταφέρω*). — *ἔχρησε*: Lex. *χράω* (B), A. — *οὐπέρ*, (*to the place*) *where*. — *ὅτι, which fact*, that he lies in the space before the temple: obj. of *δηλοῦσι*. — *ὡς ἄγος . . . δν τὸ πεπ-*: acc. abs. H. 793; S. Gr. 544, a; G. § 278, Note. The position of *αὐτοῖς*, between *ἄγος* and *δν*, connects it in thought with them rather than with *τὸ πεπραγμένον* (with which it is understood); *on the ground that the thing done (by them) was a pollution to them*: *δν σώματα*, obj. of *ἀποδοῦναι* (same const. with *μετενεγκέν*). — *χαλκοῦς . . . δνο*, *two bronze statues* (of Pausanias). The two, instead of one, were to serve in some sort as an atonement for the sin committed against the goddess in the violence done to her suppliant. These two statues of Pausanias, in the temple of the goddess Chalcioecus, near the altar, were seen by the traveller Pausanias three centuries later. (The death of Pausanias occurred between 471 and 466 B. C. The traveller Pausanias lived in the first half of the second century B. C.)

CHAP. 135. *Οἱ δὲ Ἀθ-*. The narrative, broken off ch. 128, 1, is here resumed. — *ὡς . . . κρίναντος*: observe here the gen. instead of the acc., abs. Cf. 134, 4: *on the ground that the god also had judged (it to be) a pollution*. — *ἀντεπετ-*: *ἀντεπιτάσσω*. In nearly the same sense we have above, ch. 128, *ἀντεκέλενον*. — 2. *τοῦ Μηδιστοῦ*: causal gen. with *ξυνεπηγόντο* (*συνεπαγόμενοι*) *κτέ*: *they implicated* (or more strictly as imperf. *they proceeded to implicate, took measures to implicate*) *Themistocles also in the Medism of Pausanias*. — *ὡς, as*. The temporal and causal meanings of *ὡς* are both frequent. Either makes sense here. The same ambiguity lies in the Eng. *as*. Perhaps the causal force is more prominent here. — *εὑρισκούν*: no obj. expressed: note the force of the imperf. here, continued or repeated action: *they made discoveries one after another* (a sufficiently long expression for the idea contained in one Greek word!). — *περὶ Πλαυσανίαν*: cf. *περὶ αὐτόν*, ch. 131, 2. — *ἔλεγχων*: *proofs*. These are said to have been certain letters which were discovered. Plut. Them. 23. — *τοῖς αὐτοῖς, in the same manner* (as Pausanias), i. e. with death. — *αὐτόν* (i. e. *Θεμιστ-*): emphat. posit.: subj. of *κολάζ-*. — 3. *ἔτυχε γάρ κτέ*: *γάρ* introduces the reason, not for *πεισθέντες*, but for *πέμπουσι κτέ*, *since he happened*, etc. Such a position of the causal sentence (before that for which it assigns the cause or reason) is frequent in Herod., and not unfrequent in Thucyd. *ἔτυχε* belongs with each of the participles in the parenthesis. For the nature of ostracism, see Smith's Hist., ch. xi. § 12. — *διαιταν*: Lex. I., 2. Observe that *διαιταν* and *ἔπιφοιτῶν* are made antithetical by *μέν* and *δέ*: *a residence . . ., but making frequent journeys, etc.* — *ἀνδρας*: obj. of *πέμπουσι*. — *εὑρητο*: cf. 129, 2. — *ἄγειν, sc. αὐτόν*: *bring (him, i. e. Them.)*.

CHAP. 136. *αὐτῶν: τῶν Κερκυραίων*. In what way Th. had been a benefactor of the Corcyraeans is not known with certainty. The scholiast says he had shielded them from punishment for not aiding the Greeks against the Persians: Plut. Th. 24, that he had settled some dispute between them and the Corinthians to their advantage. — *ἔχαν αὐτόν, to keep*

him (implying protection) : depends on δεδιέναι (δέδια). — ὥστε with the infin. RESULT : H. 770 ; S. Gr. 531, b ; G. § 266. Notice the accentuation of ἀπέχθεσθαι (as pres., not aor.). — 2. ὑπὸ τῶν προστεταγμένων (προστάτω), *by those appointed (for the purpose)*. — ὡς χωροὶ : indef. frequency of past action. H. 729, b ; S. Gr. 498, fine print ; G. § 233 : depends on κατὰ πύστιν : *on (their) learning by inquiry (repeatedly), where he was going*. — κατά τι ἀπόρον, *in a certain emergency*. What this was Th. does not think it necessary to relate. — παρὰ Ἀδμητον . . . καταλῦσαι, *to take refuge with*, etc. — 3. ὁ μέν, Admetus : ὁ δέ, Themist. — τῆς γυναικός, *of the wife (of Admetus)*. — καθίσθαι (Krüg. and Cl. write καθέζεσθαι) ἐπὶ τὴν ἑστίαν, *to take refuge upon (lit. to sit down upon) the hearth* (which was probably elevated and used also for an altar). — 4. δηλοῖ (indic.) τε ὃς ἔστι, *he both shows who he is, etc.* — οὐκ ἀξιοῖ (after the analogy of οὐ with φημι and with ἔτι) . . . φεύγοντα τιμωρεῖσθαι, *he declares that it is not a worthy act to punish him while a fugitive*, — a direct appeal to the generosity of Admetus : εἴ τι . . . δεομένω, *if in something perhaps he spoke against him (Admetus) while making a request of the Athenians*. What this request was is only a matter of conjecture. — ἀσθενεστέρος (Boeh., Krüg.) : pred. nom. with the infin. : *for, being far weaker at the present time (than Admetus), he would suffer harm at his hands* (ὑπ' ἑκείνου, i. e. Admetus). Poppo and Cl. retain the reading ἀσθενεστέρου (found in all the best MSS.) and render, *for he might suffer harm at present from one far weaker than he (Admetus)*. Though the order of the Greek words is unusual (with ἀσθενεστέρου), yet it appears to me better to follow here the authority of the MSS. This and the following sentences depend on ἀξιοῖ above, or the idea implied in ἀξιοῖ, *he declared*. — τοὺς ὄμοιούς : obj. of τιμωρεῖσθαι : ἀπὸ τοῦ ἵσου, with the subj. of τιμ-, *that one from the position of equality punish, etc.* — αὐτός : pred. nom. again, with infin. ἐναντιωθῆναι (cf. ἀσθενεστέρος above) : ἑκείνῳ, *to him (Admetus)* : χρέας τυνός, Krüg. says “gen. of relation” and translates it, *in respect to a certain request* (so Boeh., Cl., and others) ; German, *in Bezug auf, wegen*. It may be referred to H. 577 ; S. Gr. 420 ; G. § 173. — καὶ οὐκ ἐσκτέ, *and not in respect to the saving of his life* : same general idea with the gen. just before it. — τό belongs with σώζεσθαι : σῶμα without the article, H. 530, c ; S. Gr. 379, a. — ἑκείνον, subj. of ἀποστρῆσαι, *but that he (Ad.) would deprive (him, Them.), etc.* : ἀν expressed twice in this apodosis. H. 873, a ; G. § 212, 2. — εἰπὼν ὑφ' ὅν κτέ, *mentioning by whom, etc.* εἰπόν refers to the subj. of the remote verb ἀξιοῖ, something like δεῖξα, ch. 87, 2, in its const. — ἐφ' ὥ : cf. 134, 1. — σωτηρίας, with ἀποστ- : H. 580, a ; S. Gr. 422, a a ; G. § 174 : article omitted, cf. σῶμα and references above : *of the safety of his life* : σῶμα, above rendered *life*, means strictly *body, person* : φυγή, *life* in the strictly spiritual sense.

CHAP. 137. *víeos* : H. 202, 17 ; S. Gr. 112, aa ; Lex. *víos*. — ὥστε . . . ἐκαθέζετο, *just as also he was sitting with him* : καὶ indicates the identity of his present situation with that named above, ch. 136, 3. — μέγ- . . . τοῦτο, *this as a form of supplication was most powerful* : i. e. among the Molossians. Themist. had been taught this fact by the wife of Admetus,

ch. 136, 3. Observe **ικέτευμα** has no article, hence we render, *this as a, etc., not this form of supplication.* — **ὅστερον οὐ πολλῷ**: this order (instead of **οὐ πολλῷ ὅστε**) occurs several times in Th.: *not long afterwards.* — **οὐκ ἔκδιδωσιν**: the connection is, **οὐ δὲ . . . ἀνιστρητί τε . . . καὶ . . . οὐν ἔκδιδωσιν** (sc. **αὐτόν**, i. e. Th.). — **ώς βασιλέα**, *to the king*, i. e. of Persia: article omitted as with a proper name. — **ἐπὶ τὴν ἑτέραν θάλ-**, *to the other sea*, i. e. the Aegean. — **πεζῷ**, i. e. **κατὰ γῆν**. — **τὴν**, sc. **πόλιν**, a rare ellipsis. — 2. **ἀναγομένης**: cf. 29, 4: **ἐπὶ** with gen., *towards, for.* — **καὶ ἦν γὰρ κτέ·**: cf. 31, 2: *and since he (Them.) was, etc.* — **δεῖσας**, *fearing*, i. e. that he may be discovered and fall into the hands of the Athenians, — a most pitiable situation for the man who had commanded in the battle of Salamis, and been the chief means of rescuing his country from the despotism of the Persians. — **φράζει . . . δύστις ἔστι**: cf. **δηλοῖς ὅς ἔστι**, 136, 4. — **ἔφη ἐρεῖν**, *he (Th.) said he would declare, etc.*: thus the life of the captain would be in no less peril than that of Them., — another instance of the wonderful, but unscrupulous, astuteness of Themistocles. — **χρήμασι πεισθεῖς**, lit. *persuaded by money*, i. e. *bribed*, — the comm. phrase for this idea. — **τὴν δὲ ἀσφάλ- κτέ·**: depends on **ἔφη**: lit. *and that it was their safety that no one go forth, etc., or more freely, and that their safety required that no one, etc.* Cl. makes **τὴν δὲ** subj. and **ἀσφάλ-** pred., the subj. conforming in gender to the pred., — an exegesis which does not seem to me probable. — **μέχρι** and subjunc. without **ἄν**. G. § 239, Note: lit. *until a sailing begin*, i. e. *until the voyage be resumed, or until a favorable wind arise.* — **πειθομένῳ**: particip. denoting condition, *in case he should be persuaded.* — **ἀπομνήσεσθαι** (**ἀπομνηστορεῖται**): same subj. as **ἔφη**, on which it depends. Notice the emphatic position of **ἄξιαν**. — Observe that **στρατοπέδου** and above **στρατόπεδον** is spoken of an army or squadron with ships, i. e. *a fleet.* — 3. **ἡλθε . . . ἀντεξέκετο** (**ὑπέκκειμαι**, as pass. of **ὑπεκτίθημι**), *for there came to him . . . funds which had been deposited.* — **αὐτῷ**, dat. of interest, not of motion: notice **ἐκ** with the name of a place, **παρά** with gen. of person; the usual distinction. — **μερὰ . . . τυνος, with a certain one of**, etc. (compare the arrangement with the usual reading **ὅτε ἐκείνου πολλῷ ἀσθενεστέρον**, 136, 4, note): **κάτω**, *on the coast*; **δινω**, *towards the interior*, with a verb of motion; *in the interior*, with a verb of rest. Observe Thucyd. here uses **Περσῶν**, instead of his usual word **Μήδων**. Cf. **Μηδικόν**, 23, 1, note. — **ἐσπέμπει . . . ἐς βασιλέα** is explained as meaning, *sends . . . into (the palace of) the king.* **ἐς** or **εἰς** with the name of a person is very rare: hence Bekker, Krüger, and some others change **ἐς** to **ώς**. — 4. **ἔδηλον δ' ἡ γραφή**: cf. **τοσαῦτα μὲν ἡ γραφή ἔδηλον**, 129, 1: note the variation in the arrangement. The object of **ἔδηλον** here is the letter introduced by **ὅτι**. Recollect that **ὅτι** before the oratio recta is not rendered into English, unless we throw the whole into the oblique narration: *made plain (the following), I Themistocles, etc.* The letter of Pausanias (128, 7) begins with the 3d pers., but changes to the 1st pers. — **ώς**, 1st pers. relating to the subj. of **ἥκω**: **Ἐλλήνων** limits **ώς**, as gen. of the whole: *(being a man) of the Greeks who have inflicted, etc.*: **κακά** and **οἰκον**, two accs. with one verb. — **ἐμοί**, with

the comp. verb **ἐπιόντα**. H. 605; S. Gr. 439; G. § 187. — **ἀνάγκη**, with **ἡμενόμην** (ἀμύνω), *I through necessity guarded myself against, repelled, etc.* — **πολὺ δ' ἔτι πλέιν ἀγαθόν**, sc. *είργασμα τὸν ὑμέτερον οἶκον, but (I have conferred) still greater benefits by far, etc.* — **ἐπειδὴ . . . ἐμοί**, sc. *ἐγένετο* with indeterminate subject. H. 494; S. Gr. 347; G. § 134, Note 1, (c): *when (it was) in safety to me, or more freely, when all was safe for me.* — **ἔκεινον, to him** (Xerxes). — **γράψας**: introduced like **δείξας**, 87, 2: *εἰπόν*, 136, 4; but with less exact grammatical connection, after **ἔδηλον ἡ γραφή**. The clause in parenthesis is not a part of the letter, but gives the substance of what the letter here contained. — **τὴν . . . προάγγελσιν** (obj. of **γράψας**), *the previous announcement of the withdrawal from Salamis.* See Smith's Hist. ch. xix. § 6. — **τὴν . . . οὐδὲ διάλυσιν**: note the neg. **οὐ** with a substantive having a verbal force: *the not destroying, etc.*: freely rendered, *the fact that through himself the bridges were not at that time destroyed.* See Smith's Hist. ch. xix. § 10. — **ἡν . . . ἐποιήσατο**, *which he falsely claimed to himself.* It seems almost incredible that Themistocles should have counted so much on the simplicity or the ignorance of the Persian monarch. — **ἔχων**, *having the ability, being able:* **δρᾶσαι**, depends on **ἔχων**, takes two accs. (**σέ, ὥγεθά**). — **διὰ τὴν σὴν φιλίαν**: notice **σὴν** in the sense of an objective gen. H. 677; S. Gr. 460, b; G. § 147, Note 1: *on account of friendship for you.* — **ἐνιαυτὸν ἐπισχών** (**ἐπέχω**), *having waited a year.* The reason for this delay may be inferred from 138, 1. — **αὐτός** (agrees with the subj. of **βούλομαι**) **σοι . . . δηλώσαι**, *in person to unfold to you, etc.*: **περὶ ὧν**, *(those things) about which, or, for which, etc.*

CHAP. 138. **ὸν ἐπέσχε**: cf. **ἐνιαυτὸν ἐπισχών**, 137, 4: **ὸν**, acc. of extent. Observe that the regular attraction of the relative to the case of the antecedent is here omitted, as the dat. **ῳ** would not express clearly the idea of extent. — 2. **τὸν ἐνιαυτόν**: article expressed, because **ἐνιαυτόν** has been previously mentioned. — **παρ' αὐτῷ**, i. e. **τῷ βασιλεῖ**. — **καὶ δύσος κτέ.**, *even as no one of the Greeks up to that time (πώ): more literally, even as much as, even as great (or, as influential) as, etc.* — **τοῦ Ἑλληνικοῦ**, by prolepsis put first for emphasis, depends on **ἐλπίδα**: must be supplied with **δουλάστειν** as obj. (in the acc.): *and (on account of the) hope which he (Them.) held out to him (the king) in respect to the Grecian power that he (Them.) would subjugate (it).* We may render it thus, *and on account of the hope which he held out to the king that he would subjugate for him the Grecian power: ὑπερίθει*, lit. *put under, suggested: δουλάστειν*, explanatory of **ἐλπίδα**. — **τοῦ** belongs to the sentence following: **διδούς, ξυνερός**, predicate with the infin. H. 775 (fine print): S. Gr. 536, b; G. § 136, Note 2: *and especially from the fact that he appeared (to be) a man of sagacity by giving proof (of it): διδούς*, pres. particip. denoting the repeated exhibitions of his sagacity. — 3. **ἡν**: placed first for emphasis: *For Themist. was in fact, etc.: mark the force of δην after a superlative, H. 851; S. Gr. 580, d; Lex.: δηλώσας, particip. denoting means, by exhibiting most conclusively native force (lit. force of nature): καὶ, intens. even somewhat remarkably: ἐσ αὐτό, in respect to it, referring to the idea of the preceding clause: μᾶλλον ἐτέρου, more than any other (man):*

ἄξιος θαυμάσαι, pred. with **ἥν**, *was in fact worthy of admiration*, infin. with an adj. and the act, where we use a pass. H. 767, a (end): S. Gr. 530, c; G. § 261, 2. — **οικείᾳ . . . ξυνέστα**: dat. of means with **κράτιστος γνώμων**, sc. **ἥν**: *for through (his) own sagacity . . . (he was) a very excellent judge (lit. knower).* — **καλ**, intens.: **προ-**, *previous* to his entrance into public life; **ἐπτ-**, *subsequent* to it: **ἐς ἀντήν**, i. e. **ξύνεστιν**, a construction implying motion with a verb of rest. H. 618, a; S. Gr. 448, b; G. § 191, Note 6: *even not having added anything to it by previous learning (from any teacher), nor by subsequent learning.* — **τῶν παρ-**, with **γνώμων**, *judge of*, etc. — **δι' . . . βιουλῆς**, *with (lit. through) very brief deliberation.* — **τῶν μελλόντων** seems most naturally connected with **εἰκαστής**; and **τοῦ γενησομένου** with **πλεστόν**: *a very superior diviner of those things about to take place extending over a very long period of the future.* Such seems to be the most generally received interpretation of this sentence. Krüger, however, joins **τῶν μελ-** as limiting gen. with **ἐπὶ πλεστ-**, and **τοῦ γενησ-** with **εἰκαστής**, *a very superior diviner of that which was about to happen during a very long period in the future.* Other interpretations have been given, but need not be repeated here. — **ἀ . . . ἔχοι**: optat. denoting indefinite frequency of past action: *whatever he had (at any time) in hand: καλ . . . οἶδε τε, he was able also to explain (or to develop in discourse).* — **ἄν**: the anteced. understood is obj. of **κρίναι**: **ἀπήλλακτο, ἀπαλλάστω**: *and those things in which he was inexperienced, he was not at a loss to estimate satisfactorily* — **τό τε ἀμεινον ἡ χειρον**, obj. of **προερά** (**προοράω**): **ἔτι**, *with ἀφανεῖ, in that which was still obscure.* — **εἰπεν**: const.? H. 772; S. Gr. 532; G. § 268: *to speak the whole together, to sum up the whole* — **κράτιστος**, pred.: **οὗτος**, subj.: note again the force of **δή** with a superlative. — **αὐτοσχεδιάζειν** (depends on **κράτ-**) **τὰ δέοντα**, *to execute off-hand whatever was necessary (either in words or acts).* — 4. **νοοήσας**: spoken in distinction from the idea of a violent death. — **φαρμάκῳ**: dat. of means. According to a story widely circulated in ancient times, he took curdled ox-blood. — 5. **μνημεῖον . . . αὐτοῦ**: observe there is no article: hence we render it, *certain it is (μὲν οὖν) there is a monument of him*, etc. If **τό** were expressed before **μνη**, we should render it, *his monument*, etc. For **μὲν οὖν**, see Lex. **μέν**, II., 5; H. 866, 852, 13; S. Gr. 580, n: has a confirmative force, introducing a fact, in opposition to the report **λέγουσι τινες κτέ** — **ἄρτον . . . οἶνον . . . δψον**, *for bread . . . for wine, etc., i. e. to furnish bread, etc.* In Plut. Them. **εἰς ἄρτον**, etc. Cf. Xen. Anab. 1, 4, 9, **εἰς ζώνην**. — **πολυωνότατον**: neut. although the subj. of **ἔδοκει** (sc. **Δάμφακος**) is fem.: H. 522; S. Gr. 372; G. § 138, Note 1, (c): *for, of the (cities) at that time, it seemed to be most abundant in wine.* — 6. **τεθῆναι**: **τίθημι**. — **κρίψα** with the gen. H. 589; S. Gr. 427, b c; G. § 182, 2. To those who now visit Piraeus, a grave is pointed out as that of Them., a short distance southeast of the entrance of the principal harbor, just at the edge of the water. — **ἄς . . . φεύγοντος**, *as if he were in exile on account of*, etc. Notice here again the gen. abs. after **ἄς**, where the acc. would be admissible. H. 793; S. Gr. 544, a; G. § 278, Note. — **τὰ κατὰ κτέ**, *those things relating to, or as we may say, the fortunes of*, etc.: subj. of **ἐτελεύτησεν**. To the thoughtful mind, an impressive sentence.

CHAP. 139. **τοιαῦτα ἐπέταξαν** (*ἐπιτάσσω*), ch. 126, 2: **ἀντεκελεύσθησαν** (*ἀντικελεύω*), ch. 128, 1. — **τῆς ἑλάσ-** with **περί**: *concerning the expulsion of*, etc. — **Ποτιδαῖος ἀπανίστασθαι**, *to withdraw from*, etc. Cf. ch. 64, 3. — **Αἴγιναν . . . ἀφίέναι**, *to leave Aegina autonomous*. Cf. ch. 67, 2. — **προσλεγον** (*προλέγω*): not here in the sense to *declare beforehand*, but, to *announce, to declare solemnly*. — **καθέλονται** (*καθαρέω*), *after having rescinded, or in case they should rescind*, sc. **αὐτοῖς** limiting **μὴ ἀν γενέσθαι πόλεμον**, *that a war would not arise (to them)*. — **ῳ**, relates to **ψήφισμα**. — **εἰρητο αὐτοὺς μὴ χρῆσθαι**: “verbs of declaring may take either the acc. or the dat. with the infin.” Krüg.: *it had been said to them not to use, or, they were told not to use*. Ch. 67, 4. — 2. **ἐπικαλούντες**, *charging upon* (in the sense *accusing of*). — **τῆς ἵερᾶς**, *that which was sacred*, i. e. to Demeter and Persephōne the Eleusinian goddesses: **τῆς ἀστίστοις** (made distinct from **τῆς ἵερᾶς** by the repetition of the article), *that which was not marked off with boundaries*, hence in dispute, — lying probably between the territory of Megara and that of Athens. — **ὑποδοχήν**: connected by **καὶ** to **ἐπεργασίαν**: obj. of **ἐπικαλούντες**. — 3. **τέλος**: adv. acc., *finally*. — **ῶν . . . εἰώθεσαν**, sc. **λέγειν**, *(of those things) which they were previously wont (to say)*: **αὐτὰ δὲ τάδε**, *but just these things, or only these things: **δι** before the oratio recta, not rendered into English, cf. 137, 4, introduces the sentence explaining **τάδε**. — **εἰναι, εἴη . . . ἀφεῖτε**, *to continue, and it would continue, if you would*, etc: (**ἀφείητε** or **ἀφεῖτε**, optat.). To this point, the sentence is dependent. When all this had been done, then *the Athenians having called an assembly*, etc. — **ἄπαξ**: mark the emphatic force of this word, *once for all*: **βουλευσαμένους** agrees with the subj. of **ἀποκρίν-**, *it seemed expedient that they*, etc. — 4. **ἐπ'** **ἀμφότερα**, *towards both (sides)*, i. e. for and against concession to the demands of the Lacedaemonians: **γιγνόμενοι ταῖς γνώμαις**, *lit. becoming in their opinions, or as we say, inclining, leaning in their opinions*: **καὶ . . . καὶ**, *both . . . and*, presenting two things of equal weight and importance: not like **τὲ . . . καὶ**, the less, and then the more important. — With **εἰναι** and with **καθελεῖν** understand **χρῆ**: *that it is necessary that the decree (concerning the Megarians) be not in the way of*, etc. — **καὶ** before **παρεθέων**, correl. with **τέ** after **ἄλλοι**, introduces the second and more important thought: *and especially*. — **παρήναι**: **παρανέω**.*

CHAP. 140 — 144. Speech of Pericles. For an excellent outline of this discourse, see Grote's Hist. ch. 48; also Wilkins's Speeches from Thucydides, p. 51.

CHAP. 145. **ἀριστα**: adj. neut. plur.: obj. of **παρανεῖν**, **αὐτὸν** subj., *that he advised what was best*. — **τῇ . . . γνώμῃ**: cf. 93, 5. — **ῶς ἔφρασε**: connected in thought only with **καθ' ἕκαστα**: *both in particulars, as he told them, and in general*. — **κελευόμενοι, ἔτοιμοι** (note the accent, see Lex.): pred. nom. with infin. H. 775; S. Gr. 536, b; G. § 136, Note 2: *that they would do nothing being bidden, but that they were ready*, etc. — **ἐπὶ ισῃ καὶ ὁμοίᾳ**: cf. ch. 27, 1.

CHAP. 146. **αὐται**, subj.: **αἰτίαι, διαφοραί**, pred. (since they are without the article). — **ἐγένοντο ἀμφοτέροις**, *arose to both (parties)*. In ch. 23,

6, we have the const. *ἥσαν ἐκατέρων*, *were of*, etc. We have here *αὖται*, referring to what precedes, in 23, 6, *αἵδε* denoting what follows. — *δύως* should not be confounded with *ὅμως*. — *ἐν αὐταῖς*: referring to *αἰτίαι* and *διαφοραῖς*: *in the midst of them*, i. e. during the time of these accusations and differences. — *ἀκηρύκτως*, *without a herald*. After the war had actually commenced they could not thus approach each other. For the staff or mace carried by heralds, see Dic. Antiqu. p. 218, a. — *ξύγχυσις, πρόφασις*: pred. — *τὰ γιγνόμενα*: subj.: *the events (which were) happening were*, etc.

MEMORABILIA.

THE student is referred to the chapter on "Socrates," in the eighth volume of Grote's History. For the life and writings of Xenophon, see Class. Dict.; also "Ancient Classics for English Readers," Vol. Xenophon.

BOOK I. — Chapter I.

The refutation of the charge (§ 1), that Socrates did not reverence the gods of the Athenians, but introduced new deities.

1. Socrates sacrificed, like the other Athenians, to the gods of the state (§ 2).
2. He made use of divination (§ 2—9).
3. His teachings no less than his actions showed him to be a man pre-eminently pious (§ 10—20).

1. *ἐθαύμασα*: aor. for perf. H. 706; S. Gr. 481: *I have often*, etc. — *τίσι ποτὲ λόγοις*, *by what possible arguments*. *τίσι* st. *οἰστιστι*. H. 682; S. Gr. 565; G. 149, 2. When the indirect question takes the character of the direct, the direct interrog. pronouns take the place of the indefinite relatives. *ποτέ* = Lat. tandem, denoting in interrogations impatience for an answer, or astonishment. Accent? H. 105, b, and 111, d; S. Gr. 65, b; 69, a; G. 27, 2; 28, 3. — *οἱ γραψάμενοι Σιωκράτην*, *the accusers of Socrates*, viz.: Meletus, a third-rate poet, Anytus, a tanner, and Lycon, an orator. (Cf. Smith's History of Greece, ch. xxxv. § 14, 15.) — *ώς ἀξιος εἴη*, *that he was worthy*. H. 731 and a; S. Gr. 500; G. 243. The opt. showing that the writer is not responsible for the thought, since he gives it only as what might be. — *τῇ πόλει*, *from the state*. H. 601; S. Gr. 437; G. 184, 5. — *μέν* solitarium. H. 862, a; S. Gr. 585, a a. — *γραφή*, *indictment*. — *τοιάδε τις*, *about as follows*, haec fere. *τις* gives indefiniteness to the statement. — *οὐδὲ μὲν . . . ἔτερα δέ*: correlative. — *θεοὺς οὐ νομίζων*, *in not believing in the gods*. Circumstan. part. of manner or cause. *θεούς*.

Incorporation. H. 809, 3, and a; S. Gr. 553; G. 154. — **ἀδικεῖ**: repeated in imitation of the formality of legal documents. — **δέ**, *and*; **καί**, *also*.

2. οὐν: differs how fr. **ἄρα?** H. 866; S. Gr. 586, b. It here denotes a transition from the general statement to an examination of particulars; Lat. *igitur, then.* — **θεούς**. Cf. § 1. — **ποτέ**: see note **τίσι ποτέ**, § 1. — **θύων**. H. 797, 1; S. Gr. 546, a. — **τέ**: correl. with **καί** before **μαντικῆ**. — **φανέρος**, *evidently*. H. 488, R. c; S. Gr. 340, c; G. 138, N. 7. — **πολλάκις μὲν . . . πολλάκις δέ**. H. 862, a; S. Gr. 585, a a. — **οίκοι**: adv. Differs how in form fr. the Nom. Pl. of **οίκος**? — **χρόμενος**: const. like **θύων** above. — **διετεθρύλητο** (**διαθρυλέω**). Plup. denoting the completeness of the action: *it was very commonly reported* — **φαίη**. Why opt.? H. 735, 736; S. Gr. 503, 504; G. 243. — **δαιμόνιον**: an adj. used as a substantive. — **δή** **δὴ καὶ μάλιστα**, *from which very thing they seem to me most especially*. **δή** gives force to **δθεν** (H. 851, 4, and a; S. Gr. 580, d), **καὶ** to **μάλιστα**. H. 856, b; S. Gr. 583, c. **καὶ** comm. stands before the word on which its force falls. — **καὶνὰ δαιμόνια**: the assertion of Soc. **τὸ δαιμόνιον ἔαντφ σημαίνειν** meant, in the mind of the accusers, introducing new divinities. **καὶνά**, *new in kind*; diff. fr. **νέος**, *new*, but not in kind.

3. 'Ο δ'. H. 525 (γ); S. Gr. 375; G. 143, N. 2. — **τῶν ἄλλων**, gen. of person. A brief expression for **ἡ ταῦτα**, **ἢ οἱ ἄλλοι ἐποίουν**. — **οἰωνοῖς**, omens from the flight and songs of birds, **φήμαις**, from the sayings of men, **συμβόλοις**, from unforeseen occurrences, like thunder, lightning, the accidental meeting of men, etc., **θυτισις**, from the entrails of victims. — **τέ**, correl. with **καὶ** in **κάκενος**, and contrasts **οὐτοι** with **ἐκεῖνος**. — **οὐ . . . οὐδέ**, *not that the birds, nor even that the persons, etc.* **οὐ** stands regularly before the clause on which its force falls. — **τοὺς ἀπαντώντας**. H. 786, 509, b; S. Gr. 538, a; 359, b; G. 276, 2; 139, 1. — **τοὺς θεοὺς . . . σημαίνειν**: same const. as **τοὺς δρυιθας . . . εἰδέναι**. — **αὐτά**, i. e. **τὰ συμφέροντα**. — **κάκενος**. H. 68; S. Gr. 39; G. 11. Position of **καὶ?** See note **καὶ μάλιστα**, § 2. — **οὔτως**. When written **οὔτω**? H. 80, c; S. Gr. 45; G. 13, 2.

4. 'Αλλ'. H. 863; S. Gr. 585, b. — **οἱ πλεῖστοι**, *the many, the majority*: seems to differ little in meaning from **οἱ πολλοί**. Comparison? H. 223, 5; S. Gr. 130, e; G. 73, 8. — **φασίν**. Why unaccented in the text? H. 105, c; S. Gr. 65, c; G. 27, 3. — **ὑπό τε**. **τέ** regularly follows the word it connects. But if the word has the art., an attrib. gen., or a prep., **τέ** comm. stands between these and the word it connects. — **ἀποτρέπεσθαι . . . προτρέπεσθαι**. Subj. omitted. Why? H. 775; S. Gr. 536, b; G. 134, 2. — **Σωκράτης**: decl. H. 176, 179; S. Gr. 101, c, 108, a; G. 52, N. 1, 60, 1. — **ώστερ**. Differs how fr. **ώς?** H. 850, 3; S. Gr. 580, c. Why not properisomenon acc. to H. 94 c? See H. 110; S. Gr. 68; G. 28, N. 3. — **ἐγίγνωσκεν**: see L. and Sc. sub voce II. — **οὔτως**. Cf. note, § 3. — **τὸ δαιμόνιον . . . σημαίνειν**. What verbs take inf. with subject acc.? H. 764; S. Gr. 527; G. 260, 1. — **ξυνόντων**, *lit. of those who were with (him)*, hence *of his associates, followers*. A common designation of the pupils of Soc. They were not called **μαθηταί**, because he refused to be addressed

as teacher, **διδάσκαλος**. **ξύν**, old form of **σύν**. — **προηγόρευε**. H. 701; S. Gr. 476, b; G. 200. Past action frequently repeated: *was accustomed to*, etc. — **τὰ μέν . . . τὰ δέ**. What use of art.? H. 525, a; S. Gr. 375, a; G. 143, 1: *to do some things and not to do others*. **μή**. Why not **οὐ**? H. 832, 837; S. Gr. 569, 571; G. 283, 3. — **ώς**. Force with a participle? H. 795, e; S. Gr. 540, e; G. 277, N. 2: *because, or, on the ground that* (as he thought). — **συνέφερε**, **μετέμελε**: *impers.* — **μή**. When does the part. take **μή**? H. 839; S. Gr. 571; G. 283, 4: *to those not obeying (him)*, (if any did not obey). The part. with **μή** after the art. is equivalent to a hypothetical relative sentence: **τούτοις, οὐ δὲ μή πειθωντα**. It is frequently difficult to give the force of **μή** in English.

5. καίτοι: denoting transition and slight contrast, *and yet*. — **τίς**. Why orthotone? H. 244, a; S. Gr. 141, a; G. 84. **τίς** (interrog.) always has the acute on the iota. — **ἀν δύολογήσειν**. Pot. opt. expressing a firmly established opinion with reserve and moderation. H. 722, b; S. Gr. 491, b; G. 226, 2. Notice the irreg. form **-ειεν**. Differs how fr. the reg. form? Which is more comm.? H. 349, b; S. Gr. 236; G. 116, N. 1. — **ἐδόκει** **ἀν . . . εἰ ἔφαίνετο**. Supposition with contrary reality. H. 746; S. Gr. 514; G. 222. May be transl. as *plup.*, as also **προέλεγεν . . . ἐπίστενεν** below. — **ἀμφότερα ταῦτα**, *he would have seemed (to be) both of these*, i. e. **ἡλίθιος καὶ ἀλαζών**. **ταῦτα**: neut. for masc. by H. 522; S. Gr. 372; G. 188, N. 2, (c). — **ώς**. Cf. note on **ώς** § 4. — **φαινόμενα**, *(things) manifested (to him)*: obj. of **προαγόρ**. — **καὶ τα**, **καὶ εἴτα**. H. 68, a; S. Gr. 39, a; G. 11: *and then, after all*. **εἴτα**, **ἔτειτα**, and **ὅμως** are often added to the predicate of a sentence with emphat. force. — **ψευδόμενος**. H. 797, 1; 802; S. Gr. 546, a; 547. — **εἰ μή**, *unless*. — **ἀληθεύσειν**, *(his predictions) would prove true*. — **ταῦτα**. The Greek very often uses the pl. to express an *idēa* in its whole extent, and bring before the mind all the particulars involved. Acc. of specif. H. 549; S. Gr. 394; G. 160, 1. *In these matters*. — **ἀν πιστεύσειν**. See note on **ἀν δύολ.** above. — **πιστεύων**. Notice the use of the part., *since he believed in*. H. 788, c; S. Gr. 540, c; G. 277, 2. Obj. of **ἐνόμιζεν**? **Θεοὺς εἴναται**.

6. Ἀλλὰ μήν, *sed vero, but truly or besides*. **μήν** denotes confirmation. Notice the imps. **ἔποιει**, **συνεβούλευε**, and **ἔπειτεν**, denoting customary action. — **καὶ τάδε**, *the following things also*. Demonstratives in **δε** (**ὅδε**, **τούσδε**, **τοσόδε**, **τηλικόδε**, adv. **ῶδε**) regularly refer to what follows: while **οὗτος**, **τοιοῦτος**, **τοσοῦτος**, **τηλικοῦτος**, adv. **οὗτο** refer to what precedes. — **τούς** **ἔπιτηδείους**, lit. *the serviceable (persons)*, i. e. *his friends*: frequently used in Mem. in this signification. **τούς** equivalent to a poss. pron., *his*. H. 527, d; S. Gr. 377, d; G. 141, N. 2. — **τό . . . ἀναγκαῖα**, *the things necessary (to be done)*. — **γάρ**: here exegetic, i. e. used after a general assertion to introduce a statement of particulars. Eng. *namely*. It need not always be transl. into Eng. — **καὶ** contrasts **πράττειν** with **ἐνόμιζεν**, *to do also, as he thought*. — **ἀν**. H. 783, a; S. Gr. 519, a; G. 211. — **ὅπως**. Comparative use, *in what way*. — **ἀν ἀποβήσουτο**, *they would result* (if they should be done). Condition omit. H. 752; S. Gr. 520, b; G. 226, 2. Notice par-

ticularly here **ἀντί** with the fut. optat. Some grammars in common use say **ἀντί** is “never” used with the fut. optat. Yet the above reading is found in the edit. of Breit. (1854), in the edition published by Engelmann (1863), in that of Robbins, and in that of Küh., which we reprint. Küh. writes a note upon it, explaining its force here. It also occurs with the fut. optat. in most editions of Plato, Rep. X. 615, d; and is cited thus by Pape. Sophocles, in his recently published Lexicon, cites not less than nine examples of this usage; among them one from Dionysius of Halicarnassus. There is certainly nothing in the nature of the particle **ἀντί** or of the fut. optat. which forbids this use; and the *fact* is established beyond controversy. — **μαντευσομένους**, oraculum consulturos. H. 788, d; S. Gr. 540, d; G. 277, 3. — **εἰ**, whether. — **ποιητέα**: in agreement with **ταῦτα**, i. e. **τὰ αὐτὰ**. Meaning of the verbal in **τέος**. H. 398; S. Gr. 265; G. 281.

7. **Καὶ** sometimes introduces an explanation (*so for example*) *so, accordingly*. — **οἴκους τε καὶ πόλεις**, (lit. *both houses and cities*): *those who would manage not only domestic, but also public affairs*. **οἰκήσειν**, Lat. *administrate*. When **τέ** and **καὶ** connect two members, the latter member is usually more important, and hence receives **καὶ**, the stronger word. — **μαντικῆς . . . προσδεῖσθαι**. Notice the force of **πρός** in comp.: *have additional need of divination*. — **τεκτονικόν** and fol. adjectives (used as nouns) in pred. with **γενέσθαι**. Meaning of the termination **-ικός**? H. 469, a; S. Gr. 321, a: *for to become skilled as a carpenter, etc.* — **έξεταστικόν**, *critic, connoisseur*: governs **ἔργων**. H. 587, b; S. Gr. 426, b; G. 180, 2: *in such pursuits (as precede)*. See note **τάδε**, § 6. — **καὶ ἀνθρώπουν γνώμῃ**, *even, or, simply in accordance with human judgment*, in distinction from **θεῶν γνώμῃ**.

8. **τὰ δὲ μέγιστα . . . τούτοις** (lit. *the most important of the [things], partitive gen.*), *the most important things in these pursuits*. **δέ** correl. with **μέν** in **τεκτονικόν . . . μέν**, § 7. — **ἀν οὐδέν**, *no one of which*. — **φυτευσαμένῳ**. Notice the force of the middle voice in this and the fol. verbs. What use of mid.? H. 689; S. Gr. 467; G. 199, 2. — **δῆλον**. **ἐστι** om. as often elsewhere. — **εἰ**. In the first two instances, *whether*: in the last two, *whether or not*. The connection alone can decide whether the sentence has an affirmative (nonne) or a negative (num) signification. — **ἀνιάσεται . . . στερήσεται**. Fut. mid., usually rendered as passive. H. 412, b; S. Gr. 282; G. 199, N. 4. *Will be troubled . . . will be banished*. May they not equally well be regarded as mid.? *Will get to himself annoyance . . . deprive himself of*.

9. **μηδέν**. Why not **οὐδέν**? H. 837; S. Gr. 571; G. 283, 3. The inf. takes **μή** and its compounds, because it comm. denotes, not a fact, but a conception. — **δαιμόνιον**, adj. in pred., *divine, dependent on the divinity*. — **πάντα (εἴναι) τῆς . . .**, *all things belong to the province of human judgment*. H. 572, c; S. Gr. 415, (c), d; G. 169, 1. — **δαιμονῶν** has for subj. **τοὺς οἰομένους**. For the contraction, see H. 371, a; S. Gr. 251, a. The student will notice the play upon words in **δαιμόνιον . . . δαιμονῶν**. — **δαιμονῶν δὲ καὶ τοὺς . . .** *and mad were those also who*. — **ἀ . . .**, *(in respect to those things) which the gods gave to men to decide by (having learned) learning*.

Anteced. om. H. 810; S. Gr. 554; G. 152. — **διακρίνειν.** Subj. om. H. 776; S. Gr. 536, c; G. 134, 2. When this is the case, a modifier (**μαθοῖσσι**) of the subject of the inf. takes the case of the preceding object (**ἀνθρώποις**). — **οἷον**, adv. *as, for instance.* — **ἐπιστάμενον** (obj. of **λαβεῖν**) **ήνιοχεν**, *one knowing how to drive.* H. 764, b; S. Gr. 527, b; G. 260. — **ἐπί ζεύγος.** Art. omit., as in many common expressions; **ἐπὶ δεῖπνον**, *to supper;* **ἐπὶ θήραν**, *to the chase;* **άφ' ίππου**, *on horseback.* H. 530, b; S. Gr. 379, c. **λαβεῖν ἐπιστ. κτέ.**, subj. of **κρέπτον** (**εἴη**). Transl. as if in fol. order; **πότερον** (**εἴη**) **κρέπτον λαβεῖν ἐπὶ ζεύγος ἐπιστάμενον ήνιοχεν** **ἢ κτέ.** — **τὴν ναῦν.** Art. as possess. pron. H. 527, d; S. Gr. 377, d; G. 141, N. 2. — **ἢ οὐ**, or (if any one should ask those things) *which.* — **ἀριθμήσαντας . . . μετρ.** . . . **στήσις.** Particip. of means. H. 789, b; S. Gr. 540, b; G. 277, 2. — **τοὺς τὰ τοιαῦτα.** Asyndeton. Frequently so when **τοιαῦτα**, **ἄλλα** or **ἄλλοι** include a summary of what has been and is to be named. — **ἀθέμιστα:** obj. of **ποιεῖν.** — **ά**, relates to the obj. (sc. **ταῦτα**) of **μανθάνειν.** — **πειράσθαι**, (sc. **ἔφη δέ**), depends on **δεῖν.** — **τοὺς θεούς . . . σημαίνειν:** sc. **ἔφη.** Inf. st. finite mood. H. 773, b; S. Gr. 527, a; G. 260, 2, N. 1. — **οἷς ἀν ὁσιν** **Ὦλεω**, *to whomever they may be propitious.* Hypoth. rel. sent. H. 757; S. Gr. 523, c; G. 233. **Ὦλεω.** Att. sec. decl. H. 209; S. Gr. 117; G. 64.

10. **Ἄλλὰ μήν:** see note, § 6. — **γέ.** H. 850, 1; S. Gr. 580, a. — **ἄει** **μὲν . . . φανερῷ** *was always in public.* **μέν** correl. with **δέ** in § 11, contrasting **ἄει . . . φανερῷ** with **οὐδέτες κτέ.** — **πρωτ τε γὰρ . . . , for both in the morning he was accustomed to go to the public walks, etc.** **τέ** correl. with **καὶ** in **καὶ πληθ . . . καὶ τὸ λουπ.** — **περίπατος.** 1. *a walking;* 2. *a place for walking:* especially in the public buildings, protected from the heat of the sun and storms. Cf. **οἱ ἔκ τοῦ περιπάτου**, the *peripatetic school* of Aristotle, because he taught *walking* in a portico of the Lyceum at Athens. **γυμνάσια:** places for exercise and instruction, much frequented by the rhetors and sophists and their pupils. For a description, see Smith's Dict. Antiq., Becker's Charicles, Excurs. V. **ἥτε:** H. 701; S. Gr. 476, b; G. 200. — **πληθσόντης ἀγορᾶς.** Gen. of time. H. 591; S. Gr. 428; G. 179. The day was comm. divided into four parts; **πρωτ**, morning; **πλήθουσα ἀγορά**, full market; **μεσημβία**, noon; **δειλη**, afternoon; after which came **ἐπιτέρα**, evening. — **φανερὸς ἦν**, *was to be seen.* — **μέλλοι συνέσσεθαι.** Periphrastic Fut. H. 711; S. Gr. 484. The opt. represents the thought as the intention of Socrates. H. 731; S. Gr. 500; G. 241. — **Ὦλεγε:** see **ἥτε** above; *was conversing.* — **ὡς τὸ πολύ**, *for the most part, usually.* — **ἔξῆν.** Impers. Subj. **ἀκούειν.** H. 494, a; S. Gr. 348; G. 184, Note 2.

11. **Σωκράτους . . . πράττοντος εἶδεν.** **εἶδεν** here takes the gen. instead of its usual construction with the acc. in imitation of the const. of the fol. clause, **λέγοντος ἤκουσεν.** *No one ever saw or heard Socrates either doing or saying anything . . . πράττοντος, λέγοντος:* supp. part. H. 796, 799; S. Gr. 545, 546, c; G. 280. When do two negatives strengthen the negation? How many can be used in Eng.? H. 843; S. Gr. 577; G. 283, 8. — **Οὐδὲ . . . ἄλλὰ καὶ**, *not only not . . . but even.* — **ἡπερ:** dat. of manner (fr. **οὐς**: anteced. omitted). **πέρ:** intensive. H. 850, 3; S. Gr.

580, c: *in the very way in which, even as.* — **τῶν ἄλλων**, of the other teachers, philosophers. — **διελέγετο**. Notice the force of the imp. — **ὅπως**: as interrog., *in what manner.* — **ὁ καλούμενος . . . κόσμος**, *the universe so called by the sophists.* **σοφιστής**, originally in a good sense, *a wise man*, afterwards as a term of reproach for those teachers who taught for the sake of gain. The latter use of the word sprung up in the time of Socrates. See Grote, Vol. VIII. ch. 67, 68. — **τίσιν**, in indirect quest. H. 682; S. Gr. 565; G. 149, 2. — **ἀνάγκαις, necessary laws.** H. 518, c; S. Gr. 369, b.

12. **πρῶτον μέν**, correl. with **ἐσκόπει δέ**, § 15. — **αὐτῶν ἐσκόπει, he used to ask them.** **αὐτῶν** (i. e. **τοὺς φροντίζοντας τὰ τοιάντα**): gen. of person. H. 582; S. Gr. 422, c; G. 171, 2, Note 1. Instead of the acc. of the thing we have here the sentence, **πότερα κ. τ. λ.** — **ποτέ**. Cf. note, § 1. — **νομίσαντες**: cause. H. 789, c; S. Gr. 540, c; G. 277, 2. — **ἀνθρώπινα.** **ἀνθρώπινα** and, later, **ἀνθρώπεια**, appear to be used without difference of meaning, *human affairs.* — **τὸ . . . φροντίζειν**, as subst. H. 779, 780; S. Gr. 533; G. 262, 1. — **παρέντες**: **παρίημι.** H. 367, d; S. Gr. 248, d; G. 26, (2). — **τὰ δαιμόνια, res divinae.** Here referring to physics, which, as then taught by the sophists, were founded upon mere conjectures, the discussion of which was opposed by Socrates as of no practical benefit to men; and the whole subject, so little understood, was regarded by him as belonging rather to divine beings than to men.

13. **εἰ**, he wondered *whether*, nearly equivalent to *he wondered that.* Perhaps **εἰ** is preferred to **ὅτι**, to avoid the repetition of **ὅτι**, which occurs at the beginning of the next clause. The employment of the indic. (**ἐστίν**) in orat. obl. instead of the opt. makes the past event appear as present, and gives spirit to the narration. — **τοὺς μέγιστον φρονοῦντας.** Cf. **μέγια φρονεῖν**: *those priding themselves most upon their speaking concerning . . . ταῦτα.* Diff. bet. **ταῦτα** and **ταῦτά?** H. 234, 239; S. Gr. 134, a; G. 79, 2, Note. — **δοξάζειν.** Inf. in orat. obl. st. finite mood. H. 734, c; S. Gr. 502, c; G. 260, 2. — **ἄλληλοις**, dependent on **ταῦτά.** H. 603; S. Gr. 438, b; G. 186. — **τοῖς μανομένοις.** Dat. of likeness with **ὅμοιος**: *are disposed towards each other (as far as regards agreement in their opinions) like madmen.*

14. Proof of the last assertion. — **τῶν τε γὰρ μανομένων**, correl. with **τῶν τε . . . μεριμνῶν.** **τε . . . τέ, as . . . so.** **τοὺς μὲν . . . τοὺς δέ, some . . . others.** **οὐδέ, not even.** **Σέ** gives emphasis to **τὰ δεινά**: may be separated from **σέ** in transl.; *do not fear even the things that are fearful.* — **μή**: attrib. of **φοβερά.** H. 534, a; S. Gr. 380, d. — **φοβεῖσθαι**, differs fr. **δεδιέναι** in denoting a more transient emotion; *are frightened.* — **οὐδέ**: **ἐν δχλῳ.** Cf. **οὐδὲ τὰ δεινά.** **ἐν δχλῳ**, dependent on **λέγειν ή ποιεῖν.** — **ἔξιτητέον . . . εἶναι**, subj. of **δοκεῖν.** Transl., *it does not seem good that one should even go forth among men.* — **ἱερόν.** Cf. L. and Sc. sub voce, II. 2. — **λίθους καὶ ξύλα τὰ τυχόντα, quoslibet lapides et quaelibet ligna.** Küh. **τὸ τυχόν, any chance thing:** hence **τὰ τυχόντα κτέ,** *common, worthless stones and pieces of wood (stocks).* — **τὸ δύ, that which exists, the universe.** Subj. of the fol. word. That the universe is one thing only was the opinion of

Thales, Pythagoras, Xenophanes, and other philosophers. — **ἄπειρα.** Sc. **τὰ ὄντα εἶναι.** The view of Leucippus and Democritus, defenders of the atomic theory. — **τὸς πλήθος:** acc. of specif. — **ἄει κινεῖσθαι πάντα.** The theory of Heraclitus of Ephesus, that all things are subject to a perpetual change (**ἡ τῶν πάντων ρόή**). — **οὐδὲν ἀν ποτε κινηθῆναι, nothing can ever be moved.** The opinion of Zeno Eleates. — **πάντα γίγνεσθαι τε καὶ ἀπόλλυσθαι** belongs to the view of Heraclitus: and **οὐτ' ἀν γενέσθαι ποτὲ οὐδὲν οὐτ' ἀπολεῖσθαι** to the view of Zeno. Notice the force of the present tense in **γίγνεσθαι** and **ἀπόλλυσθαι.** For the use of **ἄν** with **κινηθῆναι** and **γενέσθαι** see H. 722, b; S. Gr. 491, b; G. 211. *Can ever, etc.* — **ἀτολεῖσθαι: ἀπόλλυμι.** Note the tense, also the distinction bet. the act. and mid. In this section observe the diff. bet. **εἰμι** and **γίγνομαι:** **εἰμι** denoting existence; **γίγνομαι**, coming into existence.

15. **καὶ τάδε,** the following also **καὶ** comm. stands before the word on which its force falls. — **ἄρ,** whether, here introducing an indirect question. Differs how fr. **ἄρα** inferential? H. 828, b; 865; S. Gr. 566, b; 586, a. — **ἄστερ, just as.** **πέρ** intens. Why not properisponemon? H. 110; S. Gr. 68; G. 28, Note 3. — **τοῦθος**, obj. of **ποιήσειν.** — **ὅτι ἀν μάθωσιν:** subst. clause in apposition with **τοῦτο:** *they will do that, whatever they have learned, more lit. shall have learned.* H. 760; S. Gr. 523, c; G. 232, 3. — **έαντος . . . διφ** (**ὅστις**): dat. of advantage. H. 597; S. Gr. 433; G. 184, 2. — **οὕτω** corresponds to **ἄστερ** above: *so those also.* — **ἀνάγκαις:** see note § 11. — **ποιήσειν, will make, produce.** — **ῦδατα, rain.** — **ὠρας, seasons.** — **ἄλλου.** Incorporation. H. 809, 1; S. Gr. 553, b; G. 154, Note. We may render, *and whatever else of such (lit. things) a nature they may desire.* For the uses of the subjunctive in this section see H. 757; S. Gr. 523; G. 232, 3.

16. **ταῦτα πραγματευομένων,** *busying themselves with these things.* — **τοιαῦτα ἔλεγεν,** *he used to say such things (as above).* H. 679; S. Gr. 461, b; G. 148, Note 1. — **ἀν . . . εἰδέγετο,** *would converse (if opportunity occurred).* H. 704; S. Gr. 479; G. 206. — **σκοπῶν τι εἰσεβένεις, τι ἀσεβένεις,** *considering what (was) pious, what impious.* Was need not be supplied in rendering into Eng. after the first expression. Translate the Greek as it stands. — **πόλις . . . πολιτικός,** *state . . . statesman.* This section shows that the teaching of Socrates was of a character eminently practical. — **καὶ** (sc. **σκοπῶν**) **περὶ τῶν ἀλλων.** — **ἀ τοὺς μὲν εἰδότας κτέ,** *those persons who knew which, he deemed were . . . but those who were ignorant (of which) ought rightly to be called slavish.* **καλούς (καὶ ἄγ-) κάγαδος,** — words frequently in the mouth of Socrates, and denoting persons distinguished by birth, education, physical strength, and moral excellence: used by Socrates with special emphasis on the last three qualities. For **ἄν** with **κεκλήσθαι**, see H. 783, a; S. Gr. 519, a; G. 211.

17. **μή** st. **οὐ**, because of an implied condition, *if* it was not evident how he judged some things. — **φανερός.** Pers. construction. In an Eng. rendering the impersonal is preferred. Obj. of **ἔγινωσκεν, δσα:** but preserving the Greek order, we may render: *In regard to as many things as it was not evident how he judged.* — **ὑπέρ;** in the sense of **περί.** H. 633, b,

end. Employed to avoid repetition of *περὶ*. — *τούτων*, i. e. *δσα* *ἐγίγνωσκεν*.

18. *Βουλεύσας*, *having been a member of the council*: see L. & Sc. *Βουλεύω*, II. Participles standing in the same relation to the pred. are joined by a connective (*βουλεύσας καὶ δμόσας*). But a part. denoting a diff. relation (*γενόμενος*) is unconnected with the preceding. — *ἐπιστάτης*. The *βουλή* of the Athenians consisted of 500 senators, who were divided according to the ten tribes into ten *πρυτανεῖα*: each of which in turn presided over the state for 35 or 36 days. Each Prytany (50 members) was divided into five bodies of ten *πρόεδροι*, who presided for a week. From these *πρόεδροι* was daily chosen by lot an *ἐπιστάτης*, princeps senator, *president*. — *παρὰ τοὺς νόμους*. The illegality consisted in condemning the whole nine together (*μιὰ ψήφῳ*), instead of separately. Notice the prominence given to this idea by the position of *μιὰ ψήφῳ* immediately after *ἐννέα συνατηγούς*. — *τοὺς ἀμφὶ Θράσυλλον*. H. 639. PHRASES. For the incident, which followed the battle of the Arginusae Islands, B. C. 406, see Smith's Hist. Greece, ch. xxxii. §§ 17, 18. — *ἀποκτεῖναι, to condemn to death*. — *πάντας*. Emphat. posit., in agreement with *τοὺς ἀμφὶ κτέ*. — *ὅργιζομένου δῆμου, δυνατῶν ἀπειλούντων*. H. 790, e; S. Gr. 541, 540, f; G. 278, 277, 5. — *περὶ πλείονος ἐποιήσατο ή, he considered it of greater importance than*. — *παρὰ τὸ δικ.* Cf. *παρὰ τοὺς νόμους* above: *contrary to*. *παρά* with acc. often in this sense. — *φυλάξασθαι, to ward off for himself, to guard himself against*. Ind. mid. H. 689, a; S. Gr. 467; G. 199, 2.

19. *Καὶ γάρ*. Usually explained acc. to H. 870, d; S. Gr. 588, a. — *θεούς*: without the art., as gods, divine beings in general, are meant. In the fol. line *τοὺς θεούς*, *the (well known) gods* (of the Athenians). H. 527, a; S. Gr. 377, b. — *δν τρόπον*. Adv. acc. H. 552; S. Gr. 397; G. 160, 2. — *τρόπον*. Incorporation. H. 809, and 3, and a; S. Gr. 553; G. 154. *Not in the way in which*. — *τὰ μὲν τὰ δέ, some things others*. H. 525, a; S. Gr. 375, a; G. 143. — *οὐκ εἰδέναι*. H. 837, 837, b; S. Gr. 571, 571, a; G. 283, 3. — *τὰ τε λεγόμενα καὶ πραττόμενα*. When several connected substantives are regarded as forming a single conception, the art. is not repeated; but when the ideas are contrasted (*τὰ σιγῇ βουλεύμενα*), the art. is expressed. *τὰ λεγ. καὶ πρατ.* are matters cognizable by men, but *τὰ σιγῇ βουλεύμενα* by the gods only. It is to be observed that Soc. here asserts the doctrines of omniscience, omnipresence, and divine assistance for men.

20. *Θαυμάζω οὖν*. See § 1. *οὖν* introducing a conclusion. — *επως ποτέ*. Cf. § 1. — *περὶ τοὺς θεούς*. Cf. *περὶ θεῶν* below. *περὶ* seems to be used with acc. and gen. with little difference of meaning. — *τὸν μέν, the one who, or he who*. — *ποτέ*: in its comm. signif., *ever*. We may connect the negative with it in transl., *never said or did anything impious*. — *δέ*: adversative, *but*. — *λέγοντα* and fol. partit. Notice the force of the pres. system contrasted with the aor. *είπόντα, πράξαντο*; H. 714; S. Gr. 486; G. 204, 200. *Who habitually said and did such things as*. — *δν*. Con-

nect with εἴη and νομίζοιτο. — λέγων καὶ πράττων. H. 789, e, 751; S. Gr. 540, e, 519; G. 277, 4, 226, 1. Here stand st. a cond. of what form? H. 748; S. Gr. 516; G. 224.

Chapter IV.

A conversation of Socrates with Aristodemus, in which is shown from the evidences of design in creation,

1. That there are gods (§ 1–9);
2. That they care for men (10–18).

The natural effect of such conversations on his hearers (§ 19).

1. τεκμαρόμενοι, *conjecturing, on mere conjecture*, without examining his method of teaching or his precepts; or perhaps judging him by those men who, after being under his instruction, fell into vice, e. g. Critias and Alciabiades. — προτρέψασθαι depends on κρέτιστον, as προαγαγέν on ικανόν. H. 767; S. Gr. 530; G. 261. *Most excellent to exhort men to virtue.* — σκεψάμενοι may be rendered as imperative connected with fol. δοκιμαζόντων, *let them consider . . . and judge.* — μῆ, on account of fol. imp. δοκιμαζ. H. 832, 833; S. Gr. 569, 570; G. 283, 2. — ἀ . . . ἐρωτῶν (lit. *asking what*). Circ. part. means. *By what questions . . . he refuted those, etc.* — κολαστηρίοις ἔνεκα, *for the sake of (lit. chastisement) bridling, checking (them).* — τοὺς πάντας οἰομένους εἰδέναν, i. e. the sophists, whose arrogance and conceit Soc. especially withheld. — ἀ λέγων, *with what conversations.*

2. ἀ ποτε αὐτοῦ ἡκουσα: gen. of person; acc. of thing. H. 576, a; S. Gr. 419, a; G. 171, 2, N. 1. *What I once heard from him.* — τοῦ δαιμονίου. Not the δαιμόνιον of Soc., but in general the deity. — διαλεγομένον: circ. part. time. H. 788, a; S. Gr. 539, a; G. 277, 1. — Ἀριστόδημον: at a later period an earnest follower of Soc. — Καταμαθάν. κατά in comp. intensive. *Having thoroughly learned, understood.* — θύοντα and fol. part. H. 799; S. Gr. 546, e; G. 280. — οὗτ' εὐχόμενον: probably an interpolation. — τῶν ποιούντων: governed by κατά in comp. H. 583 (middle of paragraph); S. Gr. 423, a; G. 177. — εἶπέ: exc. in accent. What other imps. like εἶπε? H. 366, b; S. Gr. 247, b; G. 26, N. 3, (2). — ξετινούστινας. H. 812; S. Gr. 556; G. 152, N. 2. Transl. as one word, *any.* — τεθαύμακας. The perfect, as often elsewhere, directing attention not so much to the completion of the action as to its present result, and hence may be rendered by the pres., *do you admire.* — εἰπέ, denoting a reason, *for.* — ἔγωγε. The pron., as often, denoting an affirm. reply. — Καὶ ἔτι: ἔτι as demonst. H. 243, a; S. Gr. 140, a; G. 151, N. 3.

3. τοίνυν, introducing a direct reply, *then.* — ἐπῶν ποιήσε, *epic poetry.* — Μελανιππίδην. A contemporary of Soc., living at the court of Macedonia. Some refer it to a grandfather of the last mentioned, of Melos, 520 B. C. — Σοφοκλέα. The celebrated tragic poet, of Athens, 495–406 B. C. — Πολύκλειτον, Ζεύξιν. Polycletus of Argos and Zeuxis of Heraclea, contemporaries of Soc., flourishing at about 430 B. C.

4. Πότερα. H. 831; S. Gr. 568; G. 282, 5. Not to be transl. in

direct quest.—ἀξιοθαυμαστότεροι. H. 775 (middle of paragraph); S. Gr. 536, b; G. 136, N. 2.—ἢ οἱ (ἀπεργαζόμενοι) ζῶα. Notice the contrast of ἀφρονα with ἐμφρονα, and ἀκίνητα with ἐνεργα.—εἴτε γε, if indeed, provided that.—μή: not οὐ on acct. of the cond. sent. H. 835; S. Gr. 570; G. 283, 2. Observe the change of const. (τύχῃ τινί, dat. of instrument, and ὑπὸ γνώμης, the usual form for the personal agent) and the idea conveyed thereby.—Τῶν δὲ ἔχόντων. ἔχω with an adv. frequently = εἰμι: and of those things which are without indication (of the purpose) for which they exist. ἔστι. When so accented? H. 406, b; S. Gr. 277, c; G. 28, N. 1.—πότερα. Interrog. pron., πότερος: which do you decide (to be) works of, etc. —μέν = μήν.

5. Οὐκούν, not therefore. For distinction bet. οὐκούν and οὐκοῦν, see L. & Sc. —ἐπ' ὀφελείᾳ depends on πρεσθεῖναι. —δι' ὧν ἔκαστα, (those things) through which they perceive different objects. —ῶστε ἔστε. Purpose. H. 770; S. Gr. 531, b; G. 266, 2.—ῶτα. Declens.? H. 202, 13; S. Gr. 112, t; G. 60, 5. οὖς.—γέ μήν, further. Employed, says Breitbach, to avoid the monotony of an oft-repeated δέ. —εἰ μή, unless. —τι Τις. Why not grave? H. 244, a; S. Gr. 141, a; G. 84.—διὰ στόματος. Art. omit. on acct. of the verbal force of the noun: *the pleasures (perceived) by tasting.* —τούτων γνώμων, a judge of these.

6. Πρός, in addition to, —δοκεῖ ἐοικέναι, videtur putari, does it not seem to you that the fol. also is to be considered a work of forethought? Similarly δοκεῖν φαίνεσθαι, II. 1, 22.—τὸ θυρῶσαι, ἐμφῦσαι, ἀπογευσῶσαι. Inf. as subst. H. 780; S. Gr. 533; G. 264. In apposition with τόδε preceding. τὸ θυρῶσαι, the closing it with eyelids like doors. —τι, for any purpose, or, χρῆσθαι τι, to make any use. H. 547, c; S. Gr. 393, c; G. 159, N. 2.—ώς δ' ἄν. ἄν denotes the attainment of the purpose as contingent. H. 741; S. Gr. 507, b; G. 207, 2.—ἡθιὸν βλεφαρίδας, eyelashes as a screen.—δέρρυστε ὀμμάτ., and the making the parts above the eyes jut out like eaves.—ἐκ τῆς κεφαλῆς. Notice attrib. position.—τὸ δέχεσθαι and fol. inf. s. are the subjects of the verb of the last clause, where they are repeated and summed up by ταῦτα. —πρόσθεν. Used like an adj. H. 492, f; S. Gr. 345, f; G. 141, N. 3.—πᾶσι ζώοις: dat. of possessor may be transl. as subject; and the fact that all animals have the front teeth suitable for cutting.—οὖσις τέμνεν. H. 767, 814; S. Gr. 530; G. 261, N.—δέξετένος λεαννεῖν. The reg. Gk. idiom, a part. and an inf. instead of two inf. s.: to receive (food) from these and grind (it).—στόμα: obj. of καταθεῖναι. —ἐπεὶ τὰ ἀποχωροῦντα: sc. ἔστι.

7. οὐτῷ γε σκοπουμένῳ. H. 601 and a; S. Gr. 437; G. 184, 5.—τεχνήματι. H. 603; S. Gr. 438, b; G. 186.—τὸ ἐμφῦσαι. In same const. as δέχεσθαι and fol. inf. s. in § 6; ταῦτα οὐτῷ ἔστιν implied.—ταῖς γενναμέναις. Notice the gender: in mothers.—ζῆν: fr. ζῶα: irreg. contract. H. 371, c; S. Gr. 251, c; G. 123, N. 2.—Ἀμέλει, surely. See L. & Sc.—Ζῶα εἶναι, obj. of βουλευσαμένους; of some one who has designed that animals exist.

8. σαυτόν: expressed for emphasis. H. 775, b; S. Gr. 536, b.—δο-

κεῖς, do you think. — Ἐρώτα . . . ἀποκρινοῦμαι. Arist., not wishing to reply boldly in the affirmative, requests Soc. to continue his questions, and (it is implied) judge by the replies he makes. — **Ἄλλοθι.** Force of the ending *θι?* H. 203, a; S. Gr. 114; G. 61. — *οἵει.* H. 363; R. a; S. Gr. 245, b. — **καὶ ταῦτα, and that too.** H. 508, b; S. Gr. 358, b. — **πολλῆς οὖστις,** agreeing with *γῆς, which is vast.* circ. part. — **τὸ σῶμα, your body.** H. 527, d; S. Gr. 377, d; G. 141, N. 2. Transl. as if, *συνήρμοσταί σοι λαβόντι μικρὸν μέρος ἑάστου τῶν ἀλλων δήπου μεγάλων δύτων. — νοῦν δὲ . . . συναρπάσαι, and do you think that you alone by some good fortune . . . existing nowhere else?* σέ. Why accented? H. 111, b; S. Gr. 69, b; G. 28, N. 1, (3). Cf. Cicero, N. D. II. 6. Unde enim hanc (mentem) homo arrupit? ut ait apud Xenophontem Socrates. — **καὶ τάδε . . . ἀπειρα, and that these immensely great and innumerable (lit. countless in number) (bodies).** — **ώς οἰει,** belongs to **δι' ἀφροσύνην τινά** only. — **ἔχειν:** see L. & Sc. IV.: *maintain themselves in order.*

9. Μὰ Δι': always, neg., unless *val* precedes. H. 545; S. Gr. 391. Here in answer to the quest., **ἄλλοθι δὲ οὐδαμοῦ οἰδὲν οἴει φρόνιμον εἶναι;** — **ώστερ:** sc. ὁρῶ. — **Οὐδὲ γάρ.** γάρ often refers to a thought to be supplied. Here, **οὐχ ὅρᾶς τοὺς κυρίους** · οὐδὲ γάρ κτέ. — **έαυτοῦ:** st. **σεαυτοῦ,** *your own.* H. 672, a; S. Gr. 459, c; G. 146, N. 2. — **ἢ.** How distinguished fr. the art.? H. 103, a; S. Gr. 64, a; G. 29. — **γέ:** belongs to what? H. 850, I, a; S. Gr. 580, a. — **τούτο,** *this (reasoning).*

10. Οὔτοι, *certainly not.* **τοι** strengthens. — **ἐκεῖνο:** more expressive than *αὐτό.* — **ἢ ὡς,** for **ἢ ὥστε;** *too magnificent to need my service in addition.* H. 768; S. Gr. 531, a. — **ὅσῳ, τοσούσῳ.** H. 610; S. Gr. 444; G. 188, 2. — **μεγαλοπρεπέστερον:** sc. **ὅν:** *the more magnificent he is while he deigns to take care of you, is he not so much the more to be honored?*

11. Ἐπειτα, without *δέ*, used in questions to indicate astonishment at something unexpected. — **οἵ,** *they, who.* **ὅς** after a question = **οὐτος γάρ.** — **ἀνέστησαν.** 1 aor. trans. — **πλεῖον** belongs to **προορᾶν,** which depends on **δύνασθαι:** *makes them able to look forward a greater distance.* — **οἷς:** anteced. om. (in those parts) *in which.* — **έρπετοῖς:** a poetic word for **ζῷοις.** — **τὸ πρόρεσθαι.** H. 780; S. Gr. 533; G. 264. — **προσέθεσαν.** Force of **πρός** in comp.? — **οἷς,** *through which.* Dat. of means. — **ἐκείνων.** Gen. after comp. H. 585; S. Gr. 425; G. 175.

12. Καὶ μὴν . . . ἔχοντων, and while . . . yet. H. 790, e; S. Gr. 541; G. 278, 277, 5. — **οἵαν . . . ἀρθροῦν.** Cf. *οἴους*, § 6. — **ἄλλοτε διλαχῆ,** *now here, now there.* — **καὶ (οἴαν ἡμᾶς) σημαίνειν,** *and (such that we) signify.* — **Τό δέ . . . δοῦναι . . . παρέχειν:** sc. **οὐθαυμαστόν ἔστιν;**

13. Οὐ τοίνυν . . . ἥρκεσε, *moreover it was not sufficient.* **τοίνυν,** denoting transition to something which naturally follows. — **ὅτερ.,** *which very thing,* i. e. the fol. sent., **τὴν ψυχὴν . . . ἐνέψυσε.** — **τὴν ψυχὴν κρατίστην.** Why not **τὴν κρατίστην ψυχὴν?** H. 535, b; S. Gr. 381, b; G. 142, 3. — **τίνος . . . ψυχῆ.** Art. om. H. 530; S. Gr. 379, a; G. 141, b. — *What other animal's soul.* — **θεῶν . . . ἥσθηται δότι.** Prolepsis. H. 726; S. Gr. 495. — **τῶν συνταξάντων.** Circ. part. denoting an additional idea;

who have arranged. — θεραπεύοντι: attracted to the no. of ἀνθρωποι: especially since φύλον is a collective noun. — τῆς ἀνθρωπίνης: gen. with comp. H. 585; S. Gr. 425; G. 175. — ψύχη ἡ θάλπη. Pl. of abstract nouns to express repeated instances of the quality. H. 518, c; S. Gr. 369, b. — βάρμην ἀσκῆσαι (lit. *to practise strength*), to acquire strength by exercise. — ἐκπονήσαι: intrans.: *to strive.* — δσα ἀν ἀκούσῃ κτέ. H. 757; S. Gr. 523; G. 233. *Whatever it may*, etc. — διαμεμνήσθαι. Perf. with pres. meaning. H. 712; S. Gr. 475, b; G. 200, N. 6.

14. γάρ. Acc. to Küh. γάρ in this situation is conclusive, *then.* — κατάδηλον. Force of κατά in comp.? — παρά, *in comparison with.* H. 648. — φύσει. Dat. of manner: σώματι, ψυχῇ, respect. — βασὶς ἄν. ἄν gives emphasis to the preceding word; frequently so when repeated in the same sentence. H. 873, a; G. 212, 2. — With ἔχων understand ἀνθρωπος, a person, fr. the foregoing ἀνθρωποι. — ἐδύνατ' ἄν. H. 746; S. Gr. 514; G. 220, (a), 2. Cond. expressed by ἔχων. H. 751; S. Gr. 519; G. 226, 1. — οὐδὲ δσα κτέ, *nor do as many (animals) as have hands, but are, etc.* Pres. indic., because the discourse is concerning animals which really exist. — πλέον οἰδέν, *any advantage.* “Apes have hands resembling those of men, but are not on that account equal to men in ability.” Schneider. — ἀμφοτέρων, i. e. σώματος καὶ ψυχῆς. H. 574, c; S. Gr. 417, e; G. 171, 1. — πλειστον ἀξιῶν, *most valuable.* H. 584, e; S. Gr. 424, e; G. 178, N. — δταν . . . αντρούς, *whenever they do what, will you believe that they . . . ?*

15. σὺ σοί. Why accented? H. 111, b; S. Gr. 69, b; G. 28, N. 1, (3). Diff. bet. the dat. of person with verb of motion (σοὶ πέμπειν) and the acc. with a prep. (παρὰ σὲ πέμπειν)? The acc. denotes a passive object, an obj. merely acted upon. The dat., an active obj., one not merely aimed at, but also sharing in the action. H. 595, 617; S. Gr. 431; G. 184 (and Rem. preceding). — συμβόλους, *omens (to show).* — οὐ . . . δοκεῖς, *do you not think?* οὐ . . . οἰδ', . . . οἰδ', *not . . . nor even . . . nor yet.* — ἀλλὰ . . . κατατίθενται. Transition to direct discourse: *on the contrary selecting you alone do they (lit. place you in neglect) utterly neglect you?*

16. ἀν ἐμφύσαι. H. 783, b; S. Gr. 519, b; G. 211. What verbs take the inf. as obj.? H. 764; S. Gr. 527; G. 260. — εῖ καὶ κακῶς ποιεῖν. Transitive: *to benefit and injure (men).* — δυνατοί. Sc. εῖ καὶ κακῶς ποιεῖν. — χρόνον. H. 550, a; S. Gr. 395, a; G. 161. — πολυχρονώτατα καὶ σοφώτατα. What words make comp. and superl. in -ώτερος, -ώτατος? — πόλεις, ἔθνη: part. appos. with τὰ πολυχρόνια, καὶ σοφώτατα. H. 500, b; S. Gr. 353, a; G. 137. — αἱ φρον- ἡλικίαι, *the most prudent periods of life*, i. e. the years of maturity. — θεῶν: gen. depending on a word of mental action: *most attentive to the gods.*

17. Ὁγαθέ. Crasis. H. 68; S. Gr. 39; G. 11. A friendly form of address, frequently used when one wishes to convey a gentle reproof. — ἔφη: thrown in, although there is no change of speaker; so often. Cf. the use of inquit in Lat. — ἐνών. When a part. and a verb, closely connected, have the same obj., it is comm. expressed but once. In Eng. we

naturally render it with the part.: *which is in your body manages (it) as it pleases.* — **τὴν ἐν παντὶ φρόνησιν** : subj. of **τίθεσθαι.** — **τὰ πάντα** : obj. of **τίθεσθαι** : *disposes all things.* — **καὶ μή** : sc. **οἰσθαι χρή**, which is likewise to be understood with **μηδέ** below. — **μὲν . . . δέ**: here connect two sentences of which the second only is really required in the connection, the first being inserted for the sake of contrast. — **περὶ τῶν ἐν Αἰγύπτῳ καὶ ἐν Σ.** Why not **καὶ περὶ τῶν ἐν Σ.?** Because **ἐν Σ.** forms one idea with the preceding, hence the prep. and art. are not repeated. The student will not fail to be impressed with the thoughts in this section and the following one.

18. *"Hv. μέντοι, if truly. — θεραπεύων and fol. part., χαριζόμ., συμβούλευόμ., θεραπεύ., denoting means: by paying court to men you discover who are willing, etc. — ἔθελοντας . . . θελήσουσι. θέλω infrequent in Xen. We notice here ἔθελ- after a cons., θέλ- after a vowel. — οὔτω . . . θεραπεύων, so you make a trial of the gods also by worshipping them. — εἰ, whether. — τὸ θεῖον ὅτι.* Prolepsis. Cf. note § 13. — **τοσούτον καὶ τοιούτον, so great and of such a nature.** — **αὐτούς**, i. e. **τοὺς θεούς**, implied in **τὸ θεῖον.** **αὐτούς** is grammatically superfluous. But often the meaning of a subst. is repeated by a fol. demonst. pron., partly for perspicuity and partly for emphasis.

19. *ταῦτα λέγον, by saying these things. — διπότε δρῶντο . . . εἶν.* Opt. denoting indef. frequency of past action. H. 729; S. Gr. 498; G. 233. — **ἀπέχεσθαι**, has for subj. **τοὺς συνέντας**; and with its subj. is obj. of **ποιεῖν**, *to cause his associates to refrain from.* — **ἀνοσίων**, *wicked (in the sight of God).* — **ἀδικῶν**, *unlawful (in the sight of men).* — **ἐτείπερ ήγήσαντο**, *since indeed they deemed.* Attracted to opt. fr. indic. **ήγήσαντο.** Küh. — **μηδὲν ἄν . . . διαλαθεῖν**, *none (of the things) which they did could ever escape the knowledge of the gods.*

Chapter VI.

Three conversations of Socrates with Antiphon.

- Concerning the poverty and frugality of Socrates, and his refusal to receive pay for his instructions (§ 1–10).
- Concerning his refusal to accept pay (§ 11–14).
- Concerning his failure to engage in public affairs (§ 15).

1. *"Ἄξιον. Sc. ἔστι.* It is worth while. — **δέ** connects this chapter with a previous one. — **αὐτοῦ** depends on the clause **δέ . . . διελέχθη**, which is equivalent to **λόγους**: *not to pass by his conversations with Ant.* (lit. *his [conversations] also which he, etc.*). — **Ἀντιφῶν**, a sophist from Crete. — **ποτέ**, *once, once upon a time.* — **τῷ Σωκράτει.** One would expect **αὐτῷ** here, after the preceding **αὐτοῦ . . . αὐτοῦ**; but the repetition of a subst. after a pron. or noun is not unfrequent. — **παρόντων αὐτῶν.** Time: *when, etc.* What relations are denoted by the gen. abs.?

2. *ἄμην: οἷμαι.* — **εὐδαιμόνης χρῆναι γίγνεσθαι**, *must needs be more prosperous (than other men).* — **τάναντία . . . ἀπολελαυκέναι**, *to have derived the reverse from your philosophy.* Acc. of thing: gen. of source of enjoyment. H. 582; G. 176, 1. — **ζῆσ.** For peculiarity of contraction, see H.

371, c; S. Gr. 251, c; G. 123, N. 2. — **γοῦν**: **οὖν** with particles has emphatic force, *surely, certainly*. — **οὐδὲν ἀν εἰς**. More emphatic than **οὐδὲν ἀν**. — **ὑπό** with dat. *under*. — **διαιτώμενος μένει**, *would continue to live*. — **σιτία**. Asyndeton, in explan. sent. H. 854; S. Gr. 582. **σιτία, ποτά**, cogn. acc. H. 547, a; S. Gr. 393, a; G. 159. — **ἡμφίεσται**: perf. pass. of **ἀμφιέννυμι**. The pass. retains acc. of thing. H. 553, a; S. Gr. 398, a; G. 164. Aug. before prep. H. 314; S. Gr. 202, c; G. 105, N. 3. — **οὐ μόνον . . . ἀλλά**, non solum . . . sed. — **ἄχιτον**. Not without a tunic, but without the outer (**ἐπενδύτης**) tunic, called the tunic *par excellence*. He wore the **χιτ.** **ὑπενδύτης** and over it the **ἱμάτιον, mantle**. — **διατελεῖς**: without **ἄν**.

3. **χρήματά γε γέ**, as usual, giving emphasis to the word which it follows. — **κεκτημένους**: perf. as pres., *persons who (have acquired) possess*. — **ἄλειθεριώτερον . . . ἥδιον**. Advs. limiting **ζῆν**. H. 228; S. Gr. 132, b; G. 75. — **ώσπερ καὶ . . . οὕτω καὶ**. **καὶ** often stands in both clauses of a comparison. In Eng. we render it with the latter only. — **τοὺς μαθητὰς μητράς**. Obj. and pred. acc. The latter distinguished by the absence of the art. H. 556, a; S. Gr. 400; G. 166, N. 2. — **διαθήσας**. Notice the fut. in the cond., more vivid than the subjunct. — **είναι**: subj. om. Why?

4. **εἶπε . . . ἔφη**. So often. Cf. Lat. *respondit, inquit*. — **πέπεισμα**. Perf. denoting the completeness of the action. *I am thoroughly persuaded*. — **ἄν**: connect with **ἔλεσθαι**: *you would choose to die rather than, etc.* — **ἐπισκεψάμεθα**: subjunct. as imperat. — **τι . . . τοῦμοῦ βίου**. H. 576, a; S. Gr. 419, a; K. 273, R. 20. For **τι** cf. note I. 1. **τοῦμοῦ, τοῦ ἔμοῦ**, crasis.

5. **Πότερον**: in direct question not to be transl. Sc. **χαλεπὸν** **ἥσθησαι τοῦτο τοῦ ἔμοῦ βίου**, or simply **τοῦτο ἔστι**: *Is it this, that, etc.* — **τοῖς μὲν . . . ἔμοι δέ**. One would expect the first clause, if introduced at all, to be subordinate; while it is necessary for those rec. pay, etc.; but it is made co-ord. for the sake of contrast with the second. See note I. 4, 17. — **ἔφ φ δν . . . λαμβάνω, φ δν . . . βούλωμαι**. Hypoth. rel. sents. H. 757; S. Gr. 523; G. 231. A const. very frequent in the Memorabilia. — **η**. Distinguish from the art. **η** and rel. pron. **η**. — **ώς . . . ἐσθίοντος ἔμοῦ**. For force of **ώς** cf. note I. 1, 4. **ἔμοῦ**: longer form of pron. employed on acc. of contrast. H. 232; S. Gr. 133, c; G. 144, I. *On the ground that I eat less healthful (food) than you*. — **παρέχοντα**. Same const. as **ὑγειενά**: *or (that which) furnishes*. — **χαλεπώτερα**. Sc. **ὄντα**, as in the fol. clause, **ήδιω . . . δύτα**. Acc. abs. H. 793; S. Gr. 544, a; G. 278, N. **πορίσασθαι** depends on **χαλεπώτερα**: *or because my articles of diet are more difficult to procure than yours on acc. of their being both more, etc.* — **ὄντα** has for subj. the om. anteced. of **ά**. We may imitate the Greek in rendering: *or because what you provide is sweeter to you than what I (provide is) to me*. — **ήδιστα**, *with a relish*. — **δέρον**, *sauce*. H. 575; S. Gr. 418; G. 172. — **μὴ παρόντος . . . πότον**, *drink (which is) not at hand*, i. e. *hard to be procured*.

6. Τὰ . . . ἴμάτια: placed first for emphasis. We may imitate the order by rend. as acc. of specif.: *as to clothes indeed, you know that those who change them, etc.* γέ. H. 850, a; S. Gr. 580, a. μήν, *further.* — ὅπως. Final. — κωλύωνται πορεύεσθαι, *be hindered from going, walking.* H. 764, b; S. Gr. 527, b; G. 260, 1. — ξδη οὖν ποτε, *before this then have you ever.* ξσθου: αισθάνομαι. — ή . . . ή, *either . . . or.* — μᾶλλον του, *more than any (other person, who wears them).* Gen. after comp. H. 585; S. Gr. 425; G. 175. τοῦ and fol. τῷ differ how fr. corresponding forms of the art.? H. 105, b; S. Gr. 65, b; G. 27, 2. — διὰ . . . πόδας, *on acc. of suffering pain in my feet.* H. 549, a; S. Gr. 394; G. 160, 1.

7. φύσει, σώματι. Cf. note I. 4, 14. — μελετήσαντες: obj. τὸ σῶμα understood. Means. H. 789; S. Gr. 540, b; G. 277, 2. — τῶν ισχυροτάτων. Cf. τοῦ, § 6. — ἀμελητάντων, *neglecting (it).* — κρείττους: nom. pl. — ἀν: ἀν. H. 68, R. 6; S. Gr. 39, b; G. 11, 2. — αὐτά: i. e. those things which they practise. — τῷ σώματι: rend. with καρτερεῖν; μελετῶντα with Ἐρέ: *that I, who am always training myself to endure with my body the things which happen (to it), more easily bear all things than you, etc.* — σοῦ: emphat., therefore retaining its accent. — μή. Why not οὐ. H. 839; S. Gr. 571; G. 283, 4. An implied condition: if you do not practise.

8. τοῦ . . . δυνεόντιν. Inf. with art. as subst.: in gen. depending on αἰτιώτερον: *do you think anything else is more the cause of my not being a slave to appetite, etc.* μή: H. 837; S. Gr. 571; G. 283, 3. — ή τὸ' . . . ξένι, *than my having other things.* — τούτων: gen. with comp. — ήδιο: neut. pl. H. 174; S. Gr. 100; G. 72, 2. Comparison? H. 222; S. Gr. 129; G. 72, 1. — ὅντα. Time. H. 788, a; S. Gr. 539, a; G. 277, 1. — παρέχοντα, *by furnishing hopes.* Connect with εὐφραίνει like ὅντα. — γέ: cf. note § 3. — οἱ μὲν . . . οἱ δέ: cf. note μὲν . . . δέ, I. 4, 17. — μηδέν. H. 549; S. Gr. 394; G. 160. — εὖ πράττειν: intrans.: *are successful.* — ἔαντοις: dat. of advant. H. 597; S. Gr. 433; G. 184, 3, N. 4. — ὡς εὖ πράττοντες, *on the ground that, or thinking that they are successful.* A play upon words.

9. ἔαντόν: subj. of γίγνεσθαι: *that one's self is becoming better.* — φίλους ἀμείνους κτάσθαι, *acquiring better friends,* i. e. friends who thereby are becoming better. Notice Socrates's two chief sources of satisfaction: that he was becoming better himself, and making his friends better. — ταῦτα νομίζον: i. e. that I am becoming better and making my friends better. νομίζ. supp. part. H. 798; S. Gr. 546, b; G. 279, 1. — εὖ δὲ δή: of something well known and certain. In Attic, εἴ and εὖ are sometimes nearly equivalent to ἐπειδή, *since.* — σχολή: sc. ἀν εἴη: *would there be more leisure to care for, etc.* — τὸ παρόν: cf. τοῦ παρόντος ποτοῦ, § 5. — ἐκπολιορκηθέντη, *be taken, overcome by siege.* For this meaning of the word cf. Thuc. I. 131. — έρειν depends on χαλεποτάτων, as ἔντυγχάνειν upon ῥάστοις.

10. οἰομένῳ. With ξοικα the supp. part. may be either in the nom. or dat. as here. For dat. see H. 603; S. Gr. 438, b; G. 186. — τρυφήν, πολυτέλειαν: pred. nouns, therefore without the art. H. 535, a; S. Gr. 381, a. — μηδενός. H. 575; S. Gr. 418; G. 172, 1. — δέεσθαι: with τῷ

as subst., subj. of *εἰναι*. Xen. frequently uses the uncontracted form of this word. — *ώς θλαχίστων*: sc. *δέεσθαι*. — *τοῦ θείου*: gen. with adv. of place. H. 589; S. Gr. 427, b; G. 182, 2.

11. *Σώκρατες*. Declens.? H. 179, 198; S. Gr. 101, c; 108, a; G. 52, N. 1, 60, 1. — *τοι*: intens., *indeed, surely, for my part*. — *μὲν δίκαιον*. *μὲν* before its word, contrary to the prin. that *μέν* and *δέ* comm. stand after the words contrasted. — *οὐδὲν διπωστιοῦν* (lit. *not even in any way whatever*). — *δοκεῖς*. Pers. The impers. const. is more in accordance with the Eng. idiom. *It seems to me that you yourself also*, etc. — *αὐτός*. H. 777; S. Gr. 537. — *γοῦν*: cf. note § 2. — *συνουσίας*. H. 578, R. c; S. Gr. 420. *ἀργύριον πράττεσθαι, to exact pay*. What verbs take double obj.? H. 553; S. Gr. 398; G. 164. — *καίτοι, although*. — *ών*: attracted to case of omit. anteced. (*τούτων ἡ*). — *κέκτησται*: perf. as pres. in the sense *possess*. — *μὴ δι: i. e. μὴ λέγε δέτι, (say) not that you would give*. — *τῆς ἀξίας, its value*.

12. *Δῆλον*: *ἐστί* om. as often. — *καὶ*: connect with *τὴν συνουσίαν*, which it contrasts with *τὸι ιμάτιον*, etc. above. — *ἄντοι*: *οἴομαι, εἰ ἔσον, ἀντέπραττον*. Force of this form of cond. proposition? H. 746; S. Gr. 514; G. 222. — *ταύτης*. For const. see *συνουσίας*, § 11. — *τῆς ἀξίας*: gen. after comp. — *ἐπὶ πλεονεξίᾳ, for (your own) advantage*. — *σοφὸς δὲ οὐκ ἄν*: sc. *εἶης*. — *μηδενός γέ μένα, worth nothing at all*. A keen criticism, but met by Soc. with a reply as keen.

13. *παρ' ἡμῶν κτέ*. Render as if, *παρ' ἡμῖν νομίζεται ὁμοίως μὲν καλόν, δύοτας δὲ αἰσχρὸν εἶναι τὴν ὥραν καὶ τὴν σοφίαν διατίθεσθαι, among us it is considered equally honorable and equally base to set out for sale, etc.* There is a way of disposing of beauty honorably and a way of disposing of it dishonorably, and the same is true of wisdom. — *ἀργυρίον, for money*. H. 578, a; S. Gr. 421; G. 178. — *δύντα*: supp. part. H. 799; S. Gr. 546, c; G. 280. — *ἐαυτῷ*. A reflex. pron. may be used with the mid. voice for the sake of clearness or emphasis. — *τὴν σοφίαν*: emphat. posit. Ordinary posit. after *τούς*. — *τούς . . . πωλοῦντας . . . ἀποκαλοῦσιν, those . . . selling . . . they stigmatize as sophists, as prostitutes (of wisdom)*. *ἄστερ πόροντος*: lit. *just as (they stigmatize sellers of beauty) prostitutes*. — *εὐφύϊα*. H. 178; S. Gr. 101, b; G. 52, N. 2. In pred. with *δύντα*, agreeing with *δύν*: *of good natural ability*, like the French *d'un bon naturel*. *But whoever makes a friend (of a person) whom he knows to be of good nat. abil. by teaching (him) whatever good, etc.* *ἔχει*: here to have mentally, to know. With *ποιήται*, subjunc. in hypoth. rel. sent. we should expect *ἄν*, but see H. 759; S. Gr. 523, f; G. 239, N.

14. *Ἐγώ δ' οὖν καὶ αὐτός, and I accordingly myself*. *καί, also*, contrasts *αὐτός* with *ἄλλος τις*, and may be rendered by transl. *καὶ αὐτός* after *οὖτω*. — *ἴππω* and fol. datt. H. 611, a; S. Gr. 445; G. 188, 1. — *καὶ ἔτι μᾶλλον, even still more*. — *ἄλλοις συνιστημι, I recommend (them) to others*. — *παρ' ὧν . . . ἀρετήν, from whom I think they may receive some benefit in respect to virtue*. *ἀφελήσεσθαι*: see L. & Sc. sub voce, B. — *πάλαι*: adv. as attrib. of old. — *κατέλιπον*. Aor. as perf. H. 706; S. Gr. 481. — *ἀνελιπτῶν*, lit. *unrolling*, spoken of the scrolls of papyrus. — *ἄν . . . ὁρῶμεν*,

ἐκλεγόμ. Force? H. 747; S. Gr. 515; G. 225. — *εἰν . . . φίλοι γνώμεθα, if we become (lit. friends) dearer or more attached to each other.* If we, already friends, become, by these common studies, endeared to each other. St. φίλοι, Ernesti, following one manuscript, writes ὄφελιμοι, which simplifies and removes all difficulty from the passage; but I have followed Kühner's explanation, which has the weight of authority. — **μακάριος.** Happy, indeed, the man who is the centre of the group in the pleasant picture given in the last sentence; *τοὺς θησαυροὺς . . . ἀνελίπτων κτέ.* — *ἄγειν:* connected by *καὶ* to *εἶναι: both to be happy himself and to lead, etc.*

15. πῶς. Cf. this usage with *τίσι.* I. 1, 1. — *γίγεται, πράττει, ἐπίσταται.* Tense of orat. recta. H. 735; S. Gr. 503, a; G. 242, 1. Our Eng. sequence of tenses requires the past after the past *ἐρομένου, asked how he thought he was making others skilled in state affairs, statesmen.* — *δέ, while.* — *οὐ πράττει, was taking no part in.* — *εἴπερ ἐπίσταται, if indeed he understood (them at all).* Added in scorn by Antiphon. — **Πιστέως δέ.** *δέ* has reference to an om. clause: you allege that I do not take part in state affairs, but in which of the two ways could I more effectually take part in the government. — *τοῦ . . . εἶναι:* H. 781; S. Gr. 533; G. 264: *that as many as possible be competent.* A sound principle.

BOOK II. — Chapter I.

Socrates shows Aristippus, founder of the Cyrenaic school of philosophers, who thought pleasure the greatest good and pain the greatest evil, that temperance is an essential qualification for a statesman; the difficulties which arise from making ease and pleasure the chief objects of pursuit (§ 1–19); that there is no excellence without labor (§ 20); in illustration of which he relates the fable, the Choice of Hercules (§ 21–34).

20. *"Ετι, moreover, alluding to the preceding argument. — δραδιευργίαι, indolence, habits of indolence.* Pl. of abstract noun denoting repetition. H. 518, c; S. Gr. 369, b. — *ἐκ τοῦ παραχρήμα ήδοναί, pleasures* (lit. from the instant) *enjoyed at the moment of desire, i. e. without labor:* explained by the fol. antithetic expression, *αἱ διὰ καρτέρως ἐπιμέλειαι, the cares (borne) with patient endurance.* — *ἀξιόλογον:* properly added, for it cannot be said that *αἱ ἐκ τοῦ παραχρήμα ήδοναί* convey no knowledge to the mind. For who can deny that from listening to music, contemplating pictures, and other pleasures of that kind *some* knowledge may be gained. Küh. — *ἔργον.* H. 574, c; S. Gr. 417, e; G. 171, 1. — *Ἡσίόδος: in his* "Εργα καὶ Ἐμέραι, 287, ff. — *καὶ ίλαδόν, even in abundance* — *ἔστιν.* When so accented? H. 406, R. b; S. Gr. 277, c; G. 28, N. 1 (3). — *έλέσθαι, to obtain, — valei:* sc. *ἡ κακότης.* — *ἴκηται: sc. οἷμος.* — *ρῆσδει: sc. ἡ ὀρεή.* — *χαλεπή περ ἐούσα, although very difficult (at first).* — **Ἐπίχαρμος.** A comic poet, native of Cos, but flourished at the court of Syracuse about 500 B. C. — *τῶν πόνων:* gen. price. H. 578; S. Gr. 421; G. 178. — *μάστιγος: μάστιγας:* Att. μάστιγας.

21. *Καὶ . . . δέ, and . . . also, as often.* H. 856, b; S. Gr. 583, c. — **Πρόσδικος.** a sophist of Ceos, one of the Cyclades, a contemporary of

Soc. Sturz and others consider **σοφός** in this passage to be the same as **σοφιστής**; but there seems to be no good reason why it should not be rendered in its ordinary sense, *the wise*. — **τῷ συγγράμματi**, *his written speech, composition*. — **όπερ δῆ**, *which very one, it is well known*. H. 851. — **καὶ**: connect with **πλείστοις**. — **ἐπιδείκνυται**, *is accustomed to recite as a specimen of his skill*. The declamations of the sophists were called **ἐπιδείξεις**. Ger. Prunkstücke. — **ὅσα** : adv. acc. *as far as*. — **γάρ** : epexegetic, hence om. in rend. into Eng. — **ἐν παιδῶν**, *from childhood*. — **ἐν τῷ** (a period) *at which*. — **εἴτε . . . εἴτε**, *whether . . . or*. — **τὴν . . . ὁδόν** : adv. acc. : *by the way of* (lit. *through*) *virtue*. — **ἐξελθόντα κτέ**. Cf. Cic. Off. I. 32, 118. Herculēm exisse in solitudinem atque ibi sedentem diū secum multumque dubitasse, etc. — **τράπηται**. What use of subjunc.? H. 720, c; S. Gr. 488, c; G. 253.

22. φανῆναι. Inf. as obj. of **φησί** above. H. 764, a; S. Gr. 527, a; G. 260, 2. — **μεγάλας**, *large (in stature)*. — **ἰδεῖν**. Inf. depending on adj. H. 767; S. Gr. 530; G. 261, 2. — **τὸ σῶμα** : acc. of specif. — **ἐσθῆτι δὲ λευκῆ** : same const. as preced. datt. dependent on **κεκοσμημένην**. — **τὴν δὲ ἐτέραν** : like **τὴν μὲν ἐτέραν** above, in part. appos. with **γυναῖκας**. — **τεθραμμένην** : **τρέφω**. — **ώστε . . . δοκεῖν** : purpose. H. 770; S. Gr. 531; G. 266, 2. **δοκεῖν φαίνεσθαι** : at first sight tautological; but **δοκεῖν** (subjunctive), **φαίνεσθαι** (objective), *so as to seem apparently fairer and redder than she really was*. — **ὅρθοτέραν τῆς φύσεως**, *taller than her natural height*. — **τὰ δὲ δημητατὰ ἔχειν**. Notice the change of const., and *she kept her eyes wide open*. In contrast with **τὰ δημητατὰ αἰδοῖς** above. — **ἔξ της κτέ** : *from which her youthful beauty could best shine forth*. **ώρα** often, like proper nouns, without the art. H. 530; S. Gr. 379. — **έαντην**. Reflex. pron. even with mid. voice. — **ἐπισκοπεῖν δὲ καὶ**, *and she was looking around also (to see) if*, etc.

23. τοῦ Ἡρακλέους : gen. with adv. of place. H. 589; S. Gr. 427, b; G. 182, 2. — **ρήθεσταν** : **ἐρῶ**. — **ἴέναι** : inf. with subj. acc. in orat. obl. depending on **φησί**, § 21. — **τρόπον**. H. 552; S. Gr. 397; G. 160, 2. — **φθύσαι βουλομένην**, *wishing to get before, anticipate (her)*. — **προσδραμεῖν** : **προστρέχω**. — **Ἡράκλεις**. Declens.? H. 180; S. Gr. 101, c, d; G. 52, N. 3. — **ἀποροῦντα** : supp. part. H. 799; S. Gr. 546, c; G. 280 : *that you are at a loss*. — **ποίαν ὁδόν**. Cf. § 21. **ἀποροῦντα, ὁποτέραν τῶν ὁδῶν**. For direct interrog. **ποίαν**, see note I. 1, 1. — **ποιησάμενος**. Various readings have been suggested. The const. is clear upon supplying **τὴν ἐπὶ τὸν βίον ὁδὸν τράπη**.

24. πραγμάτων. Cf. L. & Sc. sub voc. II.: *public business*. — **φροντιέσι** : Att. fut. H. 376; S. Gr. 252, f; G. 120, 3. — **σκοπούμενος διέσπη**. Prin. verb as adv. *You shall continually consider*. — **ἡσθείης** : sc. **ἄν**. — **ἀπονότατα**, *with the least labor*.

25. σπάνεις ἀφ' ὄν, i. e. **σπάνεις τούτων, ἀφ' ὄν**, *of a lack of those things from which these (pleasures) shall be (derived)*. — **οὐ φέβοις** : sc. **ἐστι**. — **ἐπὶ τὸ . . . πορίζεσθαι**. Inf. as subst. in acc. : *to procuring these things*. — **πονοῦντα, ταλαιπωροῦντα** : manner or means : agreeing with subj. of

πορίεσθαι. — *οῖς.* Attract. acc. to dat. H. 808, 2; S. Gr. 552; G. 153. — **ἀφελεῖσθαι** depends on **ἔξουσίαν**, *power to receive benefit from every source.*

26. **ὅνομα δέ.** δέ in replies often refers to a concessive member omitted. This is very well, *but*, etc. It may be om. in transl. — **ὑποκοριζόμενοι**: see L. & S. sub voc. 3: *disparaging*.

27. **ἐν τούτῳ**, in the mean time. — **ἥκω**: perf. in meaning. — **φύσις**, *nature, disposition.* — **ἐν**, *during.* — **καταμαθόντα**: **κατά** intens. — **εἰ** **τράποιο**, **ἐν** **γενέσθαι.** Force? Cond. assumed as possible. — **τὴν** **ὅδον**: adv. acc. (lit. *if you should turn yourself by the way towards me*). — **ἐργάτην**: in pred. — **ἐπάγαθοίς διαπρεπεστέραν**, *more illustrious on account of the good (I confer upon you).* The glory which you attain to through my assistance will be reflected upon me. — **φανῆναι**: sc. **ἀν** fr. the foregoing. — **προοιμίοις.** Properly an *overture* in music by which one seeks to interest and please the listener. *With overtures, prefaces, promises of pleasure*, — alluding to the delusive promises just uttered by **Κακλα.** — **ἥπερ κτέ.**: *in the very way in which the gods have disposed (them).* — **τὰ ὄντα** (*the things which are*), *things as they really are.*

28. **ἀγαθῶν καὶ καλῶν**: in pred. More fully expressed, viz.: **ἀ γάρ ἐστιν ἀγαθὰ καὶ καλά, τούτων οὐδὲν ἀνεὶ πόνου . . . θεοὶ διδάσσοιν.** — **Ἰλεως**: acc. pl. H. 209, R. a; S. Gr. 117; G. 64. — **θεραπευτέον** and fol. verbals. Const. H. 804, b; S. Gr. 549; G. 281, 2. — **ἀπὸ βοσκημάτων.** **ἀπό** denoting means. — **τέχνας αὐτάς τε.** From the position of **τέ** it is evident the author had in mind to write **τὰς πολεμικὰς τέχνας αὐτάς τε καὶ δπως αὐταὶς δει χρῆσθαι μαθητέον** (non solum ipsae artes, sed etiam earum exercitatio perdiscenda est). But to the words **δπως . . . χρῆσθαι**, a new predicate **ἀσκητέον** was appended. The words **δπως . . . χρῆσθαι** are equiv. to a subst. **τὴν χρῆσιν αὐτῶν.** — **εἰ δὲ καὶ**: after several members with **εἴτε, εἴτε**, a concluding memb. is introduced by the more emphat. **εὶ δὲ καὶ.**

29. **ώς**: as exclamation: *how difficult and long a road.* — **εὐφροσύνας.** Force of the pl.? H. 518, c; S. Gr. 369, b. — **αῦτη**: distinguish fr. **αὐτά.** — **εὐδαιμονίαν.** Notice that **Κακλα** appropriates to herself a nobler word for happiness than **εὐφροσύνη**, which she assigns to her opponent.

30. **τι δέ**: cf. note **ὅνομα δέ**, § 26. — **ἥτις**: not for **ἥ** merely, but has reference to the nature or quality of the person: *you are of the sort, who.* — **μηχανωμένη.** We should expect the indic., **μηχανᾶ**, as in **παρεστκενάζῃ** below; but we have the part. instead by attraction to the preced. const. **ἐσθίουσα, πίνουσα.** — **οἰνος.** Names of materials are properly used in the sing. only, but here the pl. with reference to different kinds of wine. — **τοῦ Θέρους**: gen. time. — **χιόνα**: for cooling the wine. **χιόν** was a common article of traffic at Athens as at Naples at the present day. See Becker's Char., p. 337. — **ὑπέβαθρα**: comm. translated *carpets* under the couches, but Schneid., Küh., et al., with more reason, render *rockers*. — **μηδέν, δ τι ποιῆς, nothing to do.** Subjunc. deliberat. — **τὰ δὲ . . . ἀναγκάζεις, you force sensual inclinations before they demand gratification.** For **δέεσθαι** uncon-

tracted, see note I. 6, 10. — ἔαυτῆς: st. σταυτῆς: see note I. 4, 9; also § 31 below. — κατακοιμένων: lit. *to fall asleep*, here *to sleep through, sleep out*.

31. οὐσα: concess.: *although . . .* — τοῦ πάντων ἡδίστου ἀκούσματος. Cic. pro Arch. poet, 9, 32. Themistoclem dixisse aiunt, quum ex eo quaereretur, quod acroama ant cuius vocem libentissime andiret: Ejus, a quo sua virtus optime praedicaretur. — ἀνήκοος εἶ (lit. *you are not hearing*) *you never hear*. — τι: connect with πιστεύσει, as τινός with ἐπαρκέσειν. Küh. Cogn. acc. H. 547, c; S. Gr. 393, c; G. 159, N. 2. — εὖ φρονῶν, *well minded, in his senses*. — θιάστου: in pred. with εἶναι. H. 572, a; S. Gr. 415, a; G. 169, 1: *to be one of your band of revellers*. — οἱ, i. e. θιάσται, implied in θιάστου. Constructio ad sensum. — νέοι δύτες, *while they are young*. — λιπαροί, *in fitness, ease, opulence*. — τοῖς μὲν πεπραγμένοις . . . πράττομένοις, *the things they have done . . . are doing*.

32. παρὰ ἀνθρώποις, οἷς: i. e. παρ' οἷς. Küh. Is it not simpler and more natural to regard οἷς as depending directly on προσήκει? *among men whom it behoves (to honor me)*.

33. τοῖς μὲν ἐμοῖς φίλοις, μὲν solitarium. A contrast bet. τοῖς ἐμοῖς φίλοις and τοῖς σοῖς φίλοις is implied. — ἡδεῖα μέν. μέν contrasts ἡδεῖα . . . σέτων . . . ἀπόλαυσις with ὑπνος δέ. — οὔτε ἀπολέποντες αὐτὸν δύχονται, *neither are they depressed when deprived of it (ὑπνος)*. — τοῦτον, i. e. ὑπνος. This passage, διὰ . . . πράττειν, is in strong contrast with the habits of Κακλα and her followers, § 30; τῆς δ' ἡμέρας . . . κατακοιμέοντα. — τῶν παλαιῶν πράξεων, *their former deeds*. — εὖ. Emphat. posit. like ἡδέως above: *and take delight in performing their present (occupations) with success*. πράττοντες: supp. part. H. 800; S. Gr. 546, d; G. 279, 1. — τὸ πεπρωμένον τέλος, *the fated end*, i. e. death. — ἀπιμοι: render by the primary meaning, *unhonored*. — μετὰ μνήμης κτέ.: *celebrated in song they flourish forever in memory*. Θάλλουσι like Lat. vigeo. Cic. Tusc. Disp. I. 49. Harmodius in ore et Aristogito, Lacedaemonius Leonidas, Thebanus Epaminondas vident. — Τοιαῦτα . . . διαπονησαμένω, *having accomplished such labors*. For the asyndeton, see note τοὺς τὰ τοιαῦτα, I. 1, 9.

34. ὑπ' Ἀρετῆς: a passive const. on acc. of the verbal noun παιδευσιν. — Σοὶ . . . δέξιον, *it is meet for you, worth while for you*. οὖν, confirmative, surely. — φροντίζειν depends on πειράσθαι. τι: adv. acc. Accord. to Küh. = aliquo modo. — καὶ τῶν εἰς κτέ.: *the things also which pertain to, etc.*

BOOK IV. — Chapter II.

The insufficiency of natural abilities without education.

Socrates shows a self-conceited young man that in every art it is proper to have recourse to instructors (§ 1, 2).

The folly of a man who claims to have learned nothing from instructors (§ 3–5).

The necessity of instruction in the art of government (§ 6, 7).

Socrates, by a series of questions, leads Euthydemus to acknowledge his ignorance (§ 8–23).

The value of self-knowledge (§ 24–30).

Euthydemus is more deeply convinced of his ignorance and incompetence (§ 31–39).

Conclusion (§ 40).

1. This chapter is a good example of the manner in which Soc. was accustomed to combat the ignorance and self-conceit of his day. *Τοῦς νοῦς, καὶ φρονοῦσιν* depend on *προσέφερ. μέγα φρονοῦσιν ἐπί*, *priding themselves on the ground of*, *ὡς προσέφερός*, *how he was accustomed to conduct himself*. — *τὸν καλόν*. A form of Attic courtesy, quite often appended to the names of the learned. — *γράμματα*, *books, treatises*. — *σοφιστῶν*: in its orig. signif. *wise men, philosophers*: the early prose writers of Greece. — *διαφέρειν τῶν ἡλικ. ἐπί*. Usually *διαφέρειν τινός τινι* without *ἐπί*. — *πρῶτον μέν*: correl. with *Ἐπειδή δέ, § 6.* — *διὰ νεότητα*. He was not yet twenty years of age. See Dict. Antiq. *Εργεβούς*. — *καθίζοντα εἰς*. H. 618 and a; S. Gr. 448, b; G. 191, N. 6. — *τῶν*: subst. (*ἥνιοποιεῖσθαι*) omit. H. 509, a; S. Gr. 359, a. — *τῶν μεδ' ἔαυτοῦ*, *of his followers*.

2. *Καὶ πρῶτον μέν*: correl. with *Πάλιν δέ, § 3.* — *συνουσίαν τινές*, *intercourse with some one*. — *ἀποβλέπειν*, *to look to some one in expectation of assistance*: as in § 30 below, *τρὸς σὲ ἀποβλέπω*. — *σπουδαῖον ἀνδρός, a man of ability*. — *κινεῖν, to set a going, stir up, bring into conversation*. — *τὰς τέχνας*: acc. specif. depending on *σπουδαῖον*, which is in pred. with *γίγνεσθαι*. — *γίγνειν*, subj. om., because an indef. word, *persons*. — *τὸ δὲ προεστάναι πόλεως*: in contrast with *δλίγον ἀξίας τέχνας*: the sense of *σπουδαῖον* seems to be implied; *but ability to govern a state*. — *ἀπὸ ταύτων μάρτιου*: nearly equiv. in sense to the foregoing *φύσαι*: *naturally, by the unassisted efforts of nature*.

3. *τῆς συνεδρίας*, *the council* (at the saddler's shop). — *μὴ δέξῃ*. H. 743; S. Gr. 510; G. 218. — *οὐτοσι*. H. 242; S. Gr. 139, c; G. 83, N. 2. — *ἐν ἡλικίᾳ γενόμενος*, *when he becomes of age*. — *τῆς πόλις . . . προτείσης*, *the state giving opportunity to speak concerning any matter*. This was the business of the *προεδροί*, who, when the assembly had convened, proclaimed by a herald, *τίς ἀγορεύειν βούλεται*; cf. Demosth. de Cor. 53. — *παρασκευάσασθαι*. Two uses of aor. infin.? 1. Indef. action without regard to time. 2. Indef. act. prior to the time of the prin. verb.

4. *ἔμαθον* and fol. aorists, for perf. H. 706; S. Gr. 481. — *εἶναι*. Other constructions after *ἀκούω* are, supp. part. when the certainty is to be strongly marked; *ὅτι* or *ὡς* with finite mode: cf. § 33 below. — *τοῦ . . . γενέσθαι*. H. 781; S. Gr. 533; G. 262, 2. — *τινά, τῶν ἐπιστ., any of the learned*. *ἐπισταταί*, intrans. — *τάναντία*: sc. *ἐποίηστα*, to be understood fr. the foregoing. — *διατετέλεκα . . . φεύγω*, *I have constantly avoided*. H. 798; S. Gr. 546, b; G. 279, N. — *τὸ δέξαι*: sc. *μεμαθηκέναι τι παρά τινος*. Cf. a similar expression in the fol. sect.

5. *Ἀρμόστειε = πρέποι*. — *ἰατρικὸν ἔργον*, *the office of physician*. Some of the physicians were appointed by the government, and received a salary from the state, like the surgeons in our army and navy. — *οὐδένα*: subj.

of γενέσθ. — μαθεῖν, μεμαθηκέναι. The aor. denotes the simple fact of learning, the perf. the additional idea of retaining in mind to the pres. time. — ἐν ὑμῖν ἀποκινδυνεύων, *by trying experiments, running risks upon you.* Pliny, H. N. 29, 1. (Medici) discunt periculis nostris et experimenta per mortes agunt.

6. Επειδή introduces a conversation at a subsequent time. Euth. is now attentive to what Soc. says. — οἰς. Attract. H. 810; S. Gr. 554; G. 153, N. 1. — προσέχων, φυλαττέμενος, νομίζων: supp. part. H. 797; S. Gr. 546, a; G. 280. — αὐτός: connect with φθέγγεσθαι, *saying anything himself.* H. 775; S. Gr. 536, b. — Θαυμαστὸν γάρ. γάρ denotes confirmation or assurance, *indeed, certainly.* *It is certainly wonderful.* — τι ποτε: cf. I. 1, 1. — ἀλλοτι: depend. on ίκανοι: *to become expert in any other such thing.* — ὡς συνεχέστατα, *as constantly as possible.* — καθ' ἐαντούς, *by themselves, alone,* in contrast with παρὰ τοῖς ἀριστοῖς. ἀριστ. in pred. with εἶναι: attract. to case of τοῖς preceding. — ἐκείνων γνώμης, *their sanction, approval.* — ὡς . . . γενόμενοι. ὡς with part. H. 795, e; S. Gr. 540, e; G. 277, N. 2. — τῶν δὲ βουλ . . . τινες in contrast with οἱ βουλ. κιθαρίζειν κτέ. Usually in such a case μέν occurs with the first clause: οἱ μὲν βουλόρι. — δινει παρασκευῆς καὶ ἐπιμελεῖς αὐτόματοι ἔξαιφνης. Not widely different from the habits of aspirants for political office in our day.

7. Καλτοι γε, although indeed. — τοσούτῳ . . . δσφ. H. 610; S. Gr. 444; G. 188, 2. — ταῦτα (i. e. τὰ πολιτικά), ἐκείνων (i. e. κιθαρίζειν, αὐλεῖν, κτέ.). H. 678; S. Gr. 461; G. 148. — πλειόνων . . . γίγνονται, *those really accomplishing something in them are fewer than the many busying themselves, etc.*

8. μόνος: in distinction fr. τῶν μεθ' ἐαντοῦ τινας ἔχων, as heretofore. — τῷ δητι: dat. of manner (lit. according to that which is), *in reality.* — γράμματα: cf. § 1. — τῶν . . . γεγονέναι, *the men said to have become wise.* — συνάγω. Pres. for fut. H. 699, a; S. Gr. 477.

9. Νὴ τὴν Ἡραν. A comm. form of asseveration among Athenian matrons; not used by men, with the exception of Soc., who often employed it, sometimes with humorous effect. — σοῦ: gen. of pers. depend. on ἀγαματι, verb of ment. act. Instead of acc. of thing, we have the clause, διέστι . . . σοφίας. — κεκτήσθαι: perf. as pres. (*to have acquired*), *to possess.* — μετιέναι . . . σοφίαν (*to go for*) *to seek wisdom.*

10. Τι δέ. Cf. II. 1, 26. τι: acc. specif. depend. on ἀγαθός. — Αρά μή: implying neg. ans. H. 829; S. Gr. 566; G. 282, 2. — Ἀλλὰ μή, Well . . . not. — καὶ τοῦτο, *in this respect also, in this (art) also.* Θεόδωρος: of Cyrene: a teacher of Soc. — ἀστρολόγος = ἀστρονόμος, *an astronomer.* Both words had this signif. until after the time of Soc. — ῥαψῳδὸν . . . ἡλιθίους. This judgment of the rhapsodists has reference to the period of Soc., and not to preceding times, in which they were held in great honor. See Grote II., Part I., c. 21. Wolf, Prolegom. in Hom.

11. δήπον. H. 852; S. Gr. 580. — αὗτη: emphat. posit., *for this is (the art) of kings.* — βασιλική, the *kingly art.* — εἰ, whether. — (ἄνθρωπον) μὴ δητα δίκαιον: subj. of γενέσθ. — Καὶ μάλα . . . καὶ οὐχ. *Certainly (I have) . . . and it is not.*

12. τοῦτο : i. e. δίκαιον γίγνεσθαι. —οὐδενὸς . . . ἡττον . . . δίκαιος (lit. *less just than no one*), i. e. *as just as any other*. ἀν φανῆναι. H. 722, b ; S. Gr. 491, b ; G. 211. —²Αρ' οὖν. An affirmative ans. is, in this instance, expected. H. 829 ; S. Gr. 566 ; G. 282. — μέντοι expresses confirmation : *certainly*. — ἔχοιεν ἀν, *are able . . . would be able*. — οὐ δύναμαι, *unable*. οὐ belongs to δύναμαι alone. *I am not then unable, am I*. — ἔγωγε : sc. δύναμαι ἔξηγήσασθαι. — δρᾶν, ἀκούειν. *Act.*, where in Eng. we usually employ the pass., *to be seen and heard*.

13. Βούλει . . . γράψωμεν. The subjunctive is used without a conj. after βούλει in interrogations. Matthiae 516, 3. — ἐνταῦθοι = ἐνταῦθα, *here*. Rarely used in Attic. — δέλτα . . . ἀλφα. Δ stands for δικαιοσύνη and Α for ἀδικία. — πρὸς τὸ δέλτα τιθώμεν, *we add to Δ*, i. e. place under Δ. — τι, *in any respect*. — πρὸς δεῖν τούτων, *to be need of these (letters) in addition*: i. e. any need in addition to the other means you possess for investigating the subject before us.

14. ἔστιν . . . ψεύθεσθαι, *does falsehood exist*. ἔστιν. Why so accented ? H. 406, R. b ; S. Gr. 277, c ; G. 28, N. 1, (3). — μέντοι : confirmative : cf. § 12. — Πιστέρωσε . . . θώμεν, *on which side . . . shall we place*. Subjunc. deliberat. — ήμιν, *in our judgment*. H. 601, 5 (end of paragraph) ; S. Gr. 437 ; G. 184, 5. — Δεινὸν γάρ ἀν εἴη. (*No*), *for that would be terrible*: γάρ, as often in replies, referring to a thought omitted.

15. στρατηγός : in pred., *having been chosen general*. — ξεανδραποδίστηται, *shall have reduced to slavery*. Aor. subj. in a cond. denoting probability, nearly equiv. to Lat. fut. perf. — πολεμῶν αὐτοῖς, *while making war upon them*. αὐτοῖς, const. κατὰ σύνεσιν, with ref. to πόλιν above. — πρὸς τοὺς φίλους, *with reference to*, etc. — πρὸς τῇ ἀδικίᾳ θήκαμεν. Pregnant const.: verb of motion with prep. and case denoting *rest*: equiv. to πρὸς τὴν ἀδικίαν θήκαμεν ὥστε κεύσθαι πρὸς αὐτήν. H. 618, a ; S. Gr. 448, b ; compare G. 191, N. 6. θήκαμεν : *compm.* θέμεν. H. 402 ; S. Gr. 271 ; G. 121, N. 2.

16. διορισμέθα . . . εἶναι, *we again make a distinction, that it is right*, etc. — ὡς ἀπλούστατον, *as guileless as possible*. Subject of εἶναι ? στρατηγόν. Küh. τινά. Breit. I concur with the latter.

17. ἀθύμως ἔχον, *dispirited* (lit. having itself without spirit). ἔχω with an adv. of manner is often equiv. in signif. to εἰμι. — ψευσάμενος . . . προσείναι, *having invented a falsehood say that allies are approaching*. — ὡς στιλον . . . δῶ, *give (him) the drug us food*. — ὑγιά : ὑγιῆς. — εἰς τὸ αὐτό, *under the same (head)*. — διαχρήστηται ἔαντέν. χρήσθαι reg. takes the dat., but διαχρήσθαι and καταχρήσθαι in the sense, *to kill*, take the acc. — κλέψῃ ή ἀρπάσῃ, *take away secretly or forcibly*.

18. ἀπαντά, *in all respects*. — Μὰ Δι! οὐ δῆτα, *certainly, by Zeus* (we must) *not* (be guileless even in regard to friends). — μετατίθεμαι τὰ εἰρημένα (*I change for myself the things spoken*) *I retract what I have said*. — γέ τοι : employed to denote strong emphasis.

19. In this section and the fol. (if reported correctly by Xen.) Socrates, in his eagerness to convince Euth. of folly, does not adhere to his principles,

but conducts the argument like a sophist. Soc. believed that virtue consists in knowledge; that he who knows what is right always does right. But in this passage he speaks of one who knows what is right doing wrong, which is contrary to his real opinion. The student will observe the sophistry of the passage, and also the falsity of the view of Soc., that he who knows the right always does it. — ἐπὶ βλέψῃ. *ἐπὶ* denoting the aim of an action, *for, in order to*. — *οἷς*: for *ᾧ*: attracted to case of om. anteced. — *εἰρήσθω μοι*, *let it be said by me*. With what parts of the verb can the dat. of agent be used? H. 600; S. Gr. 435; G. 188, 3.

20. *τοῦ δικαίου, of what is just*. — *Πότερον*: interroq. adj. fr. *πότερος*, and *which of the two*. — *ὅπότε βούλοιτο*: opt. in rel. sent. denoting indef. freq. of past action. H. 729, b; S. Gr. 498; G. 232, 4. — *αὐτά*, i. e. *γράφειν καὶ ἀναγνωσκειν*. — *Πώς γάρ οὖ*; (he would), *for how* (could it be) otherwise. — *Τὰ δίκαια δὲ πότερον*. Notice the position. The interroq. particle *πότερον* usually stands first; but here *τὰ δίκ.* is placed first for emphasis. — *Φαίνομαι*: sc. *τοῦτο λέγων*. *I appear to say so*: in contrast with fol. *δοκῶ μοι*, *but I think I say*, etc.

21. *Τέ δὲ δή, but what then, but what, I pray*. — *τὰληθή*: *τὰ ἀληθῆ*. — *μηδέποτε τὰ αὐτὰ . . . λέγη*. This is what Euth. has done in the foregoing discussion. — *φράζων . . . φράζῃ*. Observe that by a peculiar idiom there is joined to the verb of the sent. a part. fr. the same verb. When describing the same road, says at one time (*τοτὲ μέν*) that it leads towards the east, and at another time (*τοτὲ δέ*). *πρὸς* with acc. introducing the idea of motion, *leading*. — *λογισμὸν . . . αὐτόν*, *stating the result of the same calculation*. — *Δῆλος . . . εἶναι*: sc. *δοκεῖ* (*he seems to be evident, that*). Pers. const. where the Eng. idiom prefers the impers., *it seems to be evident, that*.

22. *ἀνδραποδάδεις, servile*. — *καλονημένους*: supp. part. with verb of knowledge. *Do you know that some persons are called*. — *τοῦ χαλκεύειν*: as subst. of *brass-working*. — *Ἄλλ’ ἄρα*. *But then, but perhaps*. — *Οὐδὲ δέ ἐν τούτων*. Euth., somewhat irritated at Soc.'s captious questions, cuts them off by a rather crusty reply. — *τὸ δνομα τοῦτ’ ἐστίν*. *Is this the name?* Pred. noun with the art. H. 535, end of paragraph; S. Gr. 381, a, end.

23. *ὅπως . . . ὅμεν*. Mixed purpose: a sent. denoting purpose and at the same time partaking of the character of a direct object of *φεύγειν*: *to avoid being slaves*. — *φιλοσοφεῖν φιλοσοφίαν*. L. & Sc. *φιλοσοφῶ*, II. — *ἄν*: connect with *παιδευθῆναι*. When does the inf. take *ἄν*? — *παιδευθῆναι τὰ προσήκοντα*. The acc. of the thing retained with the passive voice. H. 553, a; S. Gr. 398, a; G. 164. *I should be taught the things befitting*. — *πῶς . . . ἔχειν, how dispirited do you think I am?* Cf. note, § 17. — *προπεπονημένα*. His previous efforts have been in the wrong direction. *οὐδὲ . . . εἰδέναι, unable to answer even that which is asked concerning (those things) which I ought most of all to know*. — *ὑπέρ* st. more comm. *περί*. — *ἥν*: cogn. acc., *by pursuing which, I can*.

24. *εἰς Δελφοὺς δέ*: in reply to *ἄλλην ὅδὸν οὐδεμίαν ἔχοντα*. — *πρὸς . . . πον*, *somewhere on the front of*. — *τὸ Γνάθι σαυτόν*. The art. pointing

out its subj. as well known. — **Πότερον**. When untranslated? — **ἐμὲλησεν**: takes dat. of pers. and gen. of thing (gen. on acc. of idea of ment. action). *Did you give no heed to the inscription?* — **προσέρχεσ** (sc. **νοῦν**), *give attention to*. — **ὅστις**: not *who*, but *what sort of a person*. The rel. here denotes indefiniteness in regard to the *character* of the obj. H. 683; S. Gr. 463. — **καὶ γὰρ δῆ**, *and (I did not), for indeed*. **τοῦτο γε**, *this at least*, i. e. my own character. — **ἄν γέδειν, εἰ . . . ἐγίγνωσκον**. When the imp. aor. and plup. in this form of condit. proposition? H. 746; S. Gr. 514; G. 222. — **εἴγε μηδέ**, *if indeed not even*. **μηδέ** is often to be separated in transl., *did not know even myself*.

25. **πρότερον . . . πρίν, before**. **δν** *ἄν* has for anteced. the obj. of *γιγνώσκειν*; *τὸν ἔπιπον* understood. — **τὰλλα . . . δπως ἔχει**, *and how he is in respect to other points, those serviceable and, etc.* **πρός, in regard to**. — **ο . . . ἐπισκεψάμενος**. Repetition of the subj. (**ὅστις**) on accst. of the long parenthetical sent. (**ώσπερ . . . δπως ἔχει**).

26. **ἐκφεύσθαι ἑαυτῶν**, = **μὴ εἰδέναι ἑαυτούς**. **ἑαυτῶν**, gen. depending on the idea of separation in the verb. *Being cheated of*. Render, *being deceived in*. — **ἀ μή**. Why **μή**? H. 761; S. Gr. 523, a; G. 231. — **εῦ πράττουσι, κακῶς πράττειν**. Cf. note, I. 6, 8. — **καὶ τοὺς ἄλλους . . . καὶ διά**. The repetition of **καὶ**, acc. to Küh., denotes a sort of comparison, and is similar to its use in comparative sentences; **ώσπερ καὶ . . . οὔτως καὶ**. Cf. I. 6, 3. The idea is, being able both to form a proper estimate of other men, and also to use them.

27. **εἰδότες**: sc. **έαυτούς** or **τὴν ἑαυτῶν δύναμιν**. — **διεψευστ . . . δυνάμεως**: cf. note, § 26. — **τὰλλα . . . πράγματα**: connect with **πρός**. — **όμοιώς διάκεινται**: i. e. they are ignorant of them. — **οἰς**: masc.

28. **ἐπιτυγχάνοντες**, *attaining to, succeeding in*. — **οἱ τε δημοιοι, those who are like (them)**, in discernment and discretion. — **τούτοις**: depends on **χρῶται**. — **τῶν πραγμάτων, their affairs, business**. — **τούτοις . . . βουλευ**. obj. of **ἐπιθυμοῦσι**. — **ὑπέρ, in behalf of**. — **καὶ προστασθαι τε**. Anacoluthon for **καὶ προστασθαι τε ἐπιθυμοῦσιν ἔαυτ . . . καὶ τὰς ἐλπ . . . ἔχουσι**.

29. **κακῶς δὲ αἰρούμενοι**: in regard to what is to be undertaken and what not. — **ζημιοῦνται τε καὶ κολάζ**, *are both fined and punished, incur both losses and sufferings*. — **τῶν πόλεων**: before **ὅτι**, emphat. posit. for the sake of contrast bet. states and single individuals. — **κρείττοντ**: sc. **πόλεστ**.

30. **Ὦς . . . δοκοῦν**: obj. of **ἴσθι**: *know that it seems*. The gen. abs. is more comm. in this const. Cf. Xen. Anab. I. 3, 6. **ώς ἐμοῦ οὖν ιόντος . . . οὔτω τὴν γνώμην ἔχετε**, *be assured that I shall go*, etc. — **περὶ πολλοῦ ποιητέον**. H. 650, b. Compare **περὶ πλείονος**, I. 1, 18. — **τοῦτο**: obj. of **ξεγγήσασθαι**. — **ἐθελήσας ἄν**: to be regarded as a conclusion with cond. omit. *Whether you would be willing*. H. 748, 752; S. Gr. 516, 520, b; G. 226, 2, 227, Note. Notice the form **-αις** st. of the more comm. **-εις**.

31. **πού**, indef., denotes doubt, uncertainty, and hence is used to qualify an expression: *perhaps, I suppose*. — **Νή**: always affirmative. — **εἰ . . . οἶδα, ἄν εἴην**. Cond. assumed as real, conclus. as poss. H. 750; S.

Gr. 518; G. 227, 1.—**πρῶτον** μὲν, ἔπειτα. The usual δέ omitted.—**ποτέ**, βρωτά, ἐπιτηδεύ. in appos. with αἵτια. — **πρὸς . . . φέροντα**, *conducere to*. — ἀγαθά, κακά: in pred. with εἶναι understood.

32. ἀν εἴη: opt. st. indic. A reality is modestly expressed as a possibility. — **πότε δ'**. The quest. of Euth. — **στρατείας, ναυτιλίας**: gen. dependent on **μετασχόντες**, verb of sharing. H. 574, a; S. Gr. 417, a; G. 170, 2. — οἱ μὲν . . . οἱ δέ. Cf. note **τὰ μέν**. I. 1, 19. — καὶ τῶν ὀφελίμων, καὶ contrasts **τῶν ὀφελ.** with **στρατ. αἰσχρᾶς** and **ναυτ. βλαβερᾶς**: *successful (enterprises) also, as well as disastrous ones.* — **ποτὲ μὲν . . . ποτὲ δέ, at one time . . . at another time.** — **μᾶλλον . . . κακά, rather blessings than evils.** — **Οὐδέν**: acc. specif.

33. ή γέ τοι **σοφία**, *wisdom at least . . . certainly.* Euth. confidently adduces **σοφία** as an example for a good thing, for Soc. elsewhere declares it to be the *summum bonum*, and says that every virtue is **σοφία**. But Soc., to carry his point, here uses **σοφία** in a sense diff. from that in which he ordinarily uses it. This passage is frequently instanced as an example of Socratic irony. Is not *irony* a rather mild word to characterize such a mode of argumentation? — **ἀγαθόν**. For the gend., see H. 522; S. Gr. 372; G. 138, (c). — **Τί δατ,** *what now, how so:* with surprise. — **τὸν Δαιδαλὸν . . . ὅτι.** Emphat. posit. Prolepsis. H. 726; S. Gr. 495. For the legend, see Class. Dict. Also Grote, V. 1. Force of the art? H. 527, a; S. Gr. 377, b. The well known, the celebrated. — **Μήνω.** Att. sec. decl. — **ἐκεῖνῳ**, i. e. **Μήνως**. H. 679, b; S. Gr. 461; G. 148. Thought of as remote, although mentioned immediately before. — **Παλαμήδονς.** For the story of Palamedes and his death by the treacherous device of Ulysses, see Class. Dict. or Grote, I. p. 400. — **ἔννοιστιν, sing of, tell of.** — **ώς, how that.** — **ἀπόλλυται**: pres. tense in allusion to the telling of the story in existing poems. — **ἀναρπάστους . . . γεγονέναι** (lit. *have been carried off*), seized and sold as slaves. — **βασιλέα**: as prop. name, *the king of Persia, regularly without the art.*

34. **Κινδυνεύειν.** Impers. *It is probable.* The omission of the usual conclusive particle (**οὖν** or **ἄρα**) renders the sent. more emphatic. — **τῶν εὑδαιμονῶν**. depend. on **τι.** — **έγε μὴ προσθήσομεν, unless indeed we shall attach to it** (as its elements).

35. **ὑπὸ τῶν . . . παρακεκινοῦντας**, *by those passionately excited for their youthful attractions.* For signif. of **ἐκτιν**, see H. 640, c. — **μείζοστιν, too great.**

36. **μηδὲ δ τι.** οbj. of **εὐχετθαι**: *do not know even what I ought to pray to the gods for.* — **διὰ τὸ . . . πιστεύειν εἰδέναι**, *on account of excessive confidence that you knew.* H. 775; S. Gr. 536, b. — **δημοκρατίαν.** Prolepsis. Notice the force of **γέ, at least, at any rate.**

37. **εἰδέναι** (*for one*) *to know.* — **μὴ εἰδότα.** When does the participle take **μή?** H. 839; S. Gr. 571; G. 283, 4. *If he does not know.* — **δῆμον**: without the art. like a proper name. It was the regular term among the Grecian democracies for the commons, the people. — **Πολίους, πένητας**: obj. and pred. acc. H. 556; S. Gr. 400; G. 166. — **εἰς ἀ δεῖ τελεῖν, to pay for the necessities of life.** In full, *to expend (upon those things) upon which it is*

necessary (to expend one's means). — **πένητας**: in pred. with **εἰναι** understood: *are poor*.

38. **Καὶ νὴ Δέ**: understand **καταμεμάθηκα**. *I have, by Zeus.* — **ὅρθως γάρ . . . ἀναμμνήσκεις**. A parenthetical where we should expect a principal sent. Cf. Anab. II. 5, 12, III. 2, 11. — **οἱ ἀπορώτατοι**: see L. & Sc. III. 3, *the very poorest*.

39. **εἴγε . . . ἔχει, θήσομεν**. Force of this form of cond. prop. H. 745; S. Gr. 511, a, 512; G. 221. — **Ἀναγκάζει . . . φανδότης**. The subject and verb have exchanged places. Notice the emphatic force thereby given. **φανδότης**, *want of knowledge*. — **μή**: as interrog., *whether not*. L. & Sc., C. 2; Küh. 318, R. 6. *I am reflecting whether it be not best.* — **ἀπλῶς οὐδέν**, *simply nothing, nothing at all.* — **καταφρονήσας, νομίσας**. Is the aor. part. ever to be transl. by a pres.? H. 717, a; S. Gr. 486, a; G. 204, N. 2.

40. **οὕτα διατεθέντων, thus disposed**, i. e. brought to recognize their own ignorance. — **ἄλλως, εἰ μή**: like Lat. *non aliter nisi for non aliter quam si*. — **ῶν**. Attracted from acc. to case of om. anteced., *some of (the things) which*. — **ά**: obj. of **εἰδέναι** and **ἐπιτηδεύειν**.

THE PHAEDO OF PLATO.

FOR full information, the student is referred to Grote's Plato, Jowett's Plato, and also to Grote's History, Ch. LXVIII.

“After an interval of some months or years, at Phlius, a town of Sicyon, the tale of the last hours of Socrates is narrated to Echecrates and other Phliasians by Phaedo, the ‘beloved disciple.’ . . . During the voyage of the sacred ship to and from Delos, which has occupied thirty days, the execution of Socrates has been deferred. The time has been passed in conversation with a select company of disciples. But now the holy season is over, and the disciples meet earlier than usual in order that they may converse with Socrates for the last time.” — *Jowett*.

57. (The figures on the margin denote the pages in the edition of Stephanus.) — **ἄλλου τού** (fr. **τὶς**): perhaps gen. of source. H. 576, a; S. Gr. 419, a; G. § 171, Note 1: *or did you hear (the story) from some one else.* — **αὐτός**, sc. **ἄκοντα**. — **ἄττα** = **ἄ τυν** (**ὅστις**). — **τῶν . . . φλιαστῶν**: H. 500, a; lit. *of the citizens, Phliasians*, more freely rendered, *of the Phliasian citizens*. — **πάνυ τι**, *at all . . . τὸ νῦν, at present* — **ὅστις ἀν . . . οἵσις τ' ἦν**, *who would be able, who could*. — **ἀποθάνοι**: *orat. obliqu., only that he died, etc.*

58. **περὶ τῆς δίκης, concerning the trial.** — **αὐτῆς**, i. e. **τῆς δίκης**. — **τι**, adv. acc., *why*. — **ἔτυχε . . . ἐστεμένη** (**στέφω**), *happened to have been crowned*. — **τοὺς δις ἐπτὰ ἑκέίνους . . . ἄγων**, *with (lit. leading) those well-*

known twice seven. For the story, see Class. Dic., Theseus. — B. θεωρίαν, *an embassy.* — ἐξ ἐκείνου, *from that (time).* — τύχωσιν . . . ἀπολαβόντες αὐτούς, *lit. happen taking them away, i. e. happen to detain them.* — C. ἔτυχεν γεγονός, *chanced to have taken place.* — δ . . . θανάτου, *that (time) intervening between, etc.* — Τι: adv. acc. *And how (were) those things relating to, etc.* — εἴων (έάω) sc. τοὺς ἐπιτηδείους. — D. προθυμήθητι (προθυμέομαι) . . . ἀπαγγεῖλαι, *please relate, etc.* (*lit. be forward, or zealous to, etc.*) — τὸ μεμνήσθαι . . . καὶ αὐτὸν λέγοντα καὶ . . . ἀκούοντα (sc. ἐμέ, subj. of the infin.), *to call to mind Socrates, both in speaking myself, and in listening, etc.* ήδιστον, sc. ἔστιν. — τοιούτους ἐτέρους: appos. with τοὺς ἀκούστας: we should perhaps invert the order: *you have others such (as yourself) (in) those also who will, etc.* — E. Note the use of Καὶ μήν, 'Αλλά, 'Αλλὰ μήν, in dialogue. The ordinary copulative, adversative, or intensive meaning of these words is perceptible, but not easily expressed in Eng. Jowett does not generally render them. — ἀνδ. ἐπιτηδ- limits θανάτῳ. — ἀνήρ, *crasis, = δ ἀνήρ.* — τρόπου, λόγων: gen. of cause with εἰδαίμων (in the same way as with εἰδαίμονζω. H. 584; S. Gr. 424; G. § 173, 1). — ὥστε . . . παρίστασθαι κτέ., *so that it occurred to me that he, even in going into Hades, did not go without a divine destiny.* — εὖ πράξεων, *would fare well, would be happy.*

59. A. Note here εἰσῆνε with dat.: *nothing at all like pity entered my heart (lit. entered me).* The dat. here depends on the general meaning of the comp. verb. Usually εἰσειμι takes the acc. depending on the prep. Cf. 58, E. — παρόντι, indef., with εἰκός, *natural to one present with suffering.* — οὐτε αὐτὸνή, sc. οἰστήσει μοι. — “ώς with the particip., represents its meaning as subjective,” H., *from the reflection that we were (engaged) in philosophical discourse.* — κράσις . . . συγκεκραμένη (συγκεράννυμ) ὥμοιο: *mingling of . . . united together.* — ἐνθυμούμενω refers to μοι above, *while I considered.* — ὅτε (note the accent distinguishing it fr. ὅτε, *when*) μὲν . . . ἐντοτε δέ, *at one time, and at another, or, sometimes . . . sometimes.* — εἰς, appos. with πάντες οἱ παρόντες, *all (of us) who were present . . . and one of us especially.* It is not necessary to express any verb with this last clause. — πού: used here, as often, to modify the positiveness of an assertion. May be rendered, *perhaps, I suppose.* — B. ἐτεραράγμην: *ταράσσω.* — τῶν ἐπιχωρίων, *of the native (Athenians).* — Αἰσχίνης. Not the orator Aeschines, who was not born till ten years later. — δ Παανιεύς, *the Paeanian, denoting the Attic township or deme from which he came.* — C. Τι: adv. acc. *And how (was it)?* — Σχεδόν τι . . . παραγενέσθαι. *“I think that these were about all.”* Jowett. (*Lit. I think that about these (persons) were present.*) — φήσις or φήσης, with or without the iota subscript, and with acute accent. — D. ἀνοιχθεῖη (ἀνοίγνυμι): indef. frequency of past action. H. 729, b; S. Gr. 524; G. § 239, 2. — διετριβούντες, *conversing.* — τὰ πολλὰ, adv. acc. *generally.* — E. εἰς τὸ εἰσθός, *to the accustomed (place of meeting).* — ἔως ἀν αὐτὸς κελεύσῃ: note here the subjunc. instead of the optat. after a principal verb in past time, denoting “possibility with present expectation,” H., *until he himself should bid (us enter).* — Δύοισι, i. e. from his chains. — οἱ ἐνδεκά, *the eleven, the magistrates who had charge of the prison*

and everything pertaining to it. Cf. Dic. Antiq., p. 593. — **παραγγέλλουσιν, διπως**: “are giving orders, that,” etc. (Jowett.) — Notice here **ἄν** after διπως. H. 741; S. Gr. 507, b; G. § 216, Note 2.

60. A. **ὅτι**, before the oratio recta. — **ἀπαγέτω . . . οἴκαδε**. This apparently unfeeling treatment of Xanthippe, however weak and unamiable she may have been, is truly painful. No Christian man could have done thus. — **τῶν τοῦ Κρήτης**, of the attendants of Crito. — B. **τι . . . τούτο . . . οὐ**: lit. *this something, which.* — **ἄνδρες**: a respectful and at the same time familiar address. We have nothing in English corresponding very well to it, and hence Jowett omits it in his version. It is sometimes rendered, *sirs*. — **ώς θαυμασίως κτέλει**, *how curiously it is related in its nature to that which seems its opposite to pain.* — **τῷ** with the infinitives **ἔθελεν** and **ἀναγκάζεσθαι**, dat. of cause: *for they will not come to a man (lit. to the human being) together.* — **τὸ έπερον . . . καὶ τὸ έπερον**: *one of the two . . . the other also.* — **σχεδόν τι ἀναγέται**, *he is almost compelled*, etc. — **ώσπερ . . . συνημμένω** (*συναπττω*) **δύναται**: acc. abs. H. 793; S. Gr. 544, a; G. § 278, Note: *just as if from one point (or at one end) they were fastened together, though they are two.* — C. **μῆθον ἀν συνθεῖναι** (depends on δοκεῖ) = in a finite const. **μῆθον ἀν συνθηκεν**: *he would have composed a fable.* — **ἐσ κτέλει**, explanatory of μῆθον. — **διαλλάξαι**, *to reconcile.* — **ἡδύνωτο**. Note the double augment. — **συνήψεν . . . κορυφάς**, *he tied the ends together: (εἰς ταῦτὸν αὐτοῖς, lit. into the same with themselves).* Jowett renders it, *he fastened their heads together.* — **ώσπερ . . . ξούκεν**, *just as I find in my own case also (lit. just as, accordingly, seems to me myself also).* — **ἐπειδή, αφετοῦ**: **ὑπό**, *occasioned by.*

We have not space to follow the dialogue through. It contains the celebrated argument of Plato for the immortality of the soul. This argument is well presented in Jowett's introduction. We now turn to the closing passages.

113. D. Socrates is the speaker; and he has just given, in the passage preceding this, a description of “the nature and conformation of the earth.” — **διεδικάσαντο**: gnomic aor. H. 707; S. Gr. 474, c; G. § 205, 2: *they are judged.* — **μέστω βεβήται**, *to have led a medium life:* “to have lived neither well nor ill.” Jowett. — **ἄν . . . δχήματα**: anteced. in relat. clause: *the conveyances which*, etc. — **φέρονται**: mid., *receive:* **έκαστος**, appos. with the subj. of φέρ-. — E. **ἀνιάτως ἔχειν**, the comm. use of **ἔχειν** with an adv., *to be incurable.* — **μεγέθη**: abstract subst. in the plur., denoting repeated instances of the quality. — **τούτους δέ**: “After a conditional or relative sentence, the apodosis is sometimes introduced by δέ.” H. May we not understand δέ here as a shortened form of δῆ, in the same way as μέν is used for μήν? *these, I say, their fitting destiny hurls, etc.* — **ἰάσαμα μὲν . . . ἀμαρτήματα**: cognate acc.: *to have committed pardonable, but great crimes.* — **οίλον, as for example — μεταμέλον αὐτοῖς**: acc. abs. H. 792; S. Gr. 544; G. § 278, 2: *and who live the rest of their lives in penitence (lit. it repenting them).*

114. A. *τοιούτῳ . . . τρόπῳ*, *in some similar way* (lit. *in some other such manner*), i. e. similar to the instance just named. — *τούτους δέ*: cf. note above. — *φερόμενοι . . . κατά*, *being borne along they arrive at*, etc. — *οἱ μὲν . . . οἱ δὲ κτέ.*, appos. with the subj. of *βοῶσι . . . καλοῦσιν*: *some (call) on those whom they have slain; others, on those whom they have wronged.* — *σφᾶς* (in Att. an indirect reflexive), obj. of *ἔασται*, refers to the subj. of the principal verbs. — *ἔκβηναι*, *to go forth* (i. e. from the river Co-cytus or Pyrophlegéthon) *into*, etc. The learner should not fail to notice the derivation and meaning of the names *Κωκυτός*, *Πυριφλεγέθων*, *Ἀχέρων*. — *εἰς τὴν λίμνην*: i. e. the Acherusian lake. Just above they are spoken of as having only arrived at (*κατά*) the lake. — B. *τῶν κακῶν*, *from their troubles*. — *ὑπὸ τῶν δικαστῶν*, *by the judges*, i. e. those in the under-world, Aeacus, Minos, and Rhadamanthus. In the *Apology* of Soc. the name Triptolémus is added. — *οἱ . . . δέξωσι διαφερόντως πρὸς κτέ.*: a rare const., yet the meaning is plain, *whoever seem (to have been) eminent in respect to*, etc. — *ἐν τῷ γῇ*, *in (the interior of) the earth*, where the places of torment were supposed to be. — C. *τούτων αὐτῶν*: masc., *of these very persons*, i. e. those just mentioned: limits *οἱ . . . καθηράμενοι (καθαίρω)*. — *ρέμιον*, sc. *ἔστιν*: *δηλῶσται*, *to make plain*, i. e. *to describe*. — *ἄλλα . . . διεληλύθαμεν*: *but, for those things which we have rehearsed (lit. through which we have passed)*: *χρή* with *πᾶν ποιεῖν*. — *καλὸν . . . μεγάλη*: *emphat. posit.* “Fair is the prize, and the hope is great.” Jowett. — D. *Τό* with *διυχυρίσασθαι*: *ταῦτα*, subj. of *ἔχειν*. — *ἀθάνατον*: H. 522; S. Gr. 372; G. § 138, Note 1, (c). — *φαίνεται οὐσία*: H. 802; S. Gr. 547: *is plainly*. — *τοῦτο*, i. e. the entire statement above. — *ὅτι . . . οἰκήσεις*: *this seems to me fitting (to be believed)*. — *οἰομένῳ κτέ.*: *indef.*: *on the part of one thinking it is so*. — *καὶ χρή . . . ένυπῳ*: *and it is necessary as it were to charm one's self with such things*: an allusion to the use of charms or incantations: see Lex. *ἐπάδω*. — *ἄνδρα*, subj. of *θαρρεῖν*. — E. *τὰς περὶ . . . κόσμους*, *those pertaining to the body and its ornaments*. — *έλαστε χάρεν*, *has allowed the other pleasures . . . to take their leave (to say farewell)*. — *ώς . . . δύτας* (agrees with *κόσμους*), *as being foreign (to himself)*. — *καὶ . . . ἀπεργάζεσθαι*: *and thinking they do more harm (than good)*, lit. *that they do more the other of the two things (θάτερον = τὸ έτερον)*. — *τάς*, sc. *ἡδονάς*, obj. of *ἐσπούδασε* (trans. *has eagerly pursued*).

115. A. *εἰμαρτένη*: *μέρομαι*. — *φαίη . . . τραγικός*: *(as) a tragic poet would say*. — *λουσάμενον*, sc. *ἔμε*, subj. of *πιεῖν (πίνει)*: *after bathing*. — *ταῖς γυναιξὶ*: in allusion to the custom among the Greeks of having a corpse washed by the women of the family to which the deceased belonged. Dic. Antiqu. p. 554, Funus. — *λούειν*, with the subst. *πράγματα*: *trouble to wash*. — *Ἐλεύ*: see Lex. sub voce. — B. *ἄν* with *ποιοῖμεν*. — *ποιοῦντες*: denoting means: *by doing which, etc.* — *ἐν χάριτι . . . ποιοῖμεν*, *we might particularly serve you (lit. we might do (it) especially in favor to you)*. — *ὅτι*: explanatory of *ἄπερ*: *the very things which . . . that you, etc.* — *κἄν (καὶ ἄν) . . . διμολογήσητε*: *even if you do not now make any promises (or, as Jowett renders, make any professions)*. — *ώσπερ κατ' ἔχην . . . ξῆν*: *to live as it*

were step by step according to, etc. — C. οὐδ' . . . οὐδὲν πλέον ποιήστε: *not even if*, etc., *will you (by your professions) do any good at all*. Notice πλέον ποιεῖν in the sense to *profit*, to *do some good*. — ἄμα with particip. H. 795, c; S. Gr. 539, a; G. § 277, Note 1. — Notice the repetition in ἔπειν, . . . ἔφη: *he said, . . . said he*. Lex. φημι, II. 2. — ἔκαστον τῶν λεγεῖν: neut. — D. ὡς introduces the explanation of λόγον: *argument, to the effect that*, etc. — τεῦτα sums up all the preceding beginning with δτι. — αὐτῷ λέγειν, *to speak to him in vain (ἄλλως, otherwise, irrelevantly; hence, in vain)*. — μέ, ἐγγύτερον: two accs. with one verb. H. 555; S. Gr. 399; G. § 159, Note 4: *give therefore to Crito (for) me the opposite security*. — ητί διν . . . ἡγγύτερον, *other than that in which he, etc. Socrates before his judges had proposed, as a commutation for the penalty of death, a certain fine; and Crito became security with others for the payment*. — οὐτος . . . παραμενεῖν (fut.), sc. ἡγγύτερον: *for this man became security that I should surely stay (and pay the fine imposed, not running away to escape it)*. — E. οἰχήσεσθαι ἀπιόντα, sc. μέ. — μή with ἀγανακτῆσθαι. — ητί καιόμενον ητί κατορυττόμενον. Both were common among the Greeks. For this whole subject, see Dic. Antiqu. Funus. — ητί δέ δις: H. 404, 1; S. Gr. 274, a; G. § 151, Note 3. — οὐ μόνον . . . πλημμελές, sc. ἔστιν, *is not only in itself (lit. in respect to this itself) faculty*. — ἀλλά . . . χρή κτέ. The words are still addressed to Crito: *it is necessary (for you) . . . and to say that (you), etc.* — καὶ θάπτειν (connected to καὶ φάναι), *and to bury (it) just as*, etc.

116. A. ἀνίστατο εἰς οἰκημά τι, *rose up (and went) into a room*. H. 618, a; S. Gr. 448, b. — περι . . . διεξόντες, *speaking (lit. going through) about our misfortune*. — δόση (sc. η συμφορά) . . . εἴτε: *orat. oblique: how great it was (lit. how great (a misfortune) had happened to us)*. — ἀτεχνῶς κτέ, *sincerely thinking, just as if, etc., that we should live as orphans, etc.* — B. ηνέχθη: φέρω. — καὶ αἱ οἰκεῖαι γνν- ἀφ-: *bear in mind ἐπεδή above: and the women of the family had arrived*. — ἐκείναις (Hermann includes this word in brackets; but it is retained in other editions) . . . ἐβούλετο: *in the presence of Crito, talking with them, and giving whatever directions he wished*. — τὰς μὲν . . . ἐκκλευσσεν. *Not one expression of conjugal or parental love!* — ἄττα: Lex. τις IV.: imparts indefiniteness to πολλά: *not many things on any subject (or of any sort)*. — διελέχθη (διαλέγομαι): *usu. understood as deponent here, he spoke; but Jowett translates it as pass.* — C. σοῦ: *accented; hence emphatic*. — σέ: *first word in the sentence and accented; emphatic*. — καὶ ἄλλως, *on other occasions also*. — ἐν . . . χρόνῳ, i. e. the time that he had been in the prison. — χαλεπανεῖς (fut.), which seems more natural. Jowett renders it as fut.: *you will not be angry with me*. Schl. translates it as fut.; Cousin as pres. — ἐκείνοις: i. e. τοῖς αἰτοῖς: *same const. as ἐμοί*. — πειρῶ (πειράματι), *imperat.* — D. οὐς ἀστέος, *how courteous*. Jowett, *how charming*, a questionable rendering. Schl., *wie fein*. Cousin, *quelle ho^urnétete*. — ἐνεγκάτω: φέρω. — τέτριπται (τριβώ), *indicating the manner in which the hemlock (κώνειον) was prepared*. — E. ηλιον, *the sun*: article omitted, as “*in many common designations of place and time*.” H. — πινυοτας (sc. τὸ φάρμακον)

supplement. particip.: drink, etc. — παραγγελθῆ: impers., after the announcement has been made to them. — δειπτ- μάλα: both having supped and drunk freely.

117. A. οὐδὲν ἀλλο γε η̄ κτέ, anything else than to incur ridicule in my own eyes (lit. with myself). — οὐδενὸς ἐνόντος: gen. abs., when nothing (of it) longer remains. — τετριμ-, with τὸ φάρ-: — σύ, sc. εἰ. — η̄ . . . περιέναι, than, after drinking (it), to walk about, etc. — B. οὐν with σκέλεσι: βάρος, a heaviness. — αὐτὸ ποιήσει: ίτ (the poison) will take effect (or, as we often say, will work). — καὶ οἱ: H. 525, b; S. Gr. 375, b; G. § 151, Note 3. — οὐδὲ διαφείρας κτέ., nor changing either in color or in countenance (perhaps more lit. nor marring (anything) of, etc.). These genitives may be viewed as partit. — ταυρηδόν, adv., steadfastly. L. & Sc. give no definition suited to this connection. Jowett says, “with all his eyes”: not a very happy rendering. — πρὸς τὸ ἀποσπεῖσαι (ἀποσπένδω) τινι; with respect to pouring out from (it) a libation to some one? — πιεῖν with μέτριον: a suitable quantity to drink — C. γένοιτο: optat. without ἀν, a wish: would that it might be thus (ταύτῃ, lit. in this way). — ἐπισχόμενος (ἐπέχω) ἔχετε (ἐκπίνω): holding (the cup to his lips), he drank it off “quite readily and cheerfully” (J.). — κατέχειν τὸ μὴ δακ-: on the use of μὴ here, see H. 838; S. Gr. 572; G. § 263, 2: to keep from weeping, to restrain our tears. — βίᾳ with the gen. in spite of: αὐτοῦ with ἐμοῦ, of myself even. — ἐκεῖνόν γε, τὴν τύχην: sc. ἀπέκλαιον as trans., I bewailed. — οἶνο = διτι τοιούτου. H. 822; S. Gr. 562; G. § 238. — ἐστερημένος ἔλην: orat. obliq., seeing that I was deprived of such, etc. — D. καὶ δὴ καὶ τότε: an intensive form of connective, not easily rendered into Eng.: “and at that moment.” (J.) — οὐδένα δυτινα οὐ (H. 817, a; S. Gr. 558; G. § 153, N. 4): obj. of κατέκλασε (κατακλάω): moved (lit. broke down) every one of, etc.: “made cowards of us all.” (J.) — ίνα πληρ-: that they might not commit such improprieties. — E. ἐπέσχομεν τοῦ δακ-: we restrained from, etc. Note here the absence of μὴ with the infin. Cf. κατέχειν τὸ μὴ δακ-, above. — ὁ ἄνθ-, i. e. the one who had administered the poison: = οὐτος ὁ δοὺς τὸ φάρ-. — διαλιπών χρόνον (H. 788, a; S. Gr. 539, a), after an interval of time: with the imperf. ἐπεσκ-, which denotes continuance or repetition, we may render, now and then examined, etc. — ἔρετο: aor. of ἔρωτάω. — οὐκ ἔφη, said, No.

118. A. ἐπανιών (ἐπι, ἀνά, εἰμι), going upwards. — ψύχ- πήγυντο (B. H. St. = πηγυνόιτο): was growing cold and stiff. — αὐτὸς ἤππετο, he felt (them) himself. (J.) — διτι οἰχήσεται. For this form of orat. obliq., see H. 735, and a; S. Gr. 503, and a; G. § 247: in orat. recta, οἰχήσομαι: when it should reach, etc., then he would be gone. — ήδη ψυχόμενα: already therefore the parts of his body (lit. of him, αἰτοῦ) about the groin, were growing nearly cold. — τῷ ἀλεκτρυνά: we owe a cock to Aesculapius: a common sacrifice on recovery from sickness. Socrates thus compares this life to a fit of sickness; death, to a recovery. — ταῦτα, subj. of ἔσται: ὁ Κρ-, of ἔφη. — δρα λέγεις, consider, if you have anything else to say (lit. if you say, etc.). — δλίγον διαλιπάν, here with the aor.

ἐκινήθη: *after a short interval, he was convulsed, or he struggled.* Cf. note on διαλυπῶν χρόνον above (117, E). — καὶ δε (refers to αὐτόν) . . . ἔστησεν: *and his eyes were set* (lit. *and he (i. e. Soc.) set his eyes*). — ξυνέλαβε, *closed.* — ήδε . . . ἐγένετο: Eng. idiom, *such was the end, etc.* — ὃν (rel. attracted to the case of the anteced. τῶν τότε) ἐπειράθημεν (*πειράσματα*), *of the men at that time whom we have known.* — καὶ ἀλλως, *and besides.*

A comparison, or rather contrast, of the above scene with the death of our Lord was drawn by J. J. Rousseau, and has often been referred to, especially the words, “If the life and death of Socrates are those of a Sage, the life and death of Jesus are those of a God.” The passage in the original may be found in Magill’s “Introductory French Reader,” p. 168. Every French scholar will be well repaid by turning to it.

DEMOSTHENES. THIRD OLYNTHIAC.

To understand the circumstances which called forth this oration, the student is referred to Grote’s History, Ch. LXXXVIII. (where he will find the fullest and best account in our language of the third Olynthiac, — “one of the most splendid harangues ever delivered,” says Grote), or, if this work is not accessible, to Smith’s History, Ch. XLII. The chronological table, at the end of Smith’s History, beginning with Book V., will be convenient, and of great service, if frequently consulted.

§ 1. Οὐχί. Note the emphatic form of the negative. — ταῦτά (= τὰ αὐτά), obj. of γιγνώσκειν, *to know, decide, think, lit. not surely does it occur to me to think the same things:* more freely rendered, *the same thoughts do not occur to me.* — ἄνδρες: used in respectful address. Cf. ὁ ἄνδρες στρατωτῶν, so frequent in the Anab. — καὶ οὗτον (ἀποβλέψω) πρὸς τοὺς λόγους. — ἀκούω, ἀποβλέψω. Note the difference between pres. and aor. subjunc. — τοὺς λόγους . . . γιγνομένους: acc. with supplement. particip. depending on ὅρῳ: so also τὰ πράγματα with προΐκοντα, sc. ὅρῳ. H. 799; S. Gr. 546, c; G. § 280. — ὥστε . . . δέον, explanatory of τοῦτο: *to this, that it is necessary to consider how, etc.* The const. of δέον is differently explained. Some understand with it ἔστιν or εἶναι: others take it in the sense of ὥστε . . . δεῖν, the infin. being changed to the particip. by a sort of attraction, and the particip. made to depend on the principal verb, ὅρῳ. So West. — οὐδὲν . . . ἀλλο . . . ἀμαρτάνειν. Notice the artistic arrangement of the sentence, the emphatic words standing first and last, — an arrangement not easily adopted in Eng.: *to err in nothing else, etc.* — ή . . . παριστάντες (pres. particip., trans.), *than in setting before you the subject . . . not as it is (not the real one).*

§ 2. ἔγώ, subj. of οἶδα.—καὶ μᾶλα ἀκριβῶς: an accumulation of intensive words; *even very accurately*. Reh., *nur zu genau: only too well*.—ἐπί with gen. often *in the time of*: ἐπί ἡμοῦ, *in my time, or within my recollection*.—τοῦτο: obj. of προλαβεῖν.—ἰκανόν, with ἡμῖν εἴναι, *that it is enough for us, etc.*—τὴν πρώτην: adv., *in the first place, or as the first step*. In form, acc. sing. fem. Cf. τὴν ταχίστην, *Anab.* 1, 3, 14. —ὅπως . . . σώσομεν explains τοῦτο: *to secure beforehand this object, (I mean) that we may rescue our allies*: ὅπως with fut. indic. H. 756; S. Gr. 522, a; G. § 217. Some editt. have here the aor. subjunc. σώσωμεν. H. 739; S. Gr. 507; G. § 217, Note 1. —τότε with ἔξεστα, *then will it be permitted, etc.*—τοῦ with the sentence following, as far as τρόπον: *concerning this also, whom one shall punish, and in what manner (it shall be done)*.—δύντινούν (ὅστισούν), with λόγον, *any argument whatever*.

§ 3. εἰπερ ποτέ: not strictly logical, yet pointed and easily understood: *the present crisis, if ever (any), etc.* The sentence is true of many other times than those in which Demosthenes lived.—ἐκεῖνο: acc. of specif. with ἀπορῶ: points to what follows: *but I am at a loss on this (point), in what manner, etc.*—ἔξ ὧν . . . σύνοιδα (sc. ἐμαντῷ), *from what I am conscious of, from what I know, etc.*—τὰ πλειά, subj. of ἐκπεφεγγέναι: ὑμᾶς, obj. τῶν πραγμάτων in the sense of *advantages, or opportunities*.—τῷ μὴ βούλεσθαι . . . τῷ μὴ συνέναι (συνίμη): dat. of manner or cause: *from an unwillingness to do your duty, not from any lack in comprehending (it)*.—ὑπομένειν, *to bear with me*.—εἰ . . . λέγω explains τοῦτο, *this, whether I, etc.*—ἴνα . . . γένηται explains the preceding τοῦτο, *on this account, that, etc.*—ἐκ τοῦ points out the sentence as far as ἐνίous, *from the fact that some, etc.*—πρὸς χάριν, *for favor, for gratification*.—εἰς πᾶν μοχθηρίας: lit. *to everything of, etc.; or, as we say, to the last degree of wretchedness*.—τὰ παρόντα, subj. of προελήλυθε.

§ 4. μικρά is usu. taken as adv., *briefly*.—ὑπομνήσαι (ὑπομνημήσκω): trans., *to remind you of, etc.*—μέμνησθε (μέμνημαι): intrans. Notice the asyndeton (omission of the connective), this sentence introducing an explanation of the preceding.—τρίτον . . . τοντί: Wes. & Ch. supply ἔστι, *this is, etc.* Reh. takes it as acc. of time, *this third or fourth year, i. e. three or four years ago*: τοντί: H. 242; S. Gr. 139, e; G. § 83, Note 2.—μήν without the article: H. 530, b; S. Gr. 379, c: *it was the month Maimacterion (30th Oct. to 27th Nov.).*—γιγνομένου agrees with the nearest word; understood with the more remote (λόγων), H. 511, h; S. Gr. 361, h; G. § 135, Note 1: lit. *many words and (much) noise arising; in our idiom, after a long and stormy debate*: περ' ὑμῖν, *among you, i. e. in the assembly*.—μέχρι, lit. *up to* We should commonly say, *under, etc.*—αὐτούς, *themselves, i. e. in person*, without being allowed to provide substitutes.

§ 5. In this section the irresolute conduct of the Athenians is pictured in language quite noteworthy.—ἐκατομβαών, κτέ.: the verb and all connectives are omitted for rhetorical effect: *(it was) Hecatombaion, Metageitnion, Boëdromion*,—names of Athenian months. They embraced a period from about the middle of July to about the middle of October. See Dic.

Antiqq., p. 223. — **τοῦτον τοῦ μηνός**: gen. of time within which: *in this (last named) month.* — **μετὰ τὰ μυστήρια**, *after the mysteries*, i. e. the Eleusinian mysteries, celebrated for nine days, from the 15th of Boëdromion. No threatening danger, no motives of patriotism, could lead them to forego the pleasure of celebrating this festival. — **δέκα ναῦς . . . κενάς**, obj. of **ἔχοντα**, which agrees with **Χαρίδημον**. They sent out ten instead of forty ships, the number voted, and *empty* vessels instead of manning them with citizens, and contributed five talents instead of sixty. — **ἀμφότερα**: subj. of **ἡλθεν**, *both (reports) came*, that he was sick and that he was dead. — **οὐκέτι . . . οὐδένα**: a negative followed by a compound negative of the same kind. H. 843; S. Gr. 577; G. § 283, 8: *supposing there was no longer any occasion for rendering assistance*, i. e. to the Olynthians. — **ἀφέτε**: imperf.: Hes., Reiske, & Ch. read **ἀφετέ**: Dind. **ἡφέτε**. — **ἡν . . . αὐτός**: *but this was the critical moment itself*. — **εἰ . . . ἐβοηθήσαμεν**: **εἰ** with aor. indic. in condition, **ἐν** with imperf. indic. in conclusion. H. 746; S. Gr. 514; G. § 222: *for if you had sent aid, etc., Philip would not now be troubling, etc.* — **ἡνώχλει** (*ἐνοχλέω*), double augment. — **σωθεῖς**: emphat. position and in a double sense, *having recovered* (from his reported sickness) and *having escaped* (from the Athenians): “*genesen und gerettet.*” Reh.

§ 6. **οὐν ἀν ἄλλως ἔχοι**: potential optat., *could not be otherwise* (now, even if we should attempt to change them), or, as we should more naturally speak, *cannot be changed*. — **περὶ . . . ἐμήσθην** (*μιμήσκω*), *I made mention of*, etc. — **ἴνα . . . πάθητε** directs the mind distinctly to the fut., *that you may not*, etc. — **τί . . . τούτῳ**; *how now shall we treat this?* i. e. the favorable opportunity in another war. — **παντὶ σθένει κατὰ τὸ δυνατόν**: a pleonasm for emphatic statement. So, in a similar way, we may say, *with all the forces at your command*: lit. *with all strength according to your ability*. According to Reh., a formula used in the ratification of treaties, and hence a solemn form of expression. — **δν τρόπον**: adv. acc., *in what manner, how*. — **ἐστρατηγηκότες** (*στρατηγέω*) . . . **ἐστεθε**: has the force of a fut. perf.

§ 7. **ὑπηρχον . . . κεκτημένοι**, *were having acquired*, i. e. *had acquired*: a stronger expression than **ἐκέκτηντο**. Notice the asyndeton. — **διέκειθ** (= **διέκειτο**): subj. **τὰ πράγ-**: **οὕτω** denotes here what immediately follows. — **έθαρπει τούτους**: H. 544, a; S. Gr. 390, a; G. § 158, Note 2: *was confident in respect to them, trusted them*: **οὐδὲν**, sc. **έθάρρουν**. — **ἐπράξαμεν** **ήμεις**, sc. **πρὸς τούτους**. Notice the terseness of the language and the continuation of the asyndeton. — **ἐμπόδισμα**, **δυσχερές**: notice the radical part of each of these words (**πούς**, **χέρ**). We might convey the same figure, rendering freely, thus: *this bound Philip, as it were (ώσπερ), hand and foot.* — **πόλιν κτέ.** explains **τούτῳ**: *the fact that a large city, etc.* — **ἔφορμεν**, *to lie at anchor over against, to be at anchor watching for*, thus presenting the city under the figure of a ship. — **έαντοῦ**: object. gen.: *the opportunities against him*. — **ἐκπολεμῆσαι**: trans., *to incite to war*. — **όπωσδήποτε**, *somehow or other*, suggesting that it was not due to any effort of the Athenians. A slight pause before this word, in the delivery, would make the sense clearer, and remove the hiatus.

§ 8. The careful student will not fail to perceive how intensely practical, direct, and earnest the argument is. — *ἐγώ μέν*: emphatic. Observe that no corresponding sentence, introduced by *δέ*, follows. — *περιστάσης* (2 aor. particip.) *ἄν*: H. 803, a; S. Gr. 519, a; G. § 211. The protasis is *εἰ καθηείμεθα* (*κατά, ὑπό, ἵημι*). The form *έμεθα* can be found in four different places, perf. or pluperf. ind. middle (pass.): 2 aor. indic. or optat. mid. I take it to be optat. here: *apart from the disgrace that would surround us, if we should be remiss in any of our affairs*. — *τὸν τῶν μετὰ τάτα, that which would follow these things*: more lit. *that (fear) of the (things) after these (things)*. — *ἐχόντων . . . Θηβῶν*: particip. denoting time or cause: *while the Thebans, or since the Thebans, are affected towards us as they are*. — *ἀπειρηκότων* (Lex. *ἀπειτον*, IV. 2): also of time or cause: *after the Phocians have failed in finances, have spent their money*. For the historical allusion, see Smith's Hist., ch. xlii. § 15. — *μηδενὸς . . . δύτος*: condition. H. 839; S. Gr. 571; G. § 283, 4: *if nothing is in the way*, etc. — *τὰ παρόντα κατεστρεψαμένῳ, after subjecting the present affairs (those at Olynthus) to himself*. — *ἐπικλίναι*: with *ἐμποδών*, *in the way of Philip's turning (his attention) to the affairs here (at Athens)*.

§ 9. *ποιήσειν*. H. 718; S. Gr. 486, c; G. § 202, 3: *is putting off doing his duty till then*. The fut. infin. makes more emphatic the future idea in the context: is rendered as the pres. infin. here. — *ἔξον*. H. 792; S. Gr. 544, G. § 278, 2: *when it is permitted*, etc. — *ζητεῖν, sc. βούλεται*. — The second *ἔξον* is better rendered as concessive, *though it is now permitted*, etc. — *προώμεθα, προίημι*.

§ 10. *τὸ δὲ ὅπως, but the manner* (of doing it); lit. *but the how*. — *μή* with aor. subjunc. H. 723, a; S. Gr. 492, a; G. § 254. — *παράδοξον . . . τοῖς πολλοῖς, unexpected to the many*. — *καθίστατε: καθίσω*. The adroitness with which Dem. approaches this delicate proposition is worthy of note.

§ 11. *λέγω δὲ κτέ, and I mean, (to speak) thus plainly, those concerning*, etc. For the theorica, see Dic. Antiqu., p. 1126. — *ἐνίους*: restrictive appos. with *τούς*. — *ῶν οἱ μέν, of which (laws), a part distribute, etc.* — *θεωρικά*, appos. with *τὰ στρατ-*. — *οἱ δέ, and others*, i. e. other laws. — *τοὺς ἀτακτοῦντας, those who are disorderly*, meaning here, *those who evade the laws for military service*. — *καὶ . . . ἀσφαλῆ, and shall have rendered the way, to speak what is best, safe (τοῦ with λέγεν)*. — *δὲ . . . συμφέρει, those things which you all know that they are profitable*, or, more freely, *which you all know to be profitable*.

§ 12. *πρὶν* with infin. H. 769; S. Gr. 531; G. § 274: *But before doing, etc.* — *τίς εἰπὼν κτέ, who, for speaking what is best for you, will consent, etc.* Notice the arrangement *ὑπὲρ ὑμῶν ὑφ' ὑμῶν*. The Athenians had a law, that any one should be put to death who should move to divert the theoretic funds (i. e. funds for the public festivals) to any other use. This law, said Dem., must be repealed. — *εὐρήσετε, sc. τινά*. — *ἄλλως τε καὶ, especially*. H. 857; S. Gr. 583, c. — *τούτου . . . μέλλοντος, when this alone is likely to be the result*. — *παθεῖν . . . γράψαντα* explains *τούτου*: *that the one having spoken these things, and having moved them in a written reso-*

lution suffer, etc. — **ἀφελῆσαι** (**ἀφελέω**) and **ποιῆσαι**, same const. with **παθέσαι**. — **μᾶλλον** is usu. taken here with **φοβερότερον** as strengthening the comparative. So Reh., Hes., Wes., et al. — **τὸ . . . λέγειν**: obj. of **ποιῆσαι**: *but even for the future render the speaking of what is best*, etc. — **λύειν**: made emphatic between **καὶ** and **γέ** (enclit.): also by standing out of its natural grammatical place, at the head of the sentence, antithetical to **τεθέκαστιν**: *and it is fitting to demand that these same (men) repeal*, etc.

§ 13. **τὴν χάριν** (*the gratitude, the popularity*), subj. of **ὑπάρχειν**. — **τοῖς . . . θεστιν** (**θεῖς** aor. particip.), sc. **τοὺς νόμους**. — **τὴν ἀτέχθειαν**, subj. of **γενέσθαι**: **ζημίαν**, pred.: *but that the unpopularity through which, etc., become a damage*, etc. The balancing of words and clauses in the Greek sentence is worthy of note. — **τηλικούντον** . . . **δίκην**: *so powerful among you that having transgressed . . . he should fail to suffer punishment (or to give satisfaction)*.

§ 14. **Οὐ . . . οὐδέ**: negation repeated and strengthened. — **μήν** marks the transition to a new statement, and also emphasizes that statement. Note also the intensive and restrictive particle **γέ** after **ἔκεινο**. *Not, in truth, not even this, at least, is it proper that you, etc.* — **τό** with **ἔθέλειν**: **τὸ δόξι**, obj. of **ποιεῖν**: **ὑμᾶς** (subj. of **ἔθέλειν**), emphat. posit.: *unless the willingness on your part to execute, etc. — εἰ . . . ἦν, . . . οὐτ' ἀν ὑμέτες . . . ἐπράττετε κτέ*. Supposition with contrary reality. — **γραφέιν**: impers.: note here (if the reading is correct) the potential optat. without **ἴν**. H. 722, c; S. Gr. 491, a; G. § 224, Note: *or to carry out (those things) concerning which resolutions might be passed (more lit. it might be decreed)*. — **μικρά**, obj. of **ἐπράττετε**: *neither would you . . . execute little, nay rather nothing, of these things*. — **ἐνεκά γε ψηφισμάτων**, *so far at least as depended on resolutions*.

§ 15. **ταῦτα**, subj. of **ἔχει** (intrans. *are*). — **τοῦ λέγ- καὶ χειρ-**: gen. with **ὑστερον**, *later than*. — **δν** agrees with **τὸ πράττειν** (subj. of **ἔστιν**): *the doing, being, etc.* — **τῇ τάξει**, *in the order (of time)*. — **τοῦτο . . . προσεῖναι** (**πρόσειμι**): *that this (τὸ πράττειν) be added*. — **τὰ δλλα**, i. e. **τὸ λέγειν καὶ χειροτονεῖν**. — **παρ' ὑμῖν εἰσιν . . . δυνάμενοι**, *there are among you (persons) who are able*. — **ὑμεῖς**, sc. **ἔστε**, *you of all men are, etc.*

§ 16. **χρόνον . . . καιρόν**: *time . . . opportunity*. — **βελτίω**: acc. sing. — **ἐπαντα . . . τὰ χωρία**, *all the towns*, i. e. *Potidaea, Amphipolis, etc.*: **Ἀνθρωπος** (= **δ ἄν-**) i. e. Philip. Not a very respectful reference to him. — **ταύτης . . . τῆς χάρας**: *Olynthus and the adjacent country*. — **πεισόμεθα**. The force of **οὐχ** extends to this verb: *shall we not suffer, etc.* — **οὐχ**, with **πολεμοῦνται**: **ούσ**, obj. of **σώσειν**, *whom we promised to rescue promptly, if they, etc.* — **οὐκ . . . οὐ** . . . **οὐ . . . οὐκ**: sc. **ἔστιν**, *Is he not, etc.*: **οὐχ δ τι κτέ**: *is he not anything that one might say (of him)?* Note this series of pointed questions, a marked peculiarity in the style of Dem. — Philip is here called **βάρβαρος**, *a foreigner*; yet he claimed to be of Grecian descent, and this claim is usually acknowledged to be just. Smith's Hist., ch. xlvi. § 3.

§ 17. **πρός** with gen. in solemn appeals. — **πάντα κτέ**, *after letting all*

(that Philip has taken from us) *go, and all but* (*μόνον οὐχι*) *helping him to gain (them), shall we then* (*τότε* *emphat.*) *search for, etc.* — *αὐτοί γ' αἰτιοί* : pred. with *εἴναι*. — *τοῦ πολ-* : generic article. — *δὲ* *όμως, but still.* Careless persons often confound *όμως* with *όμοιος*. — *εἰ δὲ . . . ἔκαστος, and if each one did this, i. e. stood his ground (μένειν).*

§ 18. *καὶ νῦν . . . βέλτιστα ; — ἔτερος . . . βελτίω.* These sentences are hypothetical. In some editions they are punctuated as periods. *And now does one man fail to propose, etc. Let another, etc.* — *ἀγαθῆ τύχη* : a frequent expression. The shield of Dem. in the battle of Chaeronea is said to have borne this inscription in golden letters. It is translated into German, “in Gottes Namen.” Heslop translates it, *and luck attend you.* Champlin’s rendering is more literal, and, I think, truer to the spirit of the original, *with a favoring fortune.* — *οὐκέτι, not further,* referring to *οὐ λέγει . . . βέλτιστα.* If the speaker does not propose what is best, he may in that case be guilty ; but he is not guilty if he fail to propose what is agreeable (*ἴδεα*). — *τοῦθ' : on this point (οὐχ ἴδεα ταῦτα) ; — δέον : acc. abs. — εὐέασθαι : with δέον and with παραλεῖται : unless, when it is his duty to utter wishes, he fails to do this.* — *ἀθροίσαντα* agrees with the subject (understood) of *εὐέασθαι* : *gathering briefly (ἐν δληγῷ) into the same petition all that one desires.* — *πραγμάτων* : reference is had especially to *public affairs*, in contrast with mere good wishes. — *προτεθῆ* (aor. subjunc. pass.) : *impers., when it is proposed, etc.* Notice here the const. *σκοπεῖν περὶ* with gen. — *εὐπορον*, sc. *ἔστιν.* — *ἔξη* : *ἔξεστι.*

§ 19. *ήμιν : dat. of interest : ἔχει, has (the ability), is able. — καὶ . . . έῦν καὶ . . . λέγειν : both to let alone (or to leave untouched) . . . and to mention, etc. — φήμι' ἔχομε, I for my part say so. — εἰ τῷ (fr. τίς) ποτε . . . ή γένοντες κτέ, if it ever either has happened to any one, etc. — ἀν . . . ἀναλώσῃ (ἀναλίσκω), in case he has squandered, etc. — τῶν ἀπ- with εὐπορ- : the gen. denoting source : to have an abundance from what is wanting. — μέγα . . . ὑπάρχει, greatly aids. — τοῖς τοι- λόγη, such reasonings, i. e. such as the questions above, whether they could not find means to carry on the war without the theoretic funds. — δ γὰρ βοῶμεται κτέ. like the proverb in English, “the wish is father to the thought.” — πέφυκεν (φύω, B. II.), intrans. and pres. in meaning.*

§ 20. I have followed Wes., Hes., Ch., et al. in placing a comma after *ἐνδέχεται*, and rendering thus : *Look therefore at these things, men of Athens, in this way, as the facts also allow, (then) will you both be able, etc.* Dind. and Reh. omit the comma after *ἐνδέχ-*, and extend the force of *όπως* to the end of the sentence. — *ἔλλειτροντας* agrees with the subj. of *φέρειν* understood. We might have expected it to be in the gen. agreeing with *ἀνθρώπων*. H. 776 ; S. Gr. 536, c ; G. § 136, Note 2 : *it does not belong to . . . failing in anything . . . to bear, etc.* — *οὐδὲ* : sc. *σωφρόνων . . . ἔστιν ἀνθ-*. — *ἐπὶ Κορινθοῦ . . . πορεύεσθαι.* It is not certain what military expeditions are here referred to. Rehdantz thinks, to some which had been undertaken within the memory of Dem. ; others, to expeditions in the preceding century, mentioned by Thucydides : *nor, seizing their arms, to march . . .*

and to allow Philip, etc. — **τοῖς στρατ-**: note here a dat. of interest with a substantive: *provisions for*, etc.

§ 21. **ταῦτα**: obj. of *λέγειν*. — **τὴν ἄλλως**: H. 509, b, (a); S. Gr. 359, ba: *idly, without purpose*. — **προσίρημαι**: *προαιρέω*: *I have not chosen, etc.* — *μηδέν* with particip. H. 389; S. Gr. 571; G. § 283, 4: *if not supposing, i. e. without supposing that I confer some benefit, or that I am doing some good*. — **δικ-πολίτου**, sc. *ἔναι*, *that it belongs to, that it is the duty of*, etc. — **ἄντι τῆς . . . χάρ-**: *instead of popularity (gained) in speaking, or popularity as a speaker*. — **τοὺς . . . λέγοντας**, subj. of *χρῆσθαι*: *ἐπὶ κτέ., in the time of*, etc. — *ὑμεῖς*, sc. *ἀκούετε*. — **οὐς** relates to **τοὺς . . . λέγ-**. — **παριόντες**, *coming forward*, i. e. on the bema as speakers. — **τοῦτων . . . πολιτείας**, *this custom and manner in managing public affairs*, i. e. the custom just mentioned, to prefer the safety of public affairs to popularity as speakers. — **τὸν Ἀρ-ἐκεῖνον κτέ.**: appos. with **τοὺς . . . λέγοντας**: *the well-known Aristides, etc.*: **τὸν ὅμιλον τοιαυτῷ**, *my own namesake*, i. e. the general Demosthenes, who flourished during the Peloponnesian war. See Class. Dic. for all these names. All of these men, except Pericles, were distinguished rather as generals than as orators.

§ 22. **Ἐξ οὐ**, sc. *χρόνου*, *ever since*. — **ρήτορες**, appos. with **οὗτοι**: *these men have appeared as orators who perpetually ask you (lit. those asking, etc.)*: the pres. particip. denoting repeated action. — **προπέποται** (*προπίνω*): subj. **τὰ . . . πράγ-**: *have been bartered away, as at a banquet, in exchange for*, etc. Reference is made in **πέποται** to the custom of presenting the cup, perhaps with other gifts, to the one to whose health it had been quaffed. Dem. uses the same figure in the *Oration on the Crown*, and elsewhere. — **τοιαυτί**: notice again the demonstrative iota: *such things as these*, referring to the unfortunate condition of public affairs. — **τούτων**, *of these men*, the orators. — **τὰ ὑμέτερα**, sc. *ἔχει*.

§ 23. **κεφάλαια . . . τῶν . . . ἔργυ**: *chief of the acts*. — **παραδείγ-** depends on *χρωμέν-*: *using, not foreign examples, but, etc.* — *ὑμῖν* with *ἔξεστι*, *it is permitted to you*. — **εὐδαιμοσιν . . . γενέσθαι**, *to become prosperous*: *εὐδαιμονίας* would have been grammatical here. Cf. *Ἐλλείποντας*, § 20, with note and references.

§ 24. **ἐκεῖνοι**: i. e. *οἱ πρόγονοι*, subj. of *ἥρξαν* (*ἀρχω*). — **ἔφιλονν**: used with bitter irony: *αὐτούς*, note the change of const. — *οὗτοι νῦν*, sc. *φιλοῦσιν*. — **πέντε καὶ τεττατέ-** **ἔτη**: Dem. alludes to the period between the Persian and Peloponnesian wars. Thucydides (Lib. I. cap. cxviii.) speaks of the same period as about fifty years. If we reckon from the battle of Plataea (479 b. c.) to the beginning of the Peloponnesian war (431 b. c.) we have a period of seventy-eight years. Dem., therefore, in this sentence speaks within bounds, — a point quite noteworthy in an orator. — **ταύτην τὴν χώραν**: i. e. Macedonia. — **βάρβαρον Ἑλληστί**, sc. *ὑπακούειν*. — **πολλὰ . . . καλὰ . . . τρόπαια**: obj. of *ἔστησαν*. — **αὐτοὶ στρατ-**: *taking the field in person*: agrees with the subj. of *ἔστησαν*. — **κρέττω τὴν κτέ**, *the glory founded on their deeds, (which was) superior to those who envy, or, as we say, superior to envy*. On this theme Dem. is always the most impassioned.

§ 25. **τοιούτου**: emphat. posit.: we should make the word emphatic by placing it first in the sentence; *such were they*, etc. — **όποιοι**, sc. *εἴεν*, *what sort of men (they were)*. — **οικοδομήματα καὶ κάλλη . . .** *ἱερῶν κτέ.*, lit. *structures and beauties of temples, and of the consecrated offerings in them*, *such, and so many, that*, etc.: **τῶν ἀναθημάτων** — *limits especially κάλλη*. Heslop renders it, *edifices and beautiful works, so numerous and splendid in temples*, etc. — **ὑπερβολὴν**, *superiority (to them)*.

§ 26. **σφόδρα . . . μένοντες**. The force of **οὕτω** extends over this clause: *so exceedingly steadfast in the spirit of*, etc., or, as we often speak, *so exceedingly true to the spirit of the constitution*. — **λαμπρῶν**. We often employ the same figure, *brilliant (men)*. — **τὴν . . . οἰκίαν**: obj. of **οἴθεν**: placed before **εἰ τις ἄρα . . .** *ὑμῶν* to give it greater prominence. — **ὅρᾳ . . .** *οὖσαν*: *he sees (it, i. e. the house of any one of these eminent men) in no respect finer than*, etc. — **οὐ γάρ εἰς περιουσίαν . . . αὐτοῖς**: *for, not to enrich themselves, etc.* — **τὰ τῆς πόλης**, subj. of **ἐπράττει**. — **ἐκ τοῦ . . . διοικεῖν . . . ἐκτήσαντο**, *from the fact that they administered . . . they acquired, etc.*

§ 27. **ἐκείνοις**, *those (men)*, i. e. the men of a former day. — **οἱς** (attracted to the case of the suppressed antecedent **τούτοις**), obj. of **εἶπον**: *employing (those) whom I have spoken of as leaders*. — **ὑπὸ τῶν χρηστῶν τῶν νῦν**: *under (or managed by) the noble men of the present day*: **χρηστῶν**, ironical. — **ἔχει**, intrans. — **ὁμοίως, παραπλησίως**: kindred ideas, and hence united by the copulative **καὶ**: a form of expression frequent in Greek. Cf. **ἐπὶ τῇ ισῃ καὶ ὁμοίᾳ**, Thucyd. I. 27. It would seem more strictly logical to use the disjunctive **ἢ**, and some MSS. have **ἢ** here. The English idiom prefers the disjunctive, *like or similar*. — **οὐ . . . ἐπειλημμένοι . . . ἀπεστρέψαντο**. I follow, though with much hesitation and doubt, the latest reading of Dindorf (editio tertia correctior) in this perplexing sentence: *who . . . having come upon . . . have been deprived*. Reh. reads **οἱς**, instead of **οὐ**, but is inclined to **οὐ καὶ**. Nes. now reads **οἱς**, though in a former edition he omitted it, and put no word in its place. Hes. has **οἱς**. Ch. has **καὶ**, which is not supported by the best MS. authority. — **τὰ μὲν** *ἄλλα σιωπῶ*: an abrupt change in the construction, which would be accompanied by a marked change in the tone and manner of the speaker. — **εν** *ἔχων, though I might*, etc. — **δσης** (obj. of **δρᾶτε**), attracted to the case of the suppressed antecedent. **τοσαύτης**. — **ἔρημίας** with **ἐπειλημμένοι** (**ἐπειλημβάνοι**): *having come upon a destitution (of rivals), so great as you all see, or more freely rendered, you all see how great*. — **καὶ Δακ-** . . . **ἀπολωλότων**, **Θηβ-** . . . **δυτῶν, τῶν δ' ἄλλων κτέ.** These clauses I understand as explanatory of **ἔρημίας**: *when even the Lacedaemonians have been overthrown (in the battle of Leuctra, 371 B. C. and more completely at Mantinea, in 362 B. C., more than ten years before the delivery of this oration, and the Thebans are fully occupied (in the war with the Phocians), and when no one of the other (Greeks) is, etc. — **ἄξιόχρεω**: gen. sing. Att. 2d declens. — **ἔξδν κτέ.** (acc. abs.), when it is permitted to us both, etc. — **τὰ ήμέτερα** (= **ήμῶν**, and hence the gen.) **αὐτῶν**. H. 675, b; S. Gr. 460, a; G. § 137, Note 1: to hold our own possessions securely.*

§ 28. ἀνηλώκαμεν : ἀναλίσκω. — οὐτοι : i. e. οἱ χρηστοὶ οἱ νῦν, § 27. — ἡσκήκαμεν : ἀσκέω. — πόθεν ἀλλοθεν ἢ παρ' : *in what other way than by* : lit. whence, etc.

§ 29. ἀλλ' ὡ τῶν, ἔχει. The orator supposes some one to make this remark to him, and then replies to it in *καὶ τί ἔχοι* : *and what* (of those things in the city) *would one be able to mention* (as being in a better condition than the foreign affairs) ? — *εἰ ταῦτα φαύλως*, sc. *ἔχει*. — *τὰς ἐπαλξεῖς καὶ λήρους* : *the battlements and trifles*? Would any one be able to mention these? Dem. thus alludes to the paltry internal improvements of the city, which were chiefly under the direction of Eubulus. — *τοὺς πολιτευομ-*, *those managing these things*. — *σεμνοτέρας*, *finer, grander*.

§ 30. Τί δή, sc. ἔστι. — τί δή ποτε: adv. acc., *why in the world*. — δησι, causal. — ἀπ- τῶν ἀγαθῶν: neut. of *all the emoluments*. — ἀγαπητὸν ἐκάστῳ: *it was enough for each of the others* (i. e. each of those in public life). — παρὰ τοῦ δῆμου μεταλαβεῖν, *to receive from the people a share in*, etc.

§ 31. νῦν δέ: contrasted with *τὸ μὲν πρῶτον* above : *at the first*, i. e. *originally, formerly, but now*. Dind. reads *πρότερον*, instead of *πρῶτον* above. — διὰ τούτων, *through these*, i. e. the public men. — ὁ δῆμος: appos. with *ὑμεῖς*. — ἐκνευρισμένοι : *ἐκνευρίζω*. — περιηρημένοι (*περιαιρέω*), *deprived of money, of allies*. — ἐ μέρει γεγένησθε: H. 618, a; S. Gr. 448, b: *you have fallen into the position of*, etc. — ἀγαπῶντες, Lex. *ἀγαπάω*, II. — ἢ Βοῆδ- πέμψωσιν, or (if) *they send (you)* *Boëdromia*: usually rendered, or if they celebrate the *B.* with a procession. See Lex., also Dic. Antiqq. on the Boëdromia. It is supposed Eubulus may have added some unusual attractions (perhaps a feast) to the last Boëdromia, so as to give this allusion special point. — *τὸ ἀνδρεότατον*, *and the manliest thing of all (is the fact that)*: bitterly ironical. — *τῶν οὐτῶν*: gen. of cause: the nom. would be *τὰ ὑμέτερ' αὐτῶν*. Cf. § 27. — *χάριν προσοφείλετε*, *you owe (them) thanks besides (προσ-)* for, etc.

§ 32. ἔστι (note the accent) *it is possible*. — μέγα πράττοντες, *that (persons) doing small and mean things lay hold of a great and noble purpose*. A noteworthy sentiment: *φρόνημα* may be rendered by various words, as *thought, purpose, resolution, spirit, mind*, no one of which seems entirely adequate. — *ἄττα* (*τις*) generalizes *ὅποια*, like our *ever or soever*. — *ἀνάγκη*, sc. *ἔστι*, *it is unavoidable, inevitable*: *ἔχειν*, sc. *αὐτοῖς*, *that they possess*, etc. — *ταῦτα*, obj. of *εἰπόντι* (causal), *for having spoken these things*. — *τῶν πεποιηκότων = ἢ τοῖς πεποικόσιν*, *if greater harm from you should come upon me than upon those*, etc.: the gen. depends on the comparative *μείζων*.

§ 33. Εἰάν οὖν ἀλλὰ νῦν γ' ἔτι: a rather unusual accumulation of particles, serving to call special attention to the new and more hopeful train of thought. The corresponding English expressions would be very unwieldy. *But if therefore now, at least, henceforth*. — *καὶ χρήσησθε*: the force of *ἔτι* extends over this clause: *and (if) you will use*, etc. — *ἀφορμαῖς*: appos. with the preceding *τοῖς ταῦταις*, *these superfluities at home, as means for (securing)*, etc. Reference is again made to the theoretic

funds : *τῶν ἀγαθῶν* limits *τὰ ἔξω*, *foreign advantages*. — *ἴσως ἀν*, *ἴσως* : repeated, and uttered with great deliberation for rhetorical effect. — *τῶν . . . λημμάτων*, *from such gains*, i. e. the theorica. — *τοῖς κτέ.* : an uncertain passage. Does *τοῖς* belong to *στρίοις* or to *ἀσθενοῦσι*? The sense suggests the former; the arrangement the latter. Cobet and Dind. (3d edit.) propose to omit *ἀσθενοῦσι*, and this seems to be approved of by Wes. Taking the common reading, which I have retained, it seems to me most naturally rendered, *which resemble food given by physicians to the sick*. Ch. renders *στρίοις gruel*; Heslop, *diet*. — *ἐκεῖνα*, i. e. the food of the sick; *ταῦτα*, i. e. the theorica, subj. of *ἐστίν* and of *έσθι*: *nor do they allow (you) having-given (them) up (ἀπογνόντας : ἀπογνώσκω) to do*, etc. — *ἴστη* (regularly accented thus after *ἄλλ'*) *ταῦτα . . . ἐπαυξάνοντα*, *these are the things that augment*, etc.

§ 34. Observe the distinction between *οὐκοῦν* and *οὐκούν*. See Lex. — *μισθοφοράν*, *pay for military service*. — *καὶ παραχρῆμά γε κτέ.*, *yes, and forthwith with the same arrangement for all*. — *τῶν κοινῶν . . . τὸ μέρος*, *his share of the public rewards*. — *ὅτου . . . ὑπάρχοι*, *might be that, whatever it is, which the state at any time might require*: *δέοιτο*, pres. denoting something continued or repeated. — *ἴξεστιν κτέ.*, *hypothetical*; *Is it permitted to keep quiet?* So also below, *συμβαίνει κτέ.*, *ἴστη τις κτέ.* are hypothetical. Cf. *καὶ νῦν . . . βελτιστα*, § 18. It is more natural in English to put all such expressions in the interrogative form, and I have punctuated them accordingly. Reh., Wes., and other German editt. have a colon after each. Dind. has, after each hypothetical clause, a colon in § 34, but an interrogation-point in § 18. This is not consistent. The participles, *μένων*, *ὑπάρχων*, and below, the 2d *λαμβάνων* are closely connected in grammatical construction with *ὑπάρχοι*, being epexegetical. It is easier to render each as a verb: *he would stay at home, a better (citizen) . . . he would be himself a soldier . . . these he would receive in equitable order*. — *βελτιών* is bracketed by Dind., and can easily be dispensed with. — *ἀπό*, *from, supported by*. — *ἔξω τῆς ἡλικίας*, *beyond the military age*, i. e. at the highest point, sixty years; but often some age below this was fixed by popular vote for particular campaigns, as forty-five. Cf. § 4. — *ὅτα . . . λαμβάνων οὐκ ὀφελεῖ*, *whatever this one now receives irregularly without performing any service*: lit. *receiving does not perform*, etc.

§ 35. *ὅλως δέ*, *and on the whole, and in a word*, thus introducing the summing up of what is said above. — *οὐτ' ἀφελῶν (ἀφαρέω) οὐτε προσθεῖς*, *neither taking away, nor adding (anything)*. — *πλὴν μικρῶν*, *except some small things*, referring to the proposed reform in the use of the theoric funds. — *τὴν ἀταξίαν ἀνέλων . . . ἤγαγον*, *having abolished the disorder, I led, etc.*, i. e. in the plan indicated in the foregoing speech. The orator thus speaks of it as something already accomplished. It would seem to us more natural to put the idea in the form, *I would lead, etc.* — *τὴν αὐτὴν* with *τάξιν*, obj. of *ποιήσας*, *having introduced the same (uniform) system for receiving money*, etc.: *τοῦ δικ-, for acting as juror*. — *ἔχοι*, sc. *ποιεῖν*, *should be able (to do)*. Note the omission of *ἀν* with *ἔχοι*: a hypothetical relative sentence, the

idea of past time in *ἥγαγον* still preserved. H. 757; S. Gr. 523, e; G. § 232, 4. Such a relative sentence is in idea a protasis, rather than an apodosis, and hence the omission of *ἄν*. — *οὐκ ἔστιν δποι . . . εἰπον*: nowhere did I say: lit. there is not a place where, etc. H. 812; S. Gr. 556; G. § 152, Note 2. — *μηδέν*, obj. of *ποιοῖσθιν* (particip. dat. pl.): emphat. posit. — *τὰ τῶν ποι·* obj. of *νέμειν*. — *οὐδέ· . . . ἀπορεῖν*, nor (did I propose, sc. *εἰπον*) that we ourselves be *lazy and idle and poor*. — *δτι κτέ*, explanatory of *ταῦτα* (obj. of *πνυθάν·*) and that we learn these things, that the mercenaries, etc. — *δεῖνος*: H. 245; S. Gr. 683, a; G. § 85.

§ 36. *καὶ ὑμᾶς ὑπὲρ ὑμῶν αὐτῶν*, that you also for yourselves, etc., the burden of all the Philippians. — *μὴ παραχωρεῖν . . . τῆς τάξ· . . . τῆς ἀρ-*, and that you do not withdraw from the post of valor, which, etc.: *ἵν*, obj. both of *κτησάμενοι* and of *κατέλιπον*. — *ἐλοισθε*: optat. of wishing, without *ἄν*: may you choose.

ARRIAN'S ANABASIS OF ALEXANDER THE GREAT.

ARRIAN, a native of Nicomedeia in Bithynia, was born towards the end of the first century, A. D. He was a pupil of the Stoic philosopher Epictetus, and appears to have been a close student of the writings of Xenophon. His Anabasis of Alexander is the best account which has come down to us from the ancient world of the campaigns of the great conqueror. For a full account of these campaigns the student is referred to the histories of Greece, especially to that of Grote; and for the life and writings of Arrian, to the Classical Dictionary.

In preparing his work, Arrian appears to have studied, as his chief authorities, the narrative of Ptolemy, son of Lagus, known as Ptolemy I. of Egypt, an intimate friend of Alexander's, and that of Aristobulus, son of Aristobulus, also one of the companions of Alexander. Cf. II. 11, 8; VII. 26, 3, and 28, 1.

BOOK II. — Chapters 10, 11.

BATTLE OF ISSUS, B. C. 333.

Alexander has already marched out of Cilicia (or Kilikia, as Grote writes it), through Issus, as far as Myriandrus. He is here informed that Darius has passed over Mt. Amānus into Cilicia and captured Issus. Alexander hastens back, and an engagement takes place near Issus (called in Xen. Anab. Issi).

CHAP. 10. Οὗτω δῆ. The disposition of the forces on both sides is described just before this. — **τεταγμένους** (sc. αὐτούς, i. e. his soldiers) : obj. of προῆγεν, also of ἀναπταίνων (trans.). — χρόνον τινά with προῆγεν. *When now they had thus been drawn up, he led them forward, often halting for rest (lit. causing them to halt, etc.).* The pres. particip. denotes the repetition of the act). — δῆπας, temporal. — ἀντεπῆγε: ἀντί, ἐπί, ἄγω. — ἔστι δέ δῆπου . . . να: but in some places (H. 812; S. Gr. 556; G. § 152, Note 2) . . . where. — παρατείνας agrees with Δαρεῖος. — εὐέφοδώτερα ἐφαίνετο: impers. with neut. plur. adj. *when (the banks) appeared easier to pass.* — τῇ γνώμῃ δεδουλωμένος, in mind enslaved, disheartened. (Sint. entmuthigt.) — 2. τῷ . . . κόσμῳ: with becoming honor. — δῆστοι . . . ἡσαν, as many as were more known for worth or some brave achievement. — 3. ἐν ἀπόπτῳ . . . ἔχων, having already in distant view, already seeing in the distance. — τοῦ μή: H. 781, a; S. Gr. 429, b; G. § 262, 2: κυμῆναν (κυμαῖνω), aor. particip. agreeing with τῷ: that no part of the line, swelling like a wave in the more rapid march, might be drawn away (from the main army). — ἐντὸς βέλους (βέλος), within the reach of, etc. — ἔγκρυνοντο: note the force of the imperf. — ὡς . . . ἐκπλῆξαι . . . καὶ τοῦ, so as to terrify . . . and to the end that (cf. τοῦ μή above), etc. — ἐς χειρας, into close combat. — 4. ταύτῃ, Ὡ: advs. here, where. — οἱ "Ελληνες, repeated after a long succession of clauses, subj. of ἐμβάλλουσιν. — διέσχε (διέχω) . . . ὡς . . . παραρραγεῖσα (παραρρίγνυμι), was parted (lit. was or had itself apart), since it was broken towards the right wing. — 5. ἔξωθει: ἔξ, ὥθεο. — ἥψαντο: ἀπτω. — διεσπασμένην: διασπάω. — 6. τῶν μέν, τῶν Μακεδόνων δέ: limit τὸ ἔργον. — ἀπώσασθαι (ἀπωθέω), ἀνασώσασθαι (ἀνασάλω): infin. denoting purpose, and explanatory of καρτερόν: the action in this place was vigorous, on the part of these (the mercenary Greeks with Darius) to drive back, etc., . . . and on the part of the Macedonians not to be left behind, etc. — ὡς ἀμάχον . . . διαβεβούμένης (διεβούα), celebrated as invincible, etc. — 7. καὶ τι καὶ . . . φιλ-, and something of emulation also. — οὐκ ἡμελημένων, not neglected, not obscure, i. e. distinguished.

CHAP. 11. κατὰ σφᾶς: opposite themselves. — ἐπὶ . . . ἐπικάμψαντες: wheeling towards the foreign mercenaries of, etc. (lit. the foreigners, the mercenaries, those of, etc.). — αὐτούς. The foreign mercenaries. — παρερραγός: παραρρίγνυμι. — 2. ἐντὸς τοῦ ποταμοῦ, within the river, on this side of the river, i. e. on the side where the battle was raging, and where the Persian army was drawn up. — εὐρώστως: see Lex. εὐρώστος. — συγκοπέντας: συγκόπτω. — 3. λοιπρά τε καὶ ἐκ πάντων, decided and universal (more lit. both plain and on all sides). — καὶ . . . ἀποχωροῦντες, and withdrawing in terror with disorder. — οὐ μένον, with ἐβλάπτοντο. — οὐ μένον ἡ ὡς πεζῶν: lit. not less than as if of footmen, i. e. there arose, in the flight, no less slaughter of the horsemen, than as if they had been footmen. Some editors omit ὡς, and then it would read, not less slaughter of the horsemen than of footmen. — 4. αὐτῷ: dat. of interest in looser relations. — ὡς εἰχεν, as he was = without delay. — 5. αὐτοῦ, adv. there. — κάνδυν. Occurs in Xen. Anab. 1, 5, 8. — οὐ διὰ μακροῦ (sc. χρόνου) ἐπιγενομένη, coming on not long after. — αὐτὸν

τὸ . . . ἀλῶναι: two accs. with a verb of depriving; lit. *took (from) him the being captured*, etc., i. e. *prevented his being*, etc. — 7. καὶ γὰρ καὶ ἡ διώξις κτέ., *for even the pursuit on his part had been tardier*. — τῆς φάλαγγος, *of his phalanx*, refers to the breaking of the Macedonian phalanx: ἐπ.στρέψας, *wheeling about*: καὶ αὐτός, *even he himself*: ἀπωσθέντας, *abstinent*. — 8. ἐπὶ Γρανικῷ, *on the Granicus (or Granikus)*, a river not far east of the Hellespont, flowing north, and emptying into the Propontis. The battle of Granicus was Alexander's first engagement with the Persians. It took place in the spring of 334 B. C., a year and a half before the battle of Issus. — εἰς . . . μυριάδας, *to the number of about ten*, etc. (100,000). “Of the Macedonians we are told that 300 foot and 150 horse were killed.” Grote. A surprisingly small number, compared with the loss on the Persian side. — ξυνεπιστόμενος: ξύν, ἐπι, ἐπομαῖ (aor. ἐσπόμην). — 9. τό τε στρατ- . . . ἐξ ἐφόδου, *and the camp . . . immediately on the first attack*. — αὐτὴ . . . ἀδελφή, *and she herself (was) sister also*. Sint. remarks that ἀδελφή was, according to recent researches, only an honorary title of the wife of a Persian king, not denoting any actual blood relationship. — νήπιος, *six years old*, according to Diodorus and Curtius. — Περσῶν . . . γυναῖκες: *wives of Persian noblemen (or peers)*: lit. *of the noblemen of (the) Persians*. — ξύν . . . κατασκευῇ, *with the rest of their baggage*. Note the expression, indicating the position of woman among the Persians; *with the rest of*, etc. — 10. ἐτεὶ καὶ Δαρεῖος, *since Darius also*: subj. of πεπόμφει (πέμπω). — καὶ . . . ὅμως, *even though in a military campaign*. — ἐπὶ with gen., *in the time of*. — Αθηναῖοις with ἀρχοντος having the const. of a particip. Cf. Thucyd. I. 93, 2, Αθηναῖοις ἥρξεν: freely rendered, *while Nicocrates was archon among the Athenians*: μηνὸς Μαϊμακ-, gen. of time, *in the month Maemacterion* (which included the latter part of October and the first part of November). “No victory recorded in history was ever more complete in itself, or more far-reaching in its consequences, than that of Issus.” Grote, Ch. XCIII.

After this battle, Alexander does not hasten towards Babylon, as might have been expected, but continues his march southward, wishing first to gain possession of the entire Mediterranean coast belonging to Persia, so that no naval expedition might be sent out against Macedonia or Greece or any place in his rear. Not long after the battle of Issus overtures are received from Darius, and are at once rejected. During the siege of Tyre Alexander received again envoys and a letter from Darius. This event and the reply of Alexander are described by Arrian as follows: —

BOOK II. Ch. 25. Ἔτι δὲ . . . Ἀλεξάνδρου: *While Alexander was still engaged*, etc. Plutarch and Diodorus assign a much later date to this event. — ἀπαγγέλλοντες . . . θέλειν . . . Δαρεῖον, *announcing that Darius was willing*, etc. — τὴν δὲ χώραν . . . εἶναι γῆμαντα (γαμέω) . . . Ἀλέξ- . . . εἶναι: *bear in mind θέλειν*. — 2. λέγουσιν: subj. general: *they say*. — ἂν with ἡγάπησε, *would be contented*. — ὡν: *condit. if he were Al.*: ἐπὶ τούτοις, *on these (terms)*. — δὴ καὶ αὐτός, *that he himself also*: ἀν with ἐπράξεν, *would do thus* (as Parmenio recommended). Notice here, and

above (ἥγάπησε), the aorist with *δν* of present time. — ἐπει ἀποκρίνεσθαι (in const. depends on **ἀποκρίνασθαι**: we might expect here *δτι* with indic. pres. or fut.): *but since he is Alex., he replies, etc.* — 3. εἶναι αὐτοῦ, *belonged to himself* (referring to the subj. of *ἔφη*, i. e. Alex.). — γῆμαι (*γαμέω*): emphat. posit. — *δν*, with *ἴθελη*, = *έάν*: *and if he shall wish to marry, etc., that he would marry (her), etc.* Notice the force of *οὐ* with the particip., *even on the direct refusal of Darius* (more lit. *even when D. did not give his consent*). — **αὐτός**, Darius: *αὐτοῦ*, Al. — A more insolent and haughty reply cannot well be conceived of. — **ἀπέγνω**: **ἀπογιγνώσκω**.

After this point in the narrative follows the siege of Gaza, the conquest of Egypt, the founding of Alexandria, the visit to the temple and oracle of Zeus Ammon, the return from Egypt through Phoenicia, the crossing of the Euphrates at Thapsacus, and of the Tigris above Nineveh, and the battle of Arbēla. The actual battle-field, however, was about thirty miles west of Arbēla, in the neighborhood of Gaugamēla, near the river Bumōdus, about thirty miles southeast of the modern city Mosul. Darius is said to have had in his army 1,000,000 of infantry, 40,000 cavalry, 200 scythed chariots, and fifteen elephants (now mentioned for the first time in a field of battle). The engagement occurred near the 1st of October, 331 B. C., about two years after the battle of Issus.

BOOK III. — Chapters 14, 15.

BATTLE OF ARBÉLA (OR GAUGAMELA).

CHAP. 14. — **ἐπήγειν** (*ἐπί*, *towards, against*, and *γω*): note the force of the imperf. — *ἐπὶ κέρως* (*κέρως*, *in column*). — 2. **ἐκβοηθ-**, attrib. posit.: *παραρριξάντων* (*παρά*, *ρίγνυμ*), predicate posit.: *but when the horsemen, that had gone to render assistance against those had broken at the side a certain part*, etc. — **ἐπιστρέψας**, sc. *Ἀλέξ.* — *ώσπερ ἔμβ-*, *as it were a wedge*. — *τῆς ἑταρικῆς*, *both of the companion-cavalry*. See Dic. Antiqq. p. 488, b. The companion-cavalry in the army of Alex. were composed of the best Macedonian and Grecian (chiefly Thessalian) horsemen, and formed a sort of body-guard for the king. — 3. **χρόνον κτέ**. Note the force of the acc. — *ώθισμοῖς χρόμενοι*, *pushing onward* (lit. *using pushings or thrustings*). — *καὶ κόπτοντες*, “*and with their short pikes thrusting at the faces*,” etc. (Grote). — **πεφρικῦν** (*φρίστω*), *bristling*. — **σαρίσσας**. The ordinary length of the famous Macedonian *sarissa* was 24 feet. To understand how this formidable weapon could be used, see Dic. Antiqq., p. 488. — *πάντα δεινά*: subj. of *ἔφαντο* (*appeared to, presented themselves before, etc.*). — *καὶ* (intens.) *ζντι*, *who was already even long before terrified*. — The force of *δς* extends to this point, and **πρῶτος** begins the principal sentence. — *οἱ τὸ κέρως*: cf. § 1, above. — **ἐμβολόντων** with *τῶν τρεὶς Αρέτες*, *when Arētes and his men, etc.* — 4. **φυγή**: without the article, pred., *there was, etc.* — **Σιμμίαν**. Commander of one of the six divisions (*τάξεις*) of the Macedonian phalanx. — **αὐτοῦ**, *there, i. e. on the spot where they ceased to rush on with Alexander in the pursuit*. — 5. **τῆς**

τάξεως, *when their line*, etc. Above, § 4, **τάξις** means *a division* of the phalanx. — **κατὰ τὸ διέλον**, *at the opening*, occasioned by the sudden halt of Simmias, while the other division-commanders still pressed on. — **ἀνόπλοις τοῖς πολλοῖς**, *on men for the most part unarmed*, i. e. those who were in the Macedonian camp. — **προσδοκ-**, *particip. dat. pl.* — 6. **ἐπιτετ-**, *drawn up behind*. The army of Alex. was drawn up in two lines (phalanxes), one behind the other. — **τὸ γυγ-**. Note the force of the pres. particip. *; what was going on*. — **δέξεως** with **μεταβαλόντες τὴν τάξιν**, *having quickly faced about*. — **ηπερ παρήγγελτο αὐτοῖς**, *as had been enjoined upon them*, i. e. before the battle. — **ἀμφὶ . . . ξυνεχ-**, *occupied with*, etc. — **οἱ δέ**: correl. with **πολλοὺς μέν**: *but others of them*, etc. — **κατὰ κέρας**, *in flank*, with **ἐνέβαλον**.

CHAP. 15. **ἀμφιβόλων . . . τῶν Μακ-**: *while the Mac. were at first (being) attacked on all sides*. — **τὸ κατὰ σφᾶς**, sc. **κέρας**, *his wing* (lit. *the wing by themselves*), subj. of **ξυνέχεται**. — **σὺν τῇ . . . ἑταῖρον**, *with his companion-cavalry*. Cf. 14, 2, note. — **τοῖς τε . . . κρατιστοῖς**: appos. with **τοῖς ἵππεῦσι**: *the Parthians, and some (H. 812; S. Gr. 556; G. § 152; Note 2) of the Indians, and Persians, (who were) the most numerous and bravest* (i. e. of the fugitive horsemen of the enemy). — 2. **ἐς βάθος . . . τεταγμένοι**: *drawn up in file*. — **οὐα δὴ ιηδόν**, *since (they were), as I have said (δή)*, *in distinct companies*. This fact was mentioned in ch. 13. The companies, it seems, were drawn up in distinct and parallel files. — **τέ** after **βάθος**, correl. of the following **καὶ**: not easily rendered, without over-translating. — **ηπερ . . . δικη**: *which is the manner of a cavalry-action*. — **πᾶς τις**: appos. with the subj. of **ἐπειγόμενοι**: *but hastening individually to break through*, etc. — **οὐα δὴ . . . ἀγωνιζόμενοι**, *because now they contended no longer for another's victory, but, etc.* — 3. **διεξέπεσον**, *escaped through*, lit. *fell out through*. — **προσμίξαι** with **ἐγγύς**, *near (enough) to engage with, to attack*. — **οὐχ . . . ἔργον**, *did not leave (anything) of the engagement remaining for Al.* — **ἀλλὰ γάρ**: a sentence introduced by the adversative **ἀλλά** and the causal **γάρ**, a twofold connection. In the more frequent **καὶ γάρ** we have a copulative and a causal conjunction, also a double connection. It seems to me quite unnecessary to suppose any ellipsis between these words. In **καὶ γάρ οὖν** we have a threefold connection, copulative (or intensive), causal, and illative. It is usual to render only the last word in each phrase. — 5. **ἔστε ἐπὶ κτέ**, *till towards midnight*. — **προύχώρει**: *προχωρέω*. — **τοὺς πάντας . . . σταδίους κτέ**, *through the entire number of stadia amounting to about six hundred from*, etc., acc. of extent: **διάξεις**, intrans. — **αῦθις**. The chariot and other articles belonging to Darius were taken after the battle of Issus. Cf. II. 14, 6. — 6. **ἐς ἑκατόν**. Diodorus says **εἰς πεντακοσίους**. In either case a surprisingly small number, compared with the loss of the enemy. We cannot expect much historical accuracy in these statements of the numbers slain. — **ὑπὲρ τὸν χιλί**: article with a numeral. H. 528; S. Gr. 383, b; *more than a thousand (the nearest round number)*: **χιλίους**, adj. sc. **ἱππους**. — **οἱ ἡμίσεις**. Note here **ἱμίστης** with art. H. 536; S. Gr. 382; sc. **ἡσαν**, *and of these about half belonged to*, etc. — **ἐλέγοντο**: subj. indef. *there were said to be (men) to the number of*, etc. — 7. **Τοῦτο . . .**

ἔγένετο, such was, etc. — μῆνὸς Πυανεψι-, in the month Pyanepson (including the latter half of October and the first half of November) : “an error in statement. The eclipse of the moon occurred on the night of Sept. 20–21st, and the battle Oct. 1st, i. e. both occurred in the Attic month Maeantreion.” Sint. — Ἀριστάνδρῳ ξυνέβη: resulted favorably to Arisandrus. — ἐν ὅτῳ = ἐν φ. Note this later use of δοτοις, referring to a definite anteced. — τὴν τε . . . γενέσθαι: exegetical of ἡ μαρτία: both respecting the occurrence of the battle and the victory to Alexander. The eclipse of the moon, ten days before the battle, had greatly alarmed the army; but their fears were allayed by the prophecy of Arisandrus, here repeated in substance.

“The defeat of Arbela was in fact the death-blow of the Persian empire.” Grote.

Darius flees in all haste to the mountains of Armenia northward, thence to Media. Alexander marches directly upon Babylon and Susa; afterwards to Persepolis. In the next seven years he has proceeded eastward as far as India, and has returned to Babylon.

BOOK VII. Chapters 24, 25, 26, 28.

DEATH AND CHARACTER OF ALEXANDER. 323 B. C.

CHAP. 24. Ἀλλὰ γάρ. Cf. note 111, 15, 3. In the narrative just preceding Arrian had spoken of the death of Hephaestion, Alexander's most intimate friend; and had expressed his disapproval of some of the proceedings of Alexander. — σημῆναι (σημαίνω): “intrans.” Sint. and somewhat the following also pointed to the future (lit. before the coming events indicated (them), says Arist.) Some, however, may prefer to understand τι as obj. of σημῆναι. — αὐτόν (Alex.), subj. of καταλοχίζειν. Bear in mind here, and in the following sentences, λέγει: that he was distributing, etc. 2. κλίνας (subst.), subj. of εἶναι, and that there were, etc. — τινά, subj. of ἀναβῆναι and καθέειν, that a certain one of the common people (lit. of the neglected men) . . . both went up, etc. — ἐν φύλακῇ ἀδέσμῳ, in custody without being bound, in free custody, on parole. — ἔρημοι with τὸν θρ-: ιδόντα with τινά. — 3. οὐκ with infin. in orat. obliq. ἀναστῆσαι 1st aor. trans. — περιτρηξαμένους (περιτρήγνυμι), sc. τοὺς δέ, and that these (the eunuchs) having rent (their garments) all around. — μήποτε κτέ, wishing to know whether or not, etc. — τὸν δέ, and that he, the one who was put to torture. — δτι μή, except, used after a neg. sent. — ἐπὶ νοῦν οἱ ἀλθόν: may be taken as acc. abs., or less naturally, I think, as obj. of πρᾶξαι (infin. The optat. would be paroxytone): when it came into his mind. — ἥ: conj. — καὶ μᾶλλον with ἔξηγοντο. — ξυμβῆναι, subj. indef. that it happened to him for, etc. — 4. καὶ τινας καὶ ἐκ μαυτείας, and certain (sacrifices) also in obedience to (έκ) a prophecy, obj. of τεθυκώς (θύω). — ἐπινε. Mark the force of the imperf. — πόρρω τῶν νυκτῶν (plur. as often with reference to the watches of the night), far into the night. — εἰσὶν οἱ, there are some who, or simply, some. — παρὰ οἱ, with him, at his house. French, chez lui.

CHAP. 25. αἱ βασ- ἐφημερίδες, the royal ephemerides, or Court Journal.

καὶ αὖθις, *and again*, i. e. the following evening. — πίνειν. “Diodorus states (XVII. 117) that Alexander, on this convivial night, swallowed the contents of a large goblet, called the cup of Herakles, and felt very ill after it.” Grote. — ἐμφαγεῖν: ἐνεσθίω. — 2. ὡς νόμος, sc. ἦν αὐτῷ, *as his custom was*. — τὰ ιερὰ ἐπιθέντα, *having placed the victims* (on the altar). — ἕστε ἐπὶ κνέφας, *even till dark*, the close of the third day. — ὑπὲρ . . . πλοῦ, *respecting the march and the voyage*. He had planned a great naval expedition down the Persian Gulf, around the coast of Arabia, and up the Red Sea. — τοὺς μέν . . . τοὺς δὲ ἅμα οἱ πλέοντες: *the one (party) . . . but those sailing with him*, subj. of παρασκ-. — ὡς κτέ, *as if to go, as if to sail*. But the plan formed was never to be carried out. — ἐς . . . ἡμέραν: *εἰς πέμπτην*. Our idiom, *on the fourth day*, etc., does not present with exactness the Greek conception, in which the attention is directed *into the midst of the time specified*. — 3. ἐς . . . ὑστεραῖαν. The fourth day. — εἰς . . . καμάραν, *into his chamber*. Plut. says εἰς τὸν θάλαμον. — 4. κομισθέντα . . . καμ-, i. e. after he had taken supper. — τῇ δὲ ὑστεραῖᾳ: i. e. the fifth. — δῶς ἔσται: *that they (everything pertaining to the voyage) be (in readiness)*. — τῇ ὑστ-, the sixth. — οὐκέτι ἐλιννέων (or ἐλινέων) πυρέσσοντα, *that he no longer had any respite from fever*. — ἥδη ἔχειν κακῶς, *that he was already seriously ill*. — 5. τῇ ὑστ-, the seventh day. — ἔχοντα: *concess., though, etc.* — τῇ ἐπιούσῃ: the eighth day. — 6. ἐς . . . ὑστεραῖαν. Cf. note on ἐς . . . ἡμέραν, § 2: *strictly, at some point of time extending into the next day: comm. rendered, on the next day*. The ninth day. — γνῶναι . . . φωνῆσαι . . . εἴναι. The subj. is readily supplied: *that he knew them, etc. — καὶ τὴν νύκτα πυρέσσειν κτέ*, *and that through the night he had a high fever and through the day (the tenth day), and the next night and day (the eleventh)*.

CHAP. 26. τὸν θάνατον: subj. of ἐπικρύπτ-, *that his death was concealed by, etc.* — τοὺς πολλοὺς . . . βιάσασθαι depends on ἀναγέγραπται above: *but that the most (of them) by reason of sorrow and longing for . . . forced their way in to see, etc.* — δεξιούσθαι . . . ἐκάστους, *but that he extended his hand to them severally*. — 2. τρὸς δέ: adv., *and besides*. — ἐπερωτῶν (ἐπί, ἐρωτάω) takes for subj. the names above. — εἰ λῶν καὶ ἔμεινον, *whether it would be more profitable and better: a common expression in consulting an oracle*. — μένοντι, sc. αὐτῷ: *lit. that it would be better for him staying where he was (αὐτῷ), Eng. idiom, to stay, etc.* — 3. ταῦτα . . . ἐτάρους, *that his companions reported (to Alexander) these things (the reply of the god)*. — ὡς τοῦτο . . . δύ (acc. abs. H. 793; S. Gr. 544, a; G. § 278, Note): *as if this (i. e. death) were, etc.* — οὐ πόρρω τούτων, *not far from*, etc., i. e. *not dissimilar, not unlike these statements*. — τοὺς ἔτ-, subj. of ἐρέσθαι, *that his companions asked, etc.* — δι- in oratio recta, not always rendered, may be represented in Eng. by quotation-marks. So here: *he replied, “to the strongest.”* — οἱ δέ, sc. ἀνέγραψαν. — προσθένται, *that he (Alex.) added*.

In the 27th chapter Arrian speaks of the report that Alexander died from the effects of poison, and that it had even been sent by his old friend and teacher Aristotle; also of the report that Alexander wished to cast him-

self into the Euphrates, and thus disappear suddenly, to the end that he might be worshipped as a god. Arrian discredits these reports. Niebuhr (Vorträge, II. 506) remarks, that Alexander was sick quite too long a time to have died of poison.

CHAP. 28. Ἀθήνησιν : H. 205 ; S. Gr. 113 ; G. § 61, N. 2. — τοῦ τρίτου, sc. ἔτους. — ὄκτω. Diodorus says ἔπτα. — Ἀριστόβουλος was son of Aristobulus, one of the companions of Alexander ; wrote a history of Alex., to which Arrian makes frequent reference. — τούτους. Note the position of the demonst. (H. 538, a. end), between the art. and subst.; yet it does not follow directly after the article. — 2. ἡδονῶν κτέ, *in sensual pleasures, he was most temperate, and in intellectual enjoyments, he was most insatiate of praise alone.* — ἔνυδειν . . . δευτότατος, *he was most skilful to discern, etc.* It would seem as though Arrian must have had in mind the description of Themistocles, Thucyd. I. 138. — τὸ εἶκος . . . ἐπιτυχέστατος, *most fortunate to seize upon that which was reasonable.* — ὁπλίσαι . . . κοσμῆσαι explain τάξαι, *most expert to marshal an army, both to equip and to arrange (it).* — τῷ . . . αὐτῷ : dat. of means, *by his own daring.* — 3. δσα . . . πράξαι: Kr. and Sint. make the infin. depend on δσα, a rare const.: *and, accordingly, even whatever (was) to be done (lit. was to do) in that which was obscure, etc.* So also in the next sentence, δσα . . . ὑφαρπάσαι (ὑπό, ἀρπαζω), *whatever (possessions) of the enemy (needed) to be taken (lit. to take) by anticipation (φθάσας), or by getting the start (of the enemy).* With this explanation, φθάσας agrees with the implied subj. of ὑφαρπάσαι, which is the same as the leading subject of the sentence, hence in the nominat. — πρὸν . . . ἐσόμενα, *before any one even feared what was actually going on (αὐτά), as impending.* — τὰ ἔνντεθέντα, *formal engagements:* ὁμολογηθέντα, *verbal engagements.*

Arrian continues his sketch of the character of Alexander through two additional chapters, which are here omitted. With these he concludes his Anabasis of Alexander.

“The death of Alexander, thus suddenly cut off by a fever, in the plenitude of health, vigor, and aspirations, was an event impressive as well as important, in the highest possible degree, to his contemporaries far and near.” Grote.

THE TIMON OF LUCIAN.

THE dialect of this writer (160 A. D.) is called the Revived Attic. For his life and writings, see Class. Dict.

At the time of the Peloponnesian War there lived in Athens a citizen named Timon, who had inherited a large patrimony, but had squandered it upon flatterers and parasites, who, having exhausted his favors, passed him by in contempt. Stung with mortification,

and, filled with hatred, he quitted the city, and spent his life in solitude, dying at length in consequence of refusing to permit a surgeon to dress a broken limb.

On these facts as a basis Lucian builds the following dialogue. The scene opens in Attica. Timon is digging in a lonely field, and cursing Zeus for his misgovernment of men. Zeus, moved by his cries, sends Plutus (wealth) to him again. Hermes and Plutus, on their way to Attica, discourse of wealth and its effects upon men. Timon is, with difficulty, persuaded to accept wealth once more, but declares his intention of leading a solitary life; and the flatterers, who, snuffing his wealth, come crowding around him, he drives from the field with his pickaxe and with stones and dirt.

1. *έταρεῖ.* L. and Sc. I. *Presiding over fellowship.* — *έφέστιε, protector of hearth and home.* These names, borrowed from the poets, are employed in derision. — *εἰ τι . . . ἀλλο, whatever else.* — *καλοῦσι*: two acc. H. 556; S. Gr. 400; G. 166. — *τὸ πῦττον; τὸ κεχηνός (χαῖνω).* Part. as subst. *the failure; the gap.* Diff. bet. *μέτρον* and *ρύθμος?* — *σοι.* H. 598, b; S. Gr. 434; G. 184, 3, N. 4. — *έρισμάραγος*: a curious epithet of *άστραπή* acc. to our notions of lightning. — *λῆρος, καπνός*: pred. nom. — *ἀναπέφηνε. φαίνω* with part. *δύντα* om. H. 797; S. Gr. 546, a. — *ἀτεχνῶς, simply, really.* — *ἴξω, except*: frequent in Luc. — *ἀπέσβῃ*: *ἀποσβέννυμι.*

2. *έπιχειροντων, intending.* — *ἔωλον, kept till dawn, hence half extinguished, dying.* — *πανδαμάτορος*: a poetic word. — *δαλόν τινα, a sort of firebrand.* — *ώς . . . δεδίέναι, οἰσθαι.* Result: *so that they, etc.* — *ἀπολαύστεν*: with acc. and gen., *suffer this only from, etc.* — *ὅτι. κτέ* appos. of *τοῦτο.* — *ἀναπλησθήσονται*: *άνα πάντημι.* — *οὐ πάντη, not altogether.* — *ἀπίθανος, incredible, fabulous.* — *πρός, in comparison with.* — *όργην*: acc. specif., *so cold in disposition.* Cf. § 3. — *ἀκμαῖος τὴν ὄργην.* — *πῶς γάρ; for how* could it be otherwise? — *ὅπου, since, see L. and Sc. III.* — *ὑπὸ μανδραγόρα, under the influence of a narcotic.* H. 136, R. d; S. Gr. 77, c b. — *ὅς, you, who.* — *τὰ ὀτα* : acc. specif.

3. *ἐπεί = γάρ, for.* — *ἐποίεις* and fol. verbs. Notice the force of the tense. — *έπαταγέτο, was peeling, rolling.* — *σεισμοί* : sc. *ήσαν*: likewise *ἥν* after *χιών.* — *φορτικῶς διαλέγωμαι, use a stronger expression, speak like a boor* (as I now am). — *ὑετοί τε.* The presence of *τέ* is accounted for by regarding the expression as a quotation, perhaps from some tragic poet. — *τηλικαύτε, so great.* — *ἐπί, in the time of.* — *Δευκαλίωνος*: see Class. Dict. Comp. the story of Deucalion with Gen. 7 and 8. — *ώς . . . περισωθῆναι*: result. — *ἔν τι, una aliqua cymbula, some one.* Küh. 303, 4. — *προσοκείλαν*: *-οκέλλω*; here intrans. — *Δυκ. Δυκωρεύς, a peak of Mt. Parnassus.* Jac. — *διαφυλάττον* agrees with *κιβώτιον.* — *εἰς, for.* — *κακ. μείζονος.* The idea of the degeneracy of the human race. So the golden age was followed by the silver, brazen, iron. Comp. Hor. Carm. III. Od. 6.

Aetas parentum pejor avis tulli

Nos nequiores, mox datus

Progeniem vitiosiorem.

4. *τοιγάρτοι, accordingly.* An inference from § 2. — **Τάπιχ. τὰ ἐπ.** — **κομίζει** : pr. ind. mid. 2d sing., *you receive*. — **θύνοντος, στεφ.** H. 790, c; S. Gr. 541, c; G. 277, 2. — **ἄρα** : see L. and Sc. B. 5. — **πάρεργον 'Ολυμπίων, as an addition to the Olympic games**; as a mere matter of form. With **τίς** sc. **θύει** ή **στεφανοῦ**. — **ποιεῖν δοκῶν, thinking that he does.** — **εἰς, according to.** — **μετ' ὀλίγον** : sc. **χρόνον.** — **Κρόνον ἀποφανοῦσι**, “they will make another Cronus of you.” **Κρόνος** was deprived of his throne by his son Zeus. — **παρωσάμενοι** : **παρωθέω.** — **ἐώ, I forbear.** — **νεών** : **νεώς**, Att. sec. decl. — **οἱ δέ**: without preceding **οἱ μέν.** — **κύνας** : the watch-dogs of the temple. — **ώς συλλάβει**: purpose; *in order that.* — **αὐτούς**, the thieves. — **τοὺς πλοκάμους.** Cf. **τὴν ὁργήν**, §§ 2 and 3. — **ταῦτα** : emphat. posit. — **παύσεται . . . παρορώμενα, will . . . cease . . . to be overlooked.** H. 798; S. Gr. 546, b; G. 279, 1. — **κολάστεις** : fut. act. rare in Att. — **Φαέθοντες.** See Class. Dict. Phaethon. The thought is, How many conflagrations and deluges are sufficient to expiate each insolence? — **τοῦ βίου.** See Lex. III. *Of the living, on the part of the present generation.*

5. **γάρ**, corroborative; *for instance.* — **τάμα** : **τὰ ἡμά**, in opp. to **τὰ κοινά**: *to mention my affairs.* — **ἄρας** : **ἄρω.** — **μᾶλλον δέ, or rather.** — **ἀθρόον** : pred. adj. as adv. *in heaps.* — **εἰς**, expressing purpose. — **πρός** with gen. = **ὑπό**, *by.* Comm. in Luc., but seldom in Att. prose. **οὐδὲ . . . οὐδὲ, not even . . . and not.** Küh. 321, R. 7. — **καὶ ὅδῷ βαδίζων, even when walking in the street.** — **παλαιοῦν νεκροῦ, of a man, long since dead.** — **ὑπτίαν . . . ἀνατετραμένην, turned up . . . upon its back.** Equiv. to **ἀνατετραμένη** **οὖστε** **ὑπτίαν είναι.** Prolepsis of the adj. It expresses the result of the fol. action. Jac. — **οἱ δέ, others.** — **πόρρωθεν.** Force of term. — **θει?** H. 203, b; S. Gr. 114; G. 61. — **ἔτέραν**: sc. **οδόν.** — **ἀποτρόπαιον, repulsive.** — **δίψεθαι, they are about to look upon.** — **τὸν . . . γεγεν.** appos. **οἱ θέαμα** : *the one, who, not long since, etc.*

6. **ὑπὸ τῶν κακῶν, by reason of my misfortunes** — **ἐναψάμενος** : **ἐνάπτω.** — **ὑβολῶν τεττάρων** *per day.* Gen. price. — **κερδανεῖν.** Fut. of liquid verbs, how formed? H. 373; S. Gr. 252; G. 110, 1. — **μητέτη δύ. κτέ,** appos. of **τοῦτο** preceding: *that I shall no longer see, etc.* — **παρὰ τὴν ἀξίαν, beyond their deserts.** — **ἥδη ποτέ, now at length.** — **τοῦτον.** When may demonst. pron. stand bet. art. and noun? H. 538, end; G. 142, 4. — **ὑπὲρ . . . Ἐπιμενίδην, beyond**, i. e. *longer than* Epimenides, who slept 57 years. See Class. Dict. — **ἐπιδειξιο** : opt. of wishing. H. 721, 1; S. Gr. 489, a; G. 251, 1.

7. **ΖΕΥΣ.** The scene changes to Olympus. — **ἐπικεκυφώς, habitually stooping.** Perf. denoting a pres. result or state. Küh. 255, R. 5. — **ἡ του, surely, I think.** Ironical. — **ἄν . . . διεῖτει (διέξειμι), he would recount.** Sc. εἰ μὴ φιλόσοφος ήν. H. 746; S. Gr. 514; G. 222. — **καθ' . . . πελειῶν, upon, or with perfect sacrifices** A rare use of **κατά**. — **ὁ τὰς κτέ.** sc. **θύων.** — **εἰώθεμεν** : old form of plup. ε st. ει. — **ἀλλαγῆς.** Cause. H. 592, a; S. Gr. 429; G. 173, 3. — **ούτοις κτέ,** lit. *bearing down the mattock, so heavy*: in Eng. *so heavy is the mattock which he, etc.*

8. **Ούτωσι . . . εἰπεῖν.** *So to speak. To use this (rather strong) ex-*

pression. In contrast with *ώς δὲ ἀληθεῖ λόγῳ* (*εἰπεῖν*) below. H. 772; S. Gr. 532; G. 268. — *περὶ . . . φίλων*, i. e. in selecting them. — *συνίει* (*συνίημι*) . . . *χαριζόμενος*, *did . . . perceive that he was showing kindness*. H. 799; S. Gr. 546, c; G. 280. — *τὸ δῆπαρ*: acc. specif. A reference to the fable of Prometheus. — *φίλους*, *έταιρους*: in pred. with *εἶναι*. — *ἐπ', from, on account of*. — *εὐ μάλα ἐπιμελῶς*, *right carefully, with exceeding care*. — *ρίζας ὑποτερημένον*. A change of figure; from a carcass preyed upon by birds to a tree which the gardener wishes to destroy. — *πόθεν*, *whence, from what motive should they?* — *ἐν τῷ μέρει*, *in their turn*. Timon had assisted them. It was *their* turn now. — *διστυ*. Diff. bet. *διστυ* and *πόλις*? — *μισθοῦ*, *for hire*. Gen. price or value. — *μελαγχολῶν* (*having black bile*), driven to madness. — *κακοῖς*. H. 611, a; S. Gr. 445; G. 188, 1. — *εἰ*, *whether*.

9. *ἀνήρ*. Not *ἀνήρ*. Crasis. H. 68; S. Gr. 39; G. 11. — *δυστυχῶν*. H. 800; S. Gr. 546, d; G. 279, 1. — *έτει*, *since*. — *ἐπιλελησμένοι*: *ἐπιλανθάνομαι*: condit. *if we*, etc. — *καύσαντος*: *καλῶ*. — *πλήν*. *However*. — *ἐπ'*. Cf. *ἐπ'*, § 8. — *ἔτι δέ*, *and further*. — *φόβου*: same const. as *ἀσχολίας*. — *παρά*: st. *ἀπό* or *ἐκ*. Zeus is afraid of the temple-robbers. — *ἔξ οὐ*, *since*: see L. and Sc. *ἔξ*. II. — *αὐτοῖς*: with ref. to *Ἀττικήν*. H. 523, c; S. Gr. 373, a. — *μαχομένων*: sc. *αὐτῶν*. — *ἔστι*. Why not *ἔστι*? — *πρὸς αὐτῶν*: cf. *πρός*, § 5. — *ἀρετὴν τινα*, *virtutem nescio quam*. Reitz. — *ξυνειρόντων* (*stringing together*) *talking forever about*. — *τοῦτον*. Timon. — *δύντα*: concess., *although he is*.

10. *ὅτι* strengthens superl. *μάλιστα*. — *αὖθις μέν*, *hereafter*. *μέν* correl. with *πλήν* below. — *ἐπισκευάσω*. H. 760, a; S. Gr. 523, c; G. 232, 3. — *κατεαγμέναι . . . εἰσι*. Circumlocutory perf. In Att. *κατέαγαστ*. Peculiarity in augment? H. 312; S. Gr. 201; G. 103. — *όπότε*, *since*. — *φιλοτιμότερον*. Comp. and superl. advs. usually formed how? H. 228; S. Gr. 132, b; G. 75. *Too ambitiously*. — *ἔπειθε*: imp. of attempted action. H. 702; S. Gr. 476, c; G. 200, N. 2. — *μηδὲ . . . ἡμᾶς*, *that we do not exist at all*. — *αὐτοῦ*: depends on *ὑπέρ* in comp. The defence of Alcibiadas, by Pericles, on the charge of atheism, is thus woven into the dialogue by Luc. — *δῆλγον δεῦ*, *almost*. H. 772; S. Gr. 532; G. 268. — *περὶ τῇ πέτρᾳ* (lit. *by reason of*) *on the rock*. — *ἐν τοσούτῳ*, *in the mean time* (lit. *in so much time as I am repairing my thunderbolt*). — *αὗτη τιμωρία*. Which is the subject? H. 535; S. Gr. 381, a.

11. *Οἶον*: as exclam. Cf. L. and Sc. I. *How important it was!* — *ἰδού*: not *ἰδού*. — *γέ τοι*. Force? — *καταστήσεται*. L. and Sc. B. 6. *Will become*. — *βοήσας* and fol. part. cause. — *ἐπιστρέψας . . . Δία*, *turned Zeus towards (him), turned the attention of Z.* — *εἰ . . . έσκαπτεν*, *ἀν έσκαπτεν*. Force? H. 746; S. Gr. 514; G. 222. — *ἀν ἀπέλθοιμι*. Opt. st. indic. H. 722, b; S. Gr. 491, b; G. 226, 2. — *καὶ ταῦτα*: see Notes, *Memorabil.* I. 4, 8.

12. *ἐς πολλά*, *into many parts* — *καὶ ταῦτα*: cf. § 11. — *μονονούχη*, *wellnigh, all but*. *ἔξεώθει*. Peculiarity of augment. H. 312; S. Gr. 201; G. 103. Faber suggests *καὶ* before *καθάπερ*: others object, regarding it unnecessary, and render *καθάπερ as hastily as*. — *ἀπέλθω*. Force of subjunc.?

H. 720, c; S. Gr. 488, c; G. 253. — **παραδοθησάμενος.** What does the fut. part. often denote? — **λάροι;** *simpletons.* — **συνέστωσαν: σύνειμι.** — **ἀγαπάτωσαν . . . ἀποφέροντες,** *let them be contented with obtaining.* H. 800; S. Gr. 546, d; G. 279, 1. **ἀθλιοι,** *laboriously, by toil:* adj. as adv. — **προιέμενοι: προΐτημι.**

13. **τὴν ὁσφῦν.** Cf. § 3. **ἀκμαῖος τὴν ὁργήν.** — **ἡφίει: ἀφίημι.** Augment at beginning of word. H. 314; S. Gr. 202, c; G. 105, N. 3. — **τούναντίον,** adv. *on the contrary.* — **ἡγανάκτεις κατά, . . . vexed at.** **κατά** with gen. where in Att. the dat. would usually stand. — **πρὸς αὐτῶν:** cf. § 5. — **σημείων ἐπιβολαῖς,** *impressions of seals.* — **ὡς** with inf., so that. — **συνεστακώς (συστάω) κτέ,** lit. *contracted as to: with your fingers contracted in consequence of your habit, etc.* — **ἀποδράσεσθαι:** *-διδράσκω.* — **εἰ . . . λάροι.** Force of this form of condition? — **ὅλως,** *denique; in short.* — **χαλκῷ, σιδηρῷ.** Peculiarity of contract? H. 145, c; S. Gr. 81, c; G. 43, 2. — **Δανάην.** See Class. Dict., Acrisius. — **παρθενεύεσθαι:** appos. of **τὸ πρᾶγμα.**

14. **αὐτούς:** subj. of **ποιεῖν.** — **ἐρῶντας:** sc. **σε:** *loving you to excess.* — **ἔξοι:** concess., *although it was in their power.* Why acc. st. gen. abs.? H. 792; S. Gr. 544; G. 278, 2. — **ἐπ' ἀδείας:** periphr. for an adv.: *without fear, confidently.* — **ἔρωτι.** 1. *love;* 2. *an object of love: not using the object of their affection, i. e. their money.* — **ὅντας:** concess. — **φυλάττεν.** A return to the const. of **ποιεῖν.** — **ἐγρηγορότας:** circ. part. manner: *wakefully, vigilantly.* Irreg. reduplic. H. 321; S. Gr. 207; G. 104. — **τὸ . . . ἔχειν,** **τὸ . . . μεταδιδόντα:** subjects of **(ἔνναι)** **ἀπόλαυσιν:** *thinking it pleasure enough, not that they were able to enjoy (you), but that they shared, etc.* For reg. position of **οὐ**, see Memorabil. I. 1, 3, Note. Observe the change fr. **οὐ** to **μή** (**μηδενί**). Why? **οὐ** negatives the subst. expression, **τὸ . . . ἔχειν,** but **μηδενί** belongs directly to the inf. **μεταδιδόντα:** see H. 837; S. Gr. 571; G. 283, 3. — **κριθῶν.** Why not acc.? H. 574, e; S. Gr. 417 f; G. 170, 1. — **αὐτῶν:** depends on **κατεγέλας.** — **τὸ καινότατον:** adverbial: *and, the strangest thing, were jealous of themselves, but did not perceive that, etc.* — **ἐμπαροιήσει,** *play the drunken man, i. e. run riot and waste his master's substance.* — **δεσπότην . . . ἐπαγρυπνεῖν:** obj. of **ἔάσας:** *having let his . . . master . . . brood over.* — **πρός (according to) by the light of.** L. and Sc. C. III. 2. **τὸ,** equiv. to Eng. indef. art. **μικρόστομον λυχνίδιον, διψαλέον θρυαλλίδιον,** characteristic of a miser. — **ταῦτα.** What verb is often om.? — **ἐκεῖνα αἰτιάσθαι,** *to find fault with those things.*

15. **εἰ . . . ἔξεράζοις, δόξῃ:** cond. poss.; conclus. assumed as real. — **τὸ . . . ἀνεμένον (ἀνίημι)** as subst. subj. of **δοκοῖται:** *this excessive looseness, prodigality.* **τοῦτο:** cf. note **τοῦτον,** § 6. — **ἀμελές, εύνοϊκόν:** in pred.; perhaps best rendered as nouns, *carelessness and not good-will.* — **ὡς πρός ἐμέ.** **ὡς** with prep. similar in meaning to **ὡς** with part. H. 795, e; S. Gr. 540, c; G. 277, N. 2. *In his mind, in his intention, on his part.* — **τοὺς . . . φυλάττοντας, ἐπιμελουμένους:** subj. of **εἶναι.** **ὅπως:** final. — **ἀ·ιαστιν:** **ἀπειμι:** fut. in meaning. — **τῶν εὐδαιμόνων, of (the fortunate) those whom fortune favors.**

16. ἔκείνους: referring to the misers: τούτους, to the spendthrifts. The avaricious persons have just been mentioned, but are thought of as more remote, hence ἔκείνους. — μέτρον . . . πράγματι (*put a bound to the matter*), i. e. use moderation. — προηστομένους: προΐημι.

17. ταῦτα . . . ἀγανάκτω. Observe diff. const. ἀγαν. κατὰ αὐτῶν, § 18. — πρὸς ἐνίων, ὑπ' ἐνίων. Cf. note, § 5. πρός. — πεπεδημένος. The perf. directing attention less to the completion of the action than to its result: hence denoting a state; *kept in fetters*.

18. καλήν: pred. posit.; lit. *the punishment (which is) handsome*. — οἱ μέν, *the former*: the avaricious: οἱ δέ, *the latter*: the spendthrifts. Τάνταλος. The student will not fail to acquaint himself with the celebrated fable here alluded to. — τροφήν: acc. of thing retained with pass. H. 553, a; S. Gr. 398, a; G. 164. — ἀπίθε: ἀπειμι. — Ἐκείνος: emphat. posit. — γάρ strengthens the quest., *What! will he ever, etc.* — ἔξαντλῶν: connect with παύσεται: supp. part. — ὑπέραντλος: adj. where Eng. employs an adv.: *lest I, rushing in abundantly, overwhelm him*. — πρὶν εἰσρήναι, before it (i. e. τοῦ ἐπιρρέοντος) has run in. — εὐρύτερον: comp. without an object depending on it: *so very broad (is) the, etc.*

19. ἐμφράξεται: mid. voice, rarely used. — ἐς τὸ ἄπαξ ἀναπεπταμένον. Vitringa renders, *perpetuo apertam fissuram*. ἐς τὸ ἄπαξ, für immer. Jac. Part. as subst., *fissure forever open*. — ἐπανιών: ἐπάνειμι. — δπως: final. — ὡς: causal.

20. Προτιμεῖν: subjunc. as imper. *Let us, etc.* — τι: sc. ἔστι. — ἐλελήθεις (λανθάνω) . . . ὄν. H. 801; S. Gr. 546 e; G. 279, 2. — ἀμφότεροις: sc. ποσὶ: *in both feet*. — τελεῖν: sc. τὴν ὄδόν: *finish the journey*: — προγιράσαντος, *having grown old before I reach him*. — ἄμα γοῦν, *as soon as*. — ἔπειτεν: aor. as perf. — κάγῳ: καὶ intensive, but not sufficiently so to be transl. The language of this sent., ἄμα . . . θεατῶν, is borrowed fr. what? — ἀληθῆ: in pred., ὄντα understood. *You say these things not (being) true.* In Eng., *These things which you say are not true*. — ἀν εἰπεῖν ἔχοιμι: pot. opt., *can mention*. — ὕστε πρίασθαι: purpose: *to purchase*. — βρόχον, *a cord to hang themselves with*. — ἐπὶ λευκοῦ λεύγοντος, *(on) with a span of white horses*. Often mentioned by Luc. as a special mark of pride. Jac. — οἰς: dat. possessor. — ὑπῆρξε = εἴμι. καν ὄνος: ellipsis: *in full, καὶ ἐὰν ὄνος* ἦ. *Who never before had such a thing even if they had an ass*. — πορφυροὶ . . . χρυσόχ. *in purple and gold*. — δναρ: adv. acc., *in a dream*.

21. οὐχί: differs how fr. οὐ? — Πλούτων: *Pluto*, god of the lower world. Not Πλούτος. — ἄτε, *inasmuch as*. H. 795, d; S. Gr. 540, c; G. 277, N. 2, end. — δηλοῖ: sc. τοῦτο, *this fact*. — τῷ ὀνόματι: means, *by his name*. See L. and Sc. Πλούτων. — μετοικισθῆναι, *(to be led to another abode) to migrate*. — ἐς δέλτον . . . ἐπιμελῶς: descriptive of the process of making a will. δέλτον, *a tablet*: two or more leaves of wood, opening like a book, smeared on the inside with wax, on which the will was written by means of an iron instrument pointed like a pencil. The tablet was then closed, fastened with a triple cord, sealed, and signed with the names of the witnesses. See Dict. Antiq. Tabulae. ἐπιμελῶς: connect with pre-

ceding word. — **φοράδην** (lit. *borne along*), *like a piece of baggage, they lift me up and transport me.* — **σκοτεινῷ πον,** *some dark place, corner.* It was customary to lay out the dead in some principal room of the house, dressed in a splendid garment, not **παλαιῷ θόνῃ.** — **ἐμέ:** obj. of **περιμένουσι.** — **νεοτολοῦ:** sc. **περιμένουσι.**

22. **ἐντηθῆ:** *ἐντέμνω.* — **ἐκ παιδικῶν:** cf. **ἐκ παιδῶν:** *from the time he was a favorite.* Jac. — **ὑπεξυρημένος . . . γνάθον,** i. e. having a beard even then (when he was a **παιδικά**); his advanced age being an additional mark of shame. Cf. Xenophon's sneer at Menon. Anab. II, 6, 28. **παιδικὰ εἶχε Θαρύταν . . . γνειόντα.** — **ἀντί, in return for:** connect with **ἀπολαβων.** — **ἡδη . . . ὥν, though already past the bloom of youth:** too old for such employment. H. 789 f; S. Gr. 540 f; G. 277, 5. — **αὐτῷ:** his master. — **μίσθιμα, reward, price:** a base word. — **γενναῖος:** ironical. — **ἐκεῖνος μέν:** introduce the apodosis: *he, that one:* the heir. — **ποτέ:** gives indefiniteness: *whosoever.* H. 251; S. Gr. 145. — **αὐτῷ.** H. 604; S. Gr. 438, c; G. 188, 5, N.: *tablet and all.* — **φέρων, in haste.** L. and Sc. **φέρω.** X. 2. — **Πυρρίου, Δρό,** **Τιθίου.** Common names of slaves. — **Μεγακλῆς . . . Πρώταρχος.** Names of distinguished men. — **ἐκεῖνοι:** the disappointed expectants. — **οῖος:** i. e. **ὅτι τοιοῦτος, because such a thunny-fish:** so rich a prize. See L. and Sc. **οῖος.** 1. Cf. **Οἰον ἦν, § 11.** — **μνχοῖ . . . σαγήνης, inmost corner of the net:** i. e. almost within their grasp. — **δλίγον:** pred. posit.: lit. which was *not small.* **κατατιών:** *having devoured the bait:* alluding to the gifts presented by the aspirants after the inheritance.

23. **παχύδερμος:** *coarse, obtuse.* — **πεφρικῶς:** perf. as pres. *shuddering at, afraid of.* — **μαστίξει,** *should crack a whip.* — **ὅρθιον . . . τὸ οὖς:** cf. Lat. *arrectis auribus.* **ἐφιστάς:** pres. part. act. — **μυλῶνα:** in which the slaves were compelled to labor as a punishment. — **ἄχρι ἀν** belong to **ἐκχέη** below. — **ἐς . . . ἐμπεσών,** *having fallen in with.* — **ἡ μῆν:** strong confirmation: see Lex. **ἡ.** — **Νιρέος.** Iliad. 2, 673. **Νιρέος, ὃς καλλιστος ἀνήρ ὑπὸ Πλιον ἥλθεν μετ' ἀμύμονα Πηλείωνα.** — **Κροῖσων ἐκκαίδεκα:** an extravagant expression, purposely employed. — **τὰ . . . συνελεγμένα:** as subst.: obj. of **ἐκχέη:** *the things collected little by little, etc.*

24. **Αὗτά κτε. (he things which are, themselves),** *You state the facts pretty nearly as they are, I think.* — **ἐφ' οὖς:** i. e. **τούτους ἐφ' οὓς.** — **εἶναι . . . δξίους:** *(that they) are worthy.* Subj. why om.? — **Οὐα γάρ:** cf. 'Εκεῖνος γάρ, § 18. Also Lex. III. — **εἰστι:** sc. **δξίοι.** — **ἀν . . . προσήγειν:** cf. **ἀν . . . διεξῆε,** § 7. — **Ιππονίκω, Καλλία.** Athenians, noted for their great wealth and bad morals. — **Πλήν ἀλλά:** transl. as one word: *but or still.* — **λάθω, unawares.** H. 801; S. Gr. 546, e; G. 279, 2. — **σὲ τὸν Ἐρμῆν.** Treasure-trove or any unexpected increase of wealth was attributed to Hermes: hence the name, **Ἐρμῆς κερδῶσ.**

25. **τὸ . . . δοκοῦν:** part. with art. as subst.: *his opinion, resolution.* — **δικαῖος:** understand **ἐξηπάγτα.** — **ὅς γέ?** Force of **γέ?** **ὅς,** not simply relative, but also causal: *since he.* — **εἰδώς:** concessive. — **δυστεύρετον . . . χρῆμα:** i. e. **τοῦ τοῦ πλουτεῖν δξίους.** — **πρὸ . . . βίου,** *(which) long ago*

*disappeared from (lit. *life*) among men.* Cf. *βίου*, § 4. — *οὐδέ*. Differs how in force fr. *οὐ*? — *άτε*: cf. note, § 21. — *τὸ πᾶν ἐπεχόντων*, *control everything*. — *πρὸς αὐτῶν*: cf. note, § 5.

26. *ἀπόκριναι.* Distinguish fr. 1st aor. inf. act. and 1st aor. opt. act. 3d sing. — *εἰρήστεται γάρ*, dicendum enim est. Graev. — *τυχόντας*: sc. *ουν*. — *ἀνέχεσθαι ζῶντας*. H. 800; S. Gr. 546, d; G. 279, 1, *endure to live*. When may inf. take *οὐ*? — *αὐτῶν*: refers to the subject of *ἀνέχεσθαι*. — *φέροντες*: cf. *φέρων*, § 22. — *διττέρ*. Force of *πέρ?* — *ἀρχήν*: adverbial: lit. *not even at the beginning*: *not at all*. — *πλὴν ἀλλά*: frequent in Luc.: cf. § 24. — *εὐ οἴδ' ὅτι*: often parenthetical: *I know well that; without doubt; certainly*. — *εἴ τι κτέ*, *if you understand yourself at all*. — *ἐπιμεμηνότες*: *ἐπιμένομα*.

27. *Ολει γάρ*: cf. § 24. — *όρασθαι*: like *φαίνεσθαι* in sense; *appear*. Hence *αὐτοῖς*, *to them*, st. *ἐπὸν αὐτῶν*. — *ώς*: final. — *τι*: equiv. to Eng. indef. art. — *περιθέμενος*. Why mid.? — *ποικίλα*: *ἱμάτια* understood. — *μὴ τυγχάνα*. Why *μὴ*? H. 839; S. Gr. 571; G. 283, 4. — *ώς*: causal: with ref. to *ἐπισκιάζοντιν*, *προσωπεῖον περιθέμενος*, etc. They do not see me in my true character, *inasmuch as*. — *δῆλον ὡς*: same as *δῆλον ὅτι*. — *κατεγίγνωσκον κτέ*. St. acc. of thing we have the partit. *ἀμβλυώττοντες*, *ἐρῶντες*: *would have accused themselves of being short-sighted*, etc. *τὰ τηλικάῦτα*: adv. *exceedingly*.

28. *Τι οὐν*: sc. *ἔστι*. *Why is it, then?* — *ἐν αὐτῷ . . . πλουτεῖν*: i. e. the actual possession of wealth. — *ἀφαιρῆται*: attempted action; *attempt to deprive*. — *πρόσοντο*: *προτίημι*. — *εἰκός*: sc. *ἔστι*: *it is not likely that they*. — *ἐπιχριστός*: lit. *smeared on*: i. e. *feigned*. — *Τὰ ποῖα*: Hermes begins the answer before asking the quest.: lit. *The . . . what sort of things?* Prolepsis of the art. — *τὴν ψυχήν*: acc. spec. We may render, *when his mind has been taken possession of by*, etc. — *φευκτόν*: *φευκτέος*. — *τέθηπε*, *is amazed at*, i. e. overcome with admiration. — *δορυφορούμενον*: pass., *attended by them as a body-guard*.

29. *὾ς*: exclamatory: *How*. — *ἐγχέλεας*. Peculiarity in decl. H. 188; S. Gr. 112, 1. — *ἐμπαλιν*, *on the contrary*. — *ἔχεσθαι*: pass. — *μὴ ᔁχειν*, *are not able*. — *μεταξύ*. H. 795, c; S. Gr. 539, a; G. 277, N. 1.

30. *ἔνεκα*, *as regards*. L. and Sc. II. — *καταλιπὼν ἀνέρχη*, *having left behind, I go up*, more natural in Eng., *I leave behind, when I go up*. — *ἐπισκῆψας*, *having enjoined upon (him)*. — *Οὐκονί*. L. and Sc. B. — *ἐπιβαίνωμεν*. Subj. as imperative; *let us*, etc. *Ἄρτικῆς*. Why gen.? H. 574; S. Gr. 417; G. 171, 1. — *ἔχόμενος*, *taking hold*. — *ἔσχατιάν*, Timonis solitudinem. Hemst.; extrema viam. Graev. — *Ὑπερβόλφ, Κλέωνι*. Two noted demagogues of Athens.

31. *οὐτοσι*. Force of *-ι?* — *τῶν . . . ταττομένων*: *those marshalled under . . . ; those under the command of*. — *ἀμείνους*: nom. pl. — *Τι οὖν*. *Why then*. — *ἀποδειλιώμεν*: cf. *ἐπιβαίνωμεν*, § 30.

32. *Ἀργειφόντα*. A surname of Hermes, because he slew, at the command of Zeus, the hundred-eyed Argus. — *ἐπέμφθημεν*: aor. for perf. — *Πλούτος*: understand *πέμπεται* fr. the foregoing. — *κακῶς ᔁχοντα*. For

ἔχω with adv. see Notes, Memorabil. I. 4, 4. *Being in bad condition, ill-treated.* — ὑπὸ κτέ.: ὑπὸ with gen. on acc. of pass. idea suggested in κακ. **ἔχοντα.** — κτῆμα. Incorporation. Hence, art. om. *The only possession which I, etc. — ἐξεργασμένον, perfected by discipline, trained.* — δύοιον: connect not with ἔγχειρ., but with fol. part. — τῷ πάλαι: art. with adv. as subst.: *the one (he was) before.*

33. οἴαν . . . ἀπολεῖψει, *he will lose me being what sort of person.* In Eng., *what sort of person I am, whom he is about to lose.* — ἀρίστων: neut., probably. — διετέλεσεν: ὁν om. — ἀνδρός. Differs how in meaning fr. ἀνθρώπου? — πρὸς αὐτὸν ἀποβλέπων, *having regard to himself.* Jac. says, relying on his own strength. — τὰ . . . ταῦτα, *those many and superfluous things:* i. e. the many superfluities of luxury. — ἀλλότρια: sc. είναι: *(to be) foreign to his purpose, useless, hurtful, as indeed they are.* προστέωμεν: cf. ἐπιβαίνωμεν, § 30.

34. οὐχ χαίροντες. See L. and Sc. χαίρω. VII. 2. — μιαροὶ . . . δύτες, *wretches that you are, all (of you).* — οὐ . . . βαλεῖς, *for not being men, will you, etc.* In Eng., *for we whom you . . . are not men.* — ἀγαθῇ τύχῃ: dat. manner. — ἀποστάς. Differs how fr. 1st aor.? — κατοι, *although.* — ὡς. Why accented? — μοὶ δοκῶ, *I think.* — πρὸς . . . Διός: an oath: *by Zeus.* — οὐ μερίως. Litotes: *violently.* — μή, *lest;* with ref. to ἀπίωμεν.

35. Μηδὲν σκαιόν: sc. ποίει. — τὸ . . . ἄγριον καὶ τραχύ: adj. as subst. — καταβαλῶν: lit. *having thrown down; having put aside.* — τὰ πρώτα: neut. for masc. H. 522; S. Gr. 372; G. 138, c. Princeps Atheniensium. *The first of, etc.* — μόνος . . . εὐδαιμονῶν, *prosperous yourself alone.* In Eng., *for you self alone, and not for the benefit of those parasites.* — πλοῦτος: used facetiously, signifying both wealth and the god of wealth: *my mattock is πλοῦτος enough for me.* — τὰ δὲ ἀλλα, *as for the rest:* beyond that. — πλησιάζ. condit. *if, etc.* — τόνδε φέρω κτέ. Quoted fr. Iliad. 15, 202. — αὐτῶν: with ref. to ἀνθρώπων contained in μισάνθρωπον.

36. τῆς ἐπιμελείας: gen. cause: *for your care.* — ἀν λάβοιμι: cf. ἀν ἀπελθούμι, § 11. — καὶ πάλαι: καὶ intens. — τέλος: adv. acc., *finally.* — προσομιλοῦσα: sc. μοὶ. — τὰ τε: correl. with καὶ τῶν. — ἀναγκαῖα: i. e. food, clothing, etc. — κάμυοντι: intrans.: laboranti. — τῶν πολλῶν ἐκεί, cf. πολλὰ ταῦτα, § 33. — ἐξ . . . βίου, *having made my hopes of . . . depend upon myself.* μοὶ: ethical dat. — ὁ πλοῦτος ὁ ἐμός: with emphasis: *my (real) wealth.* — ψυφοφορήσας: the aor. part. denoting the fact without particular regard to time: so ἐπιβουλεύσας and some others: *With his vote, giving his vote:* having ref., doubtless, to the penalty of confiscation, or ostracism, or death.

37. διαρκή. Force of διά in comp.? — ἀλφιτα, lit. *barley-groats:* here, in a more genl. signif., *daily bread, food.* — ὡστέ, *so, therefore.* — ἦν. H. 703; S. Gr. 478. *This were enough for me.* The clause, πάντας . . . ποιήσαι, appos. of τοῦτο. ἥβηδόν, *from youth upwards.* Subj. of ποιήσαι? Some understand Τίμωνα: others, Δία. Let Zeus keep Plutus to himself and make men lament their misfortunes. — μειρακιώδη, *puerile.* — οὐτοι: not οὐτοι. — δικαιολογήσωμαι. See Notes, Memorabil. IV. 2, 13. βούλει.

—λέγοντα. Supp. part. with verb. of endurance. H. 800 ; S. Gr. 546, d ; G. 279, 1.

38. Ἐχρῆν : see *ἰκανὸν ἦν*, § 37. — πρός, *in reply to*. — προεδρίας. L. and Sc. 2. — στεφάνων : often conferred at Athens, as marks of public approbation, for services to the state. Cf. Demosth. de Corona, Aeschin. in Ctes., etc. — τρυφῆς: naturally rend. by pl. — ἐκ τῶν κολάκων. ἐκ with verb, denoting the source of the action : rare in Att., but comm. in later writers. — μᾶλλον δέ, *nay rather*. — τοῦτο : acc. spec. : explained by fol. clause. διότι κτέ. — ὑπέβαλες. L. and Sc. ὑποβάλλω. V. — ἐπαινοῦσι and fol. part. : sc. σέ as obj. — ἐγκαλέσαιμι. H. 721, 1 ; S. Gr. 489, a ; G. 251, 1. *Would charge upon*. St. acc. of thing, we have the fol. part. — ἀπέλαθείς : ἀπέλανω. — ἐπὶ κεφ., *head foremost*. — ὥστε. L. and Sc. V. *And so, finally*. — μάρτυς. Why no art.? H. 535, a ; S. Gr. 381, a. — προσενήγει, *having conducted yourself towards*.

39. οἷος . . . γεγέν., i. e. how his inclination towards you has changed already. — σὺ μέν. Timon. — σὺ δέ. Plutus. σκάπτε. Force of tense? ξχεις. L. and Sc. IV. — τί . . . τις, *for what can one do?* but see Lex. πάσχω, I. 3. — πράγματα, *difficulties*. — ἀδικήσας : concess., *although I have done no wrong*. — φροντίδας, *cares*.

40. Υπόστηθε. *Endure*. — δι' ἐμέ, *for my sake*. Cf. § 37 (end). — καὶ εἰ : καὶ intens., even if. — οὐκ. Why not μή, since the sent. is conditional? οὐ negatives, not the sent., but the single word οἰστόν. — ὅτος : final. — Αἴτνην. Cf. § 19. — αὐτοῦ : adv., *here*. — μᾶλλον, *harder*. — ἀνελέσθαι. H. 765 ; S. Gr. 529 ; G. 265 : *(for him) to take up*. — βαθέλας καταφέρων, *bearing (your mattock) down into deep (earth), striking deeper*. — ὑμῖν: i. e. Timon and Thesaurus.

41. τεράστιε. Terastius, because he permits such prodigies as the one Timon now beholds. — Κορύβαντες. Timon is beside himself with astonishment, and hence invokes the Corybantes who preside over frenzy. — κερδῶε: cf. § 24. — μή ἄνθρακας εἴρω. An allusion to the proverb, Pro auro carbones : the notion that treasure-trove sometimes turns to coals. — ἀνεγρόμενος : ἀνεγέρω. — δλλὰ μήν, *but truly*. — Ω χρυσὲ, κτέ. Quotation fr. Euripides. The fol. αἰθόμενον . . . διαπρέπ. fr. Pindar, Olymp. Od. 1. — μεθ' ἡμέραν. L. and Sc. μετά, with accus. I. — Δία . . . γενέσθαι χρυσόν. See Class. Dict. Danaë, Acrisius.

42. Μίδα, Κροῖσ, ἐν Δελφοῖς ἀναθήματα. Proverbial for their wealth. ὡς οὐδὲν . . . ἦτε : lit. *how nothing you were, or as nothing*, etc. Krüger remarks that the imperf. with ἦτα is often used to denote a truth which existed previously, but unperceived till the present moment. We naturally render by the pres., *how insignificant you are*. — ὡς πρὸς Τίμωνα. ὡς with prep. occurs quite freq. in later writers. Is not this its comp. use? *as compared with Timon*. — Πλανί : god of rural life. On leaving one occupation for another, it was common to consecrate the insignia of the occupation abandoned to the presiding deity, hence Timon proposes to consecrate his mattock and leathern garment to Pan. — καλόν: sc. ἐστι. — ὑπέρ, *over*: with the notion of defence. — ἐνδιαιτᾶσθαι : inf. depending on an-

adj. *ίκανόν*. — *τὸν αὐτόν* : i. e. *πυργίον* : but the gend. is conformed to the fol. appos. *τάφον*. H. 513, c; S. Gr. 363. — *μοὶ δοκῶ*, *I think*. — *δεδόχθω* and fol. Observe that the perf. is used to denote that the thing spoken of is to remain fixed in its condition. *Let . . . be permanently resolved upon, be resolved upon and remain so.* *ταῦτα* : explained by fol. *ἀμεξία κτέ.* — *Ἐλέον βωμός*. In the agora at Athens was a very ancient altar to the god of Mercy. Do we not see in this and in the Pelasgic worship of the invisible Zeus, who dwelt in temples not made with hands, traces of the ancient worship of the true God?

43. *μόνον* : connect with *ἴδω* : *merely see*. — *ἀποδρᾶς* ή *ἡμέρα*, dies esto nefastus. — *καὶ δλῶς* : cf. § 13. — *δεχώμεθα* : cf. *ἐπιβαίνωμεν*, § 30. — *ἔρημός*, *ὅρος* (not *ὅρος*). Which is the subj.? H. 535; S. Gr. 381. — *φιλοτιμῆματα* (*objects of ambition*), *the ambition, the glory*. — *καθ' ἑαυτόν*, *by himself*. — *δεξιώσασθαι*. Here spoken of the last farewell of the dying. — *στέφανον*. It was the custom of the Greeks to crown the dead with a chaplet of flowers. See Becker's Charicles, p. 385.

44. *τοῦ τρόπου*, *of my disposition*. — *πτίτη* . . . *κατασβεννύαι* : i. e. to feed the flame. — *τοῦ χειμῶνος* : gen. time. — *ἀθεῖν* : inf. like *κατασβεννύαι* just above, depending on *δεδόχθω*. — *ἐπὶ κεφαλῆν* : cf. § 38. — *τὴν θητην* : sc. *δίκην* or *μοῖραν* : par pro pari. — *Τίμων Ἐχει. Κολλντ.* In imitation of the decrees of the assembly, and state papers generally, in which proper names were reg. expressed without the art.

45. *περὶ . . . ἐποιησάμην*, *I would have regarded it as important*. Supp. with contr. reality. Jac. writes *ποιησάμην*, *I would regard*, etc. which accords full as well with the rest of the passage. — *Ἐπασι* . . . *γενέθμαι* : obj. of *ἐποιησάμην*: *that this*, etc. *ταῦτα*, explained by fol. clause, *διότι κτέ.* Neut. pl. often used in Greek where Eng. employs the sing. H. 518, b. *διότι*: freq. in Luc. in the sense of *ὅτι*, *that*. — *τάχους*: cf. *ἀλλαγῆς*, § 7. — *πότερον*. When to be trans.? — *ἀπελαύνω*, *παρανομήσωμεν*: subjunc. delib. H. 720, c; S. Gr. 488, c; G. 256. — *τέ γε τοσοῦτον*, *in so far*. *εἰσάπεξ*, *for once only*. — *ἀνιμήτω*. One would have thought the subjunc. more natural. — *ῶστε*: cf. § 37. — *δεχ.*, *ἐντοστάντες*. In Eng., *let us stand our ground and receive*. — *φέρ' θώ*. *Come, let me see*. See L. and Sc. *φέρω*. VIII. — *Γναθωνίδης*. A good name for a parasite. — *ἐμμεκέως*. One way of showing that he had drunk them. — *πρό*: in the sense of time.

46. *σὺ γε* : understand *χαίρε*. — *ἐπιτριπτότατε*, *most villainous*. — *ῶς* : causal : *for*. — *τι* : equiv. to Eng. indef. art. — *νεοδιδάκτων κτέ.*, i. e. a dithyrambic drinking-song recently brought out. — *ἐλεγεῖν* : neut. pl. in the sense of *Ὕλεγος*: *you will sing an elegy very pathetically, with great emotion*. — *ὑπὸ . . . δικέλλη*. Timon proposed to be musical conductor, and to keep time with his mattock. — *μαρτύρομαι*. Addressed to the bystanders. — *τραύματος*. H. 577, b; S. Gr. 420, b; G. 173, 2. — *κασαι* : aor. imp. mid. *ιάσομαι*. — *Ἐπὶ γάρ* : cf. *γάρ*, § 18.

47. *προῖκα*, *as a gift*, here as a *marriage-portion*. — *μισθόν* : appos. of *ἀγρόν* and *τάλαντα*. — *κίνκνων*. The sweetness of the dying notes of the swan has been proverbial from remote antiquity.

48. ἀναισχυτλας: cf. φεύ τοῦ τάχους, § 45. — ἐπιπηδᾶν: lit. *to jump on* (him): i. e. to be intrusive. — δπως . . . φιλάξῃ. Prin. sent. om.: sc. δρα, *see to it that you*, etc. H. 756, a; S. Gr. 522, a; G. 217. Position of τούτους? Cf. τοῦτον, § 6. — τοὺς . . . μόνον: perhaps sc. with Jac. φιλους δντας: *who (are your friends) only at meal-time.* — οὐδέν: acc. spec. — οὐδενί. H. 804, b; S. Gr. 548; G. 281, 2: *any of the men* (lit. *now*) *of the present day.* — ὡς . . . χρήσθαι, *in order that you might use (it) for*, etc. — καθ' ὁδόν, *on the way.* — πλούτοντος. Why opt.? — πλούτον: cogn. acc. H. 547, a; S. Gr. 393, a; G. 159: *with some vast wealth.* — ταῦτα στε: two acc. with verb of teaching. ταῦτα refers to the counsel Phil. intended to give, but which he now thinks may be unnecessary, since Timon is wiser than the most venerable of the chiefs before Troy. — Ἐσται ταῦτα. *This will be the case.* — κραντον: gen. of part affected. H. 574, b, end; S. Gr. 417, d; G. 171, 1.

49. Ἐρεχθιδι. The commentators have caught Lucian in an error on this word. If Timon belonged to the deme Collytus, as has been heretofore repeatedly stated, he was a member of the tribe Aegeis, and had no business to ask for a portion of the theoric fund destined for another tribe. — διανέμειν: inf. as obj.: of θλαχε. — τὸ γιγνόμενον, *that which was coming (to me).* — δντα: supp. part. with verb of knowledge: *that I was.* The Greek idiom connects the neg. οὐκ with the prin. verb. The Eng. with the inf., *he said that he did not*, etc.

50. πρόβλημα, *bivalve.* — καὶ μήν, *moreover.* — αἱ βούλαι ἀμφότεραι: i. e. the Areiopagus and the Senate of the Five Hundred. — ὑπὲρ σοῦ, *in your behalf, in your honor.* — γέγραφα. γράφειν ψήφισμα, freq. *to propose a decree.* — Τι. Ἐχ. Κολ.: without the art.: cf. § 44. — παρά, with acc. in sense of duration; *during*, or, as we say, *all the time.* — ἐν Ὀλυμπίᾳ: *comm.* Ὀλύμπια, as cogn. acc. with νικῶ. — τέλειφ ἀρρατι. A four-in-hand of full-grown steeds, in distinction from συνωρβί πωλικῆ, a single span of young horses. — Τι ὁδν: *What then? what of that?* — προσκείσθαι, *to lie upon or in addition to.* (*It is*) *better that many such things be added:* to the ψήφισμα. — πρὸς Ἀχ., *near Acharnae.*

51. γάρ: oft. referring to a thought om. That cannot be, *for.* — Μέτρια: pred. adj. where we employ an adv., *modestly.* — ἀν εῆμεν. How is the cond. expressed? — ἐπι: *denoting the ground of an action.* — Ἡλιοί, φιλάς, δήμοις. Added by Dem. for the sake of sound. They had nothing to do with things of this kind. — χρυσοῦν . . . Τίμωνα: i. e. *a golden statue of T.* — στεφανῶσαι: cf. § 38. — Διονυσίοις . . . καινοῖς: datt. of time. H. 613; S. Gr. 446; G. 189. *At the Dionysiac festival, at the production of the new tragedies, lit. at the time of new actors.* The great Dionysia is alluded to, which was celebrated in the month Elaphebolion (March), a time when Athens was filled with citizens and strangers.

52. σοι. H. 599; S. Gr. 436; G. 184, N. 5. — δσα κτέ, *so much at least even we*, etc. Sc. ἔξεστι. Barl. — γαρῶ: fut. — καλῶ: pres. — οὐτος. L. and Sc. V. end. — ἐνέπρηστας: ἐμπίπρημι.

53. ὁπισθόδομον: here, *the treasury in the Acropolis*. — σοῦ: gen. poss. belonging to what follows. — ἄλλην, *another*: i. e. πληγήν. — κέκραχθι. H. 409, 8; S. Gr. 280, h; G. κράζω. How many ways of expressing a prohibition in the 2d pers.? — ἀν πάθοιμ. L. and Sc. πάσχω, 2. — μὴ ἐπιτρίψας. When does part. take μή? H. 839; S. Gr. 571; G. 283, 4. — εἶναν . . . νενικηκώς: circumlocution for νενικήκοιμ. — Ὁλύμπια: cf. note ἐν Ὁλυμπίᾳ, § 50.

54. οὖν: confirmative: *surely*. — ὁφῆς ἀνατείνας. A mark of pride. — τι: cogn. acc., *haughtily repeating something to himself*: τιτανῶδες. H. 547, c; S. Gr. 393, c; G. 159, N. 3. *Like a Titan*. — ἔγραψεν. L. and Sc. γράφω II. — δσα: adv. = λιαν: mirum quam multa. — ἀρετής. Special theme of the Stoics. — τῶν . . . χαρόντων: obj. of κατηγορῶν. — ἀφίκοιτο, ὁρέζειεν: opt. indef. frequency. παῖς. Here in what sense? — λόγους: depend. on ἐναντιώτατα. ἔκεινοις. Why bet. art. and noun? — γένειον: cf. σχῆμα above. *With his beard full of sauce*. — ἀρετήν. See above. — προσδοκῶν: -δοκάω. — μηδέ. Differs how from μή?

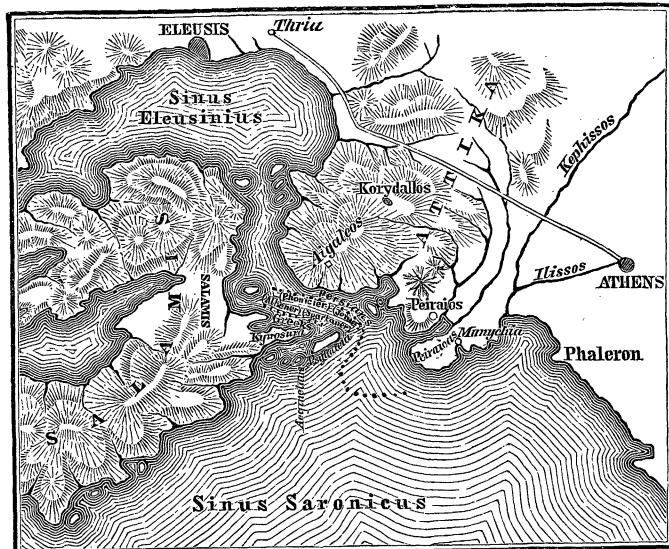
55. μόνος τῶν ἄλλων, lit. *alone of the rest*. An expression not unfreq. in Greek. In Eng., *alone among all*. — δ τι περ . . . ὁφελος, *which very thing (is) the flower, fruit, culmination of, etc.* — δτι has for anteced. the preced. sent.: that he complains of his share when he has the whole. — μέθυσος, *drunken*: πάροινος, *riotous over one's wine*. — ἀχρι φθῆς, lit. *until song*: i. e. to such a degree that he sings. — πονήρος ἔχων. For signif. of ἔχω with adv. see Memorabil. I. 4, 4. — ὑποτραυλίζων, *stammering, hiccuping*. — ἐπι τούτοις, *after, etc.* — ἔνεκα: in 2d meaning: *in respect to, as regards*. — τὰ πρώτα, *princeps*. Cf. § 35. — δλως: see § 13. — πάντοφον . . . χρῆμα, *an all-wise creature*. — ποικίλως ἐντελές, lit. *variously complete*: *distinguished for every sort of perfection*. — οὐκ ἐς μακράν, *not for a long time, for no long time, for a short time*. Jac., following Hdt. 5, 108, renders, *in no long time*: i. e. *in a short time, presently*. Barl., following Pind., P. 3, 189, renders, *a little while*. — χρηστὸς ἀν: concess.: ironical.

56. κατὰ ταντὰ κτέ, *according to the same things with these, etc.*: i. e. *for the same purpose or reason*. — ὥσπερ κτέ. repeats and expands the idea in κατὰ ταντὰ . . . τούτοις. — ἐλπίδι: dat. cause. — οἰον σέ, i. e. οἰος σὺ εί. — τῶν δυτῶν: gen. with adj. of sharing: *inclined to share what you have* (with your friends). — ει . . . τρυφόην. Force of this form of cond.? — τριβῶν: noun. — ἡς βούλει, εὐιusvis. — στὴν αὐτοῦ χάριν, *tua ipsius gratia*. Lex. χάρις, V. 1. H. 552; S. Gr. 397; G. 160, 2. — ἐστάλην, *I set out*. — γάρ: with ref. to ἐστάλην, ὡς κτέ. ει . . . πείθοις (mid.), ἐμβαλεῖς. Cond. of what form? Conclus. of what? μάλιστα μέν, *most certainly*. See Lex. μάλα III. 5. — δσον: adv., *as far as to the groin*. — ἐπεμβάς: sc. ἐς τὴν θάλατταν.

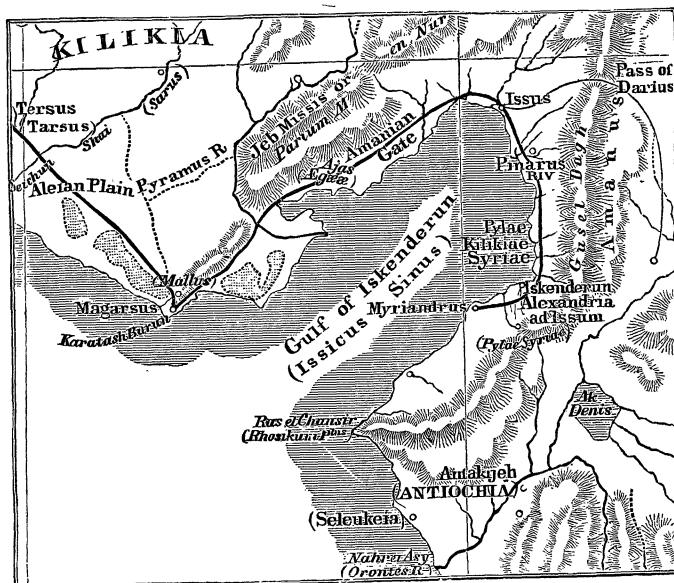
57. σὺ δέ. δέ marks the apodosis, and denotes a contrast bet. this and the protasis. It may be om. in rend., or loosely transl. *then*. — ἀμείνω. Uncontr. form? — ἀνέις: ἀντιμε: *leaving over, reserving*. — ω μὲν . . . ω δέ. Not Attic. How would Xen. have written it? H. 525; S. Gr. 375; G. 143. — δίκαιος: sc. ἐστι, *he ought*. — ἐμαυτοῦ χάριν: cf. χάριν, § 56. —

ἐκπλήσσας παράσχοις. Eng. idiom, two finite verbs. — **μεδίμνους.** The Attic medimnus held about twelve gallons; the Aeginetan, somewhat more. — **μηδὲν . . . φρονεῖν,** *to think of nothing beyond his scrip*: i. e. to be content with the least possible. — **ταῦτά σου**: cf. § 53. — **φέρε**: cf. § 45. — **κονδύλων.** Why gen.? — **παρακέκρουσμαι**, *cheated, defrauded*.

58. **τὴν . . . πεπονηκυῖαν**, *let my mattock, long since weary, rest a little.* **ὅτι πλείστους**: **ὅτι** strengthening superl. — **ἀπιμεν.** Pres. oft. what tense in meaning?



Plan to illustrate the battle of Salamis (from Abicht's edition).



Plan to illustrate the battle of Issus (from Grote).

CHRONOLOGICAL TABLE.

[NOTE.—The most important events are given in small capitals and should be made as familiar as possible. The others are intended chiefly for reference.]

BOOK I. THE MYTHICAL AGE: extending from the earliest period down to the first Olympiad, 776 B. C.

BOOK II. GROWTH OF THE GRECIAN STATES: from 776 to 500 B. C.

B. C.

594. LEGISLATION OF SOLON.

560—510. TYRANNY OF PEISISTRĀTUS AND HIS SONS.

510. REFORMS OF CLISTHĒNES (or KLEISTHENES), begun at Athens by the institution of the ten tribes.

BOOK III. THE PERSIAN WARS, from 500 to 478 B. C.

500. (?) First year of the Ionic revolt.

494. (?) The Ionians defeated in a naval battle at Lade, near Milētus: end of the revolt.

490. BATTLE OF MARATHON.

485. Xerxes succeeds Darius.

480. BATTLES OF THERMOPYLAE, ARTEMISIUM, AND SALĀMIS.

479. BATTLES OF PLATAEA AND MYCĀLE.

478. Siege and capture of Sestos. The history of Herodotus terminates at this point.

BOOK IV. THE ATHENIAN SUPREMACY AND THE PELOPONNE-
SIAN WAR, 478—404 B. C.

478. Athens fortified by Themistocles.

477. Confederacy of Delos.

471. Themistocles ostracized. Thucydides the historian born.

469. (?) Beginning of the political career of Pericles.

468. Mycēnæ destroyed by the Argives. Birth of Socrates.

466. Victory of Cimon over the Persians at the river Eurymēdon in Pamphylia.

465. Death of Xerxes and accession of Artaxerxes I.

464. Great earthquake at Sparta.

461. Ostracism of Cimon, and ascendancy of Pericles.

B. C.

457. The Athenians begin to build the long walls and finish the work the following year.

445. THIRTY YEARS' TRUCE BETWEEN ATHENS AND SPARTA.

435. War between the Corinthians and Corcyraeans on account of Epidamnus.

432. The Corcyraeans, assisted by the Athenians, defeat the Corinthians, in a naval battle, in the spring.
Potidaea revolts from Athens.
Congress of the Peloponnesians at Sparta in the autumn to decide the question of a war with Athens.

431. THE PELOPONNESIAN WAR BEGINS.

430. The plague at Athens.

429. Potidaea surrenders to the Athenians. Phormio's exploits in the Corinthian gulf. Siege of Plataea begun. Death of Pericles.

427. Plataea surrenders. Sedition at Corcyra.

425. Demosthenes takes possession of Pylos. The Spartans in Sphacteria surrender to Cleon.
Accession of Darius Nothus.

424. Nicias on the coast of Laconia.
Brasidas in Thrace.
The Athenians defeated by the Thebans at Delium. Socrates and Xenophon in the battle.
Thucydides (the historian) in command at Amphipolis.

423. One year's truce.
Thucydides banished for the loss of Amphipolis. Remains twenty years in exile.

422. Hostilities in Thrace between Athenians and Lacedaemonians. Cleon (Athenian) and Brasidas (Lacedaemonian) fall in battle.

421. ELEVENTH YEAR OF THE WAR. Truce for fifty years. The truce, called THE PEACE OF NICIAS, was little more than nominal.

415-413. THE SICILIAN EXPEDITION.

413. Permanent occupation of Decelea on the advice of Alcibiades.

411. Oligarchical conspiracy of the four hundred at Athens. Defeat of the Lacedaemonians in the naval battle at Cynossema.
The history of Thucydides ends abruptly in the middle of this year.

407. Twenty-fifth year of the war. Alcibiades returns to Athens. Lysander the Lacedaemonian admiral is aided by Cyrus; defeats the lieutenant of Alcibiades at Notium. Alcibiades banished.

406. The Athenians defeat the Lacedaemonians in a sea-fight off the Arginūsæ islands. Trial and condemnation of the Athenian generals.

405. Battle of Aegospotami.

404. ATHENS TAKEN BY LYSANDER AND END OF THE PELOPONNESIAN WAR, after a continuance of twenty-seven years.
The thirty tyrants. Death of Alcibiades.

B. C.

BOOK V. THE SPARTAN AND THEBAN SUPREMACIES, 403-359.

403. Thrasyllos and the other Athenian exiles recover, first Piraeus, then Athens; and restore the democracy.

401. Anabasis of Cyrus and BATTLE OF CUNAXA.

400. RETREAT OF THE TEN THOUSAND.

399. TRIAL AND DEATH OF SOCRATES.

394. Xenophon fought against Athens in the battle of Coronēa, and was banished in consequence.

393. Conon begins to restore the long walls of Athens, and the fortifications of Piraeus, which had been destroyed by Lysander.

387. Peace of Antalcidas.

384. Birth of Aristotle.

382. PROBABLY THE YEAR OF THE BIRTH OF PHILIP AND OF DEMOSTHENES.

379. The Spartan garrison driven from the Cadmēa of Thebes (Dec. 379), and hostilities between Sparta and Thebes commenced.

371. BATTLE OF LEUCTRA. The Thebans under Epaminondas gain a signal victory over the Spartans. BEGINNING OF THE THEBAN SUPREMACY.

362. BATTLE OF MANTINĒA. Death of Epaminondas. Xenophon's History (Hellenica) extends to this point.

BOOK VI. THE MACEDONIAN SUPREMACY, 359-146 B. C.

359. ACCESSION OF PHILIP (aged 23) TO THE THRONE OF MACEDON.

357. Beginning of the Sacred War (for the control of the temple at Delphi) between the Phocians (who had seized the temple) and the Thebans aided by the Locrians. Beginning also of the Social War, between Athens and several of her most powerful allies (Chios, Rhodes, and Byzantium).

356. BIRTH OF ALEXANDER THE GREAT (at the time of the Olympic games: midsummer).

355. Third and last year of the Social War. Athens concludes a peace with her former allies.

354. First oration of Demosthenes before the popular assembly (*ἐκκλησία*), on the Symmories. He had previously (in 355 b. c.) delivered before the dikasteries the speeches against Leptines and against Androtion.

351. First Philippic of Demosthenes.

350-347. War of Philip against Olynthus. Demosthenes delivers the Olynthiacs.

347. Death of Plato, aet. 82.

346. A TREATY OF PEACE BETWEEN PHILIP AND ATHENS.

344. The second Philippic.

341. The third Philippic.

340. THE ATHENIANS RESOLVE TO RENEW THE WAR WITH PHILIP.

B. C.

339. A sacred war between the Amphictyonic assembly and the Locrains of Amphissa: begun in the spring. Philip invited to become leader of the Amphictyons, in the autumn. Philip occupies Elatæa.

338. BATTLE OF CHAERONEA.

336. DEATH OF PHILIP AND ACCESSION OF ALEXANDER TO THE THRONE.

335. Revolt of Thebes, and its destruction by Alexander.

334. ALEXANDER CROSSES THE HELLESPONT.

330. ORATION OF DEMOSTHENES ON THE CROWN.

324. Demosthenes driven into exile.

323. DEATH OF ALEXANDER AT BABYLON. Recall of Demosthenes.

322. Death of Demosthenes, aet. 60 years. Death of Aristotle, aet. 62.

314. Death of the orator Aeschines, aet. 75.

280. The Achaean league.

196. Freedom of Hellas proclaimed by the Roman general Flaminius.

146. CAPTURE OF CORINTH. HELLAS BECOMES A ROMAN PROVINCE.

[NOTE.—Many of the above dates are disputed, and are somewhat differently given by different authorities; yet they may in general be taken as near the truth.]

T H E E N D .